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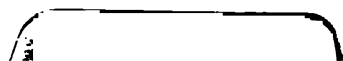
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THE HOMILIST.

CONDUCTED BY

DAVID THOMAS, D.D.,

HON. OF THE "BIBLICAL LITURGY," "CRISIS OF BEING," "CORE OF
CREEDS," "PROGRESS OF BEING," "RESURRECTIONS," &c., &c.

VOL. VII. THIRD SERIES.

VOLUME XVIII. FROM COMMENCEMENT.



THE LETTER KILLETH BUT THE SPIRIT GIVETH LIFE."—*Paul.*

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PREFACE.

THIS Volume is the seventh of the *Third Series* of the work. The only difference between this and the preceding series consists in its enlarged size and half-yearly issue.

As the old key-note will still rule the melodies of the "Homilist," and no new specific description is requisite, the seventeen-years-old preface may be again transcribed.

"First: The book has no *finish*. The Editor has not only not the time to give an artistic finish to his productions, but not even the *design*. Their incompleteness is *intentional*. He has drawn some marble slabs together, and hewn them roughly, but has left other hands to delineate minute features, and so polish them into beauty. He has dug up from the Biblical mine some precious ore, smelted a little, but left all the smithing to others. He has presented 'germs,' which, if sown in good soil, under a free air and an open sky, will produce fruit that may draw many famishing spirits into the vineyard of the Church.

"Secondly: The book has no *denominationalism*. It has no special reference to 'our body,' or to 'our Church.' As denominational strength is not necessarily *soul* strength, nor denominational religion necessarily the religion of humanity, it is the aim of the 'Homilist' to minister that which universal man requires. It is for man as a citizen of the universe, and not for him as the limb of a sect.

"Thirdly: The book has no *polemical Theology*. The Editor—holding, as he does, with a *conscious grasp*, the cardinal doctrines which

constitute what is called the 'orthodox creed'—has, nevertheless, the deep and ever-deepening conviction, first, that such creed is but a very small portion of the truth that God has revealed, or that man requires; and that no theological system can fully represent all the contents and suggestions of the great book of God; and, secondly, that systematic theology is but means to an end. *Spiritual morality is that end.* Consequently, to the heart and life every Biblical thought and idea should be directed. Your systems of divinity the author will not disparage; but his impression is, that they can no more answer the purpose of the Gospel, than *pneumatics* can answer the purpose of the atmosphere. In the case of Christianity, as well as the air, the world can live without its scientific truths; but it must have the free flowings of their vital elements. Coleridge has well said, 'Too soon did the doctors of the Church forget that the heart—the moral nature—was the beginning and the end; and that truth, knowledge, and insight were comprehended in its expansion.'

"The Editor would record his grateful acknowledgments to those free spirits of all churches, who have so earnestly rallied round him, to the many who have encouraged him by their letters, and to those, especially, who have aided him by their valuable contributions. May the 'last day' prove that the help rendered has been worthily bestowed; and that the 'Homilist' did something towards the spiritual education of humanity, in its endeavours to bring the Bible, through the instrumentality of the pulpit, into a more immediate and practical contact with the every-day life of man!"

DAVID THOMAS.

Loughborough Park, Brixton.

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of those which have a signature attached.

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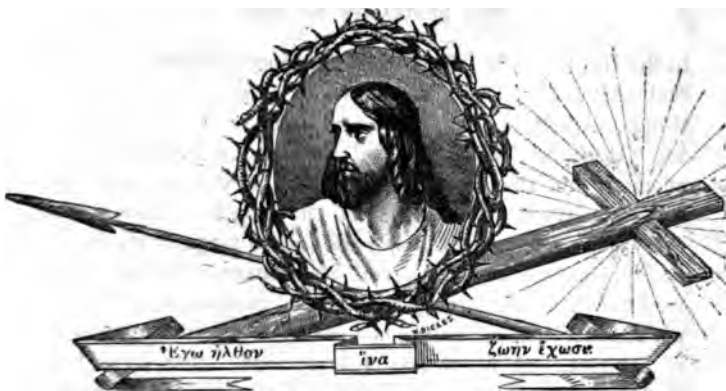
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"The letter killeth, but the spirit giveth life."—PAUL.

A HOMILY

ON

The Biography of John.

(No. I.)

"His servant John."—Rev. i. 1.



LD Time has just rung its doleful knell over the grave of one year, and struck out its merry chimes over the cradle of another. With hearts vibrating between the lingering echoes of the past, and the advancing sounds of the future, we scarcely know how or what to write. At the outset, however, one thing the heart bids us do—stretch out the hand of fraternal love, and offer a greeting grasp to all our readers. Fifteen years have sped their flight since we entered on our homiletic work, and formed a mental fellowship with thousands whom we have never seen. The retrospect spreads a sadness over the soul. What changes! Time is a scene-shifter

in the theatre of life. There is nothing settled here. As soon find anchorage in a fathomless sea, as stability in mortal things. Albeit, amidst all the mutations of the fifteen years, the "HOMILIST" has lived and flourished. It has had its enemies, and they have been neither scrupulous nor few. The letterists in every branch of the church militant have ever displayed a remarkable readiness to magnify its faults, malign its character, and curtail its influence. Whatever the result of their doings, they have left no rankling anger within us. A generous Christianity is a sea that engulfs the memory of injuries, but never lets a favor sink. Nor have they damaged the "HOMILIST." Through the whole of that period it has been a growing power. It has now its readers in every section of the church, and subscribers in every part of the globe. Missionaries welcome it on every shore. It is found in the library of the ecclesiastical dignitary, and in the pocket of the itinerant methodist. It has a place in almost every theological college. It is prized by the humblest student of the Holy Book; and university men are amongst its staunchest friends. No less than seventy thousand volumes are in the hands of those whose glorious work it is to expound and enforce the meaning of the Holy Word. Write we this in a boasting spirit? Far from it! Its success humbles us. We might have done more to make it worthy of the high position it has reached, and the influence it exerts. The only merit we claim for it is an honest and earnest endeavor to bring out from the Sacred Text, irrespective of all theological systems, the truths that the Great Spirit put therein, and in the fewest and most forceful words bring them into practical contact with the souls of living men.

We now commence a series of short and suggestive discourses on the "Biography of the Apostles." The biography of true men is life-giving. The lives which great men—long since departed—lived on this earth, are amongst the most quickening and energizing forces of this age. Next in significance and usefulness to the life of Him whose life "was the light of men," is the lives of the apostles; and

of all the lives of the apostles that of John is not the least adapted to interest and bless posterity.

All that we have in Scripture concerning this "beloved disciple" we may gather up under three general heads.

I. THE CIRCUMSTANCES OF HIS EARLY LIFE. As to his *birth-place*, it was probably in a small town upon the lake of Genesareth, called Bethsaida. The scenery in which he was brought up was picturesque and lovely, suited well to awake the poetry of his nature, and make on his young heart impressions of the majesty of Him who piled up the hills around him, and poured forth the sea that rolled at his feet. As to his *family*, he was the son of Zebedee and Salome, and the brother of James. His parents were not poor. The fact that his father owned a ship and employed hired servants (Mark i. 20), that his mother was among those women who contributed towards the maintenance of Jesus (Matt. xxvii. 56), and that our Lord considered John to be in a position that would enable him to take care of His mother, lead us to the conclusion that if his family were not affluent, they were in easy circumstances. His mother, if not his father, was godly. She attended our Lord in His circuit through Galilee, ministered to His bodily wants, followed Him to the Cross, and brought spices for His burial. No doubt such parents gave their son an education equal to their means. It is true that in Acts iv. 13, it is said that the council perceived of Peter and John "that they were unlearned . . . men." This means however nothing more than that they had not been properly trained in schools of Talmudic theology. There are in this age narrow-minded men, here in England, who consider some of our greatest scholars uneducated and unlearned because they have not been to Oxford or Cambridge.

The circumstances of his young life supplied most of the conditions of a noble character. He inherited, no doubt, a *good bodily organization*. His parents were not doomed to breathe the impure air of a pent-up city. Their

home was out in open nature ; the fresh breezes of the hills and the sea breathed around their dwelling. Their habits were not those of self-indulgence and indolence which generate disease nor, on the other hand, of hard brain-work which tends to enervate the system. The work of the muscles and the limbs out upon the shore, the sea and the field was their invigorating occupation. The child thus inheriting what is almost essential to mental and moral greatness—a healthful frame—grew up amidst the same healthful and invigorating conditions. He breathed the same air, he sailed with his father in the skiff, and toiled with his father at the net. *His early impressions* from nature would be large and deep. Our greatness is determined by our ideas, and our ideas by our impressions. Small ideas can never make a great man, nor can great ideas grow out of small impressions. Large plants must have a deep soil. Superficial impressions can never grow great thoughts. Hence some philosophers, not as I think without reason, maintain that, as a rule, a man must be brought up amidst grand scenery to have a grand soul. Be this as it may. To John's young eye nature towered in some of her most lovely and majestic aspects, and spoke, in the rustle of lofty trees, the howl of winds, and the roar of billows, strange and stirring poetry to his heart. His religious training, too, was undoubtedly favorable to future greatness. Whether his father was religious or not, it is clear that his mother was, notwithstanding the gust of ambition that once swept through her soul. Her services to Jesus, especially her following Him to the Cross, show that she was a woman of noble type, generous, loving, self-sacrificing, heroic. The mother, more than any other finite force, shapes the mind, moulds the character, and rules the destiny of the boy. Her sons are as clay in the plastic hands of her influence. John was trained religiously, and no doubt before he knew Jesus he had attended the ministry of the Great Forerunner. The fulminations of that Reformer would prepare his young heart for the serene and sanctifying ministry of Jesus of Nazareth.

This is all that we know of his life prior to his connection with Christ.

II. THE CAREER OF HIS CHRISTIAN LIFE. Here we have to notice him in several capacities. (1) As a *disciple*. He and his brother James were called by Jesus as they were mending their nets on board their little skiff. The call was *unexpected* but *effectual* (Matt. iv. 21, 22). As a disciple he had to learn of Jesus. He was the most privileged of all the disciples. He was not only one of the favored three who witnessed the transfiguration, and had to watch in Gethsemane; but he is the only one who is said to have leaned on our Lord's bosom, who is called the "beloved disciple," and who had the honor of taking charge of the Blessed Virgin. (2) As an *apostle*. He was called to the apostleship at the same time with the other eleven (Matt. x. 2—4). He was the youngest of the apostolic circle, the Benjamin of the twelve. His work as an apostle was to preach and work miracles. Though we have but little recorded of what he did in this capacity, we may rest assured that he discharged his duties well. (3) As an *author*. He wrote that wonderful gospel which bears his name. He most probably did this long after the destruction of Jerusalem, and after the decease of all the other apostles, about sixty years after the crucifixion of Christ. He wrote also the Epistles and the Apocalypse. (4) As a *bishop*. He had to superintend the churches that had been planted in Asia Minor. Such a life as his must have been most fruitful in stirring incidents, yet but few are recorded. It would seem from Gal. ii. 9, that he resided after the ascension of Christ in Jerusalem, where Paul finds him; there it is probable he remained until the death of our Lord's mother, which, according to Eusebius, took place A.D. 48. Some think that the great event which drew John at last from Jerusalem into Asia Minor was the death of the apostle Paul, A.D. 65. Errors had grown up in the churches which Paul had planted, and they required the superintendence of such a bishop as John. It was during the period of his labors

in Asia Minor that he was banished by one of the Roman emperors to Patmos, in the *Ægean* Sea, where he wrote the *Apocalypse*. There, in that lonely island, with the rugged aspects of nature before his eyes, and the saddening howl of the ocean in his ears, he received those revelations from Christ which are the wonder of all ages. It is supposed that his exile to this desolate spot took place under Domitian, A.D. 96. He died at Ephesus, in the reign of Trajan, after he had reached a very great age, some say one hundred years, others one hundred and twenty.

III. THE CHARACTERISTICS OF HIS INNER LIFE. All seem to agree that John's mind had in it much of the woman's nature—retiring rather than demonstrative, receptive rather than originaive, intuitive rather than logical, gentle and loving. One thing is certain, that love was the atmosphere of his soul after he became the disciple of Jesus Christ. The fact that his head rested on the Saviour's bosom, that Jesus is said to have loved him and committed His mother to his charge, shows that he was pre-eminently the disciple of love. Besides, his writings are full of love. All his thoughts were generated in the region of love; every sentence he wrote was with a pen dipped in love. Tradition says that, when he had reached his extremest old age he became too feeble to walk to the meetings, and was carried to them by young men. He could no longer say much, but he constantly repeated the words "little children love one another." When he was asked why he constantly repeated these words, his answer was, "because this is the command of the Lord, and because enough is done if but this one thing is done."

I may offer three remarks in relation to his love.

First: *It was capable of indignation.* We find his whole nature at one time in a flame of anger; he wished a Samaritan village to be burnt up, because its inhabitants would not receive Jesus. There are passages also in his writings, especially in his epistles, which show that whilst he was a

disciple of love he was a son of thunder. He has been represented by many as a sentimental man of feeling, and has been painted as a youth of soft and effeminate features, but such was not John. There is a difference between an angry man and a man angry. An angry man is a man of a malign, irritable temperament, whose whole nature is run to gall ; but a man angry may be a man of the most loving nature. The Bible teaches us that there is an anger without sin. The anger of love is like fire from the flint, it requires effort to bring it out, but as soon almost as it flashes it is extinct. In truth our capacity of loving is the measure of our capacity for indignation. Genuine love has two sides, the lion as well as the lamb. The wrath most to be dreaded is the wrath of the lamb, it is oil in flames. The stronger a man's love the more you should dread his anger, for it has a depth, a virtue, a meaning, a divinity about it. Such anger is like the lightning, terrible, scathing and burning, because of the impurities of the universe. "Who is offended and I burn not?"

Secondly : His love was *divinely enlightening*. None of the apostles gave out loftier thoughts of God and Christ and immortality than John. His love bore him, as with the pinions of an eagle, into realms where he saw and heard things unknown to others. His writings are marvellous revelations of thought. Three features distinguish his biography of Christ from any of the other three. It is *reflective supplementary* and *corrective*. It does not merely record that in our Saviour's life which he saw and heard but, more, that in it which he thought and felt. He paints, as it were, the Christ as He appeared not merely to his eye but to his soul. Nor does he record all that the other evangelists wrote down ; he omits much that they recorded and gives more, in a form of stirring sublimity, which escapes their notice and, perhaps, transcends their conceptions. John to a great extent reproduced. "Every man," says Ebrard, "may see the ineffable beauty of an alpine scene under the setting sun, but not every man can feel it, still less paint it." St. John had the

nature of a living mirror which not merely received the full brightness of the Lord's glory but could also reflect it back. His Gospel was also *corrective*. It was evidently written in order to put down the Gnostic, Zabian and Judaic errors that had sprung up in the churches. His epistles too are rich in the highest thoughts ; they breathe the same spirit, throb with the same high thinking, wear the same literary features. His theology is not a thing of dry propositions, but of living realities. His loving heart saw God and he said "God is light," "God is love." A loving heart is the best interpreter of Divine truth ; this he felt when he wrote, "He that loveth not, knoweth not God ; for God is love." "Love is blind," say some : this is a libel on this sublime affection. The more we love the more we see. God and His universe lie open to the loving heart.

Thirdly : His love was *sublimely heroic*. This may be inferred from the fact that he stood by the Cross when His Master was dying amidst the enraged fury of the mob. All the other disciples had fled, but John was there because he loved. He knew from experience what he said : "Perfect love casteth out fear." Love is courage ; love is the essence of the truly heroic.

There is a well-founded tradition concerning him which illustrates the invincible heroism of love. Clemens Alexandrinus, in his book *τίς ὁ σωζόμενος πλούσιος*, narrates the following : "Listen to a story, or rather to a genuine tradition, of the Apostle John, which has been faithfully treasured in memory. On his return from Patmos to Ephesus, he visited the neighbouring regions to ordain bishops and organize churches. While he was engaged in exhorting and comforting the brethren in a city near Ephesus, whose name is given by some, he noticed a handsome, spirited young man, toward whom he felt himself drawn so powerfully, that he turned to the bishop of the congregation with the words : 'I commit him to you, before Christ and the congregation, who are witnesses of my heartfelt earnestness.' The bishop received the young man, promised

to do all in his power, and John, at parting, repeated the same charge. The elder took the youth home, educated and watched over him, and finally baptized him. After he had given him this seal of the Lord, however, he abated in his solicitude and watchfulness. The young man, too early freed from restraint, fell into bad company. He was first led into lavish habits, and finally drawn on to rob travellers by night. Like a spirited steed that springs from the path, and rushes madly over a precipice, so did his vehement nature hurry him to the abyss of destruction. He renounced all hope in the grace of God; and as he considered himself involved in the same destiny with his companions, was ready to commit some startling crime. He associated them with himself, organized a band of robbers, put himself at their head, and surpassed them all in cruelty and violence. Some time after, John's duties again called him to that city. When he had attended to all the other matters, he said to the bishop: 'Well, bishop, restore the pledge which the Saviour and I entrusted to thee, in the presence of the congregation!' The bishop at first was alarmed, supposing that John was speaking of money, and charging him with embezzlement. But when John continued: 'I demand again that young man, and the soul of my brother,' the old man sighed heavily, and with tears replied: 'He is dead!' 'Dead?' said the disciple of the Lord; 'in what way did he die?' 'He is dead to God,' responded the old man; 'he became godless, and finally a robber. He is no longer in the church, but, with his fellows, holds the fastnesses of a mountain.' The apostle, when he heard this, with a loud cry, rent his clothing and smote his head, and exclaimed: 'To what a keeper have I committed my brother's soul!' He takes a horse and a guide, and hastens to the spot where the band of robbers was to be found. He is seized by their outguard; he makes no attempt to escape, but cries out; 'I have come for this very purpose. Take me to your captain!' Their captain, completely armed, is waiting for them to bring him, but, *recognising John as he approached, flees, from a*

sense of shame. John, nevertheless, forgetting his hastens after him with all speed, crying: 'Why, my child, do you flee from me—from me, your father, an unarmed man? Have compassion on me, my child; do not be afraid. You yet have a hope of life. I will yet give account to Christ for you. If needs be, I will gladly die for you. Christ died for us. I will lay down my life for you. So believe, Christ hath sent me.' Hearing these words, he stands still and casts his eyes upon the ground. He throws away his arms, and commences trembling and weeping bitterly. When the old man approaches, he clasps his knees and with the most vehement agony pleads for forgiveness, baptizing himself anew as it were with his own tears. At this time, however, he conceals his right hand. But the apostle, pledging himself, with an appeal to God for his truth, that he had obtained forgiveness from the Saviour for his sin, implores him even on his knees, and the hand he had hid back he kisses as if it were cleansed again by his penitence. He finally led him back to the church. Here he pleaded with him earnestly, strove with him in fasting, urged him with exhortations and admonitions, until he was able to restore him to the church as an example of sincere repentance and genuine regeneration.

This is true courage. Of the courageous man Cowley says,

"He holds no parley with unmanly fears
Where duty bids he confidently steers,
Faces a thousand dangers at her call
And, trusting in his God, surmounts them all."



A Homiletic Glance at the Acts of the Apostles.

Able expositions of the ACTS OF THE APOSTLES, describing the manners, customs, and localities described by the inspired writers ; also interpreting their words, and harmonizing their formal discrepancies, are, happily, not wanting amongst us. But the eduction of its widest truths and highest suggestions is still a felt desideratum. To some attempt at the work we devote these pages. We gratefully avail ourselves of all exegetical helps within our reach ; but to occupy our limited space with any lengthened archaeological, geographical, or philological remarks, would be to miss our aim ; which is not to make bare the mechanical process of the study of Scripture, but to reveal its spiritual results.

SECTION TWENTY-NINTH.—ACTS xv. 1—29.

“And certain men which came down from Judæa taught the brethren, and said, Except ye be circumcised after the manner of Moses, ye cannot be saved. When therefore Paul and Barnabas had no small dissension and disputation with them, they determined that Paul and Barnabas, and certain other of them, should go up to Jerusalem unto the apostles and elders about this question. And being brought on their way by the church, they passed through Phenice and Samaria, declaring the conversion of the Gentiles : and they caused great joy unto all the brethren. And when they were come to Jerusalem, they were received of the church, and of the apostles and elders, and they declared all things that God had done with them. But there rose up certain of the sect of the Pharisees which believed, saying, That it was needful to circumcise them, and to command them to keep the law of Moses,” &c., &c.—Acts xv. 1—29.

SUBJECT :—*The First Ecclesiastical Council.*

WHATEVER storms there were without the church, there should have been peace within. Modern science informs us that the fiercest hurricanes revolve around a perfect centre of calm—that no tempests can break the serenity within the circle of that centre. It should have been ever thus with the church. This chapter, however, informs us that there is disturbance in the centre of the moral world—the church. Whilst Paul and Barnabas were employed in

Antioch, for there "they abode long time with the disciples," "certain Judaizing teachers came down from Judæa" and introduced a serious controversy among the brethren. The passage now under notice, including twenty-nine verses, is a history of the origin, subject, and settlement of this first ecclesiastical dispute. I shall look upon the character of this dispute as representative, and the settlement of this dispute as exemplary. We look at—

I. THE CHARACTER OF THIS DISPUTE AS REPRESENTATIVE

A little examination of this church dissension in Antioch will show that it has the leading features of most of the ecclesiastical controversies in all ages; that it is, in truth, more or less, a *type* of all church disputes. It was a conflict between the ritualistic and the spiritual, the traditional and the progressive, the fettering and the free.

First: *The conflict was between the ritualistic and the spiritual.* "And certain men which came down from Judæa taught the brethren, and said: Except ye be circumcised after the manner of Moses, ye cannot be saved." The names of these breakers of church peace are not given, probably because they were not persons of any distinction or authority. They came as the stern advocates of a rite. "Except ye be circumcised after the manner of Moses, ye cannot be saved." Though the word here, "circumcision," may stand as a general term to represent the whole of the Levitical law, it was the great rite of the Jewish religion, and this rite these zealots insisted on; they held it as essential to salvation. They were ritualists; their religion had more to do with the senses than the soul, with the form than with the spirit. I can conceive of them urging at least two arguments for the enforcement of this rite. (1) That the law of Moses was the law of God, and therefore immutable. (2) That the religion of the Messiah was to develop and not abrogate the Levitical economy. The new religion which the apostles had carried into the Gentile world was, on the other hand, pre-eminently spiritual; it taught that "circumcision or

uncircumcision availeth nothing, but a new creature in Christ Jesus."

Secondly: *The conflict between the traditional and the progressive.* For many ages the Jewish people had been the repository of spiritual life, the Gentile who sought religious light could only obtain it through the Jew. These Judaizing teachers felt that what had been must continue, that if the Gentiles accepted Christianity they must accept it through the medium of Jewish institutions—they were institutional conservatives, they could not give up the past. Whatever new thing arose, it must not even clash with the old, still less supersede it; nay, it must recognize, honor, and support the old. On the other hand, Christianity was pre-eminently progressive; it made the old a mere starting point. Its new life broke through the ceremonies of the past. It left Palestine for the world, the Jew for the race, the temple of Jerusalem for the temple of the universe, teaching men everywhere that "God is a Spirit: that they that worship him must worship him in spirit and in truth."

Thirdly: *The fettering and the free.* To bind the Gentile converts to this Jewish rite would be to enslave their souls; hence Peter, in his speech on the subject before the church at Jerusalem, exclaimed, "Why tempt ye God to put a yoke on the necks of the disciples?" To tie the soul to a ceremony is to enslave it, and this those bigots now sought to do. They would fetter the limbs of a new faith with the trammels of old ceremonies. Christianity is freedom, it invests the soul with the glorious liberty of the children of God.

Now, see you not in this contest much of what has been going on in all the contests of the church that are past? The men who have broken its peace have always been like these "certain men who went down from Judæa to Antioch," men who would bind the spirit of Christianity to the ritual and the past. It is the ritualistic and traditional members of churches that are generally the excitors of ecclesiastical discord. We look at—

II. THE SETTLEMENT OF THIS DISPUTE AS EXEMPLARY.

The way in which this dispute was settled is worthy not only of our study but our imitation. Observe three things in the settlement.

First: *A deputation of the best men from the church at Antioch to that at Jerusalem.* "When, therefore, Paul and Barnabas had no small dissension and disputation with them, they determined that Paul and Barnabas, and certain other of them, should go up to Jerusalem unto the apostles and elders about this question." It would seem that the controversy at Antioch was a severe one, "there was no small dissension and disputation." The question at issue was important, great interests were at stake, and strong feelings would come out on both sides. The arguments on neither side are given, but whatever their strength they did not settle the dispute; hence "they determined that Paul and Barnabas and certain other men should go up to Jerusalem." From Jerusalem the controversy started. Jerusalem was the mother church, and was associated with the most momentous facts in connection with Christianity, and would therefore be naturally looked upon as having special authority to settle such disputes. It was natural to resort thither for counsel and judgment on such questions. The best men were selected, with others perhaps of superior influence. A delegation of the church attended them when they set out from Antioch; how far they were escorted is not said, nor have we any notice of their separation; the farewells are not recorded. Being dismissed they passed through Phenice (Phœnicia) and Samaria—the province. On their way "they declared the conversion of the Gentiles, and caused great joy to all the brethren." Christianity was the one absorbing subject of these apostles; it was the inspiration of their life, and the theme of their talk everywhere.

Secondly: *A full discussion of the subject at a general assembly of the church.* "And when they were come to Jerusalem they were received of the church, and of the apostles and elders, and they declared all things that God had done with them." They received a hearty welcome by the church; the brethren welcomed them, the apostles welcomed

them, so did the elders and all the men in office give them a hospitable reception. Here met now in their representatives the two great churches—the Gentile church from Antioch, and the Jewish church at Jerusalem. Both were mother churches. The apostles stated to them at once “all the things that God had done with them,” and “there rose up certain of the sect of the Pharisees which believed, saying that it was needful to circumcise them, and to command them to keep the law of Moses.” The whole church at Jerusalem was convened as a general synod; it was not a mere meeting of the apostles and elders. This appears from the twelfth and twenty-second verses. It is not necessary to believe that every member of the church at Jerusalem was present, but that all were represented in that council. It was a popular assembly. Lightfoot says, “It was not a convention premeditated and solemnly assembled, but only occasionally emergent.” The case in dispute was to be submitted not to a set of ecclesiastical functionaries, but to a general judgment of the believers. We have no account of this “much disputing” which preceded the formal speeches. Of neither the speakers or their arguments are we informed. It was, perhaps, very general and desultory, preliminary to the *following discussion*. There were four men who spoke on this occasion—Peter, Paul, Barnabas, and James. Let us notice—

First: *The speech of Peter*. “Peter rose up, and said unto them, Men and brethren, ye know how that a good while ago God made choice among us, that the Gentiles by my mouth should hear the word of the gospel, and believe,” &c. It is noteworthy that in speaking at this council there is no assumption of superiority on Peter’s part. He does not appear as a primate, or even as a moderator; he does not even seem to have been the chairman of the occasion; he does not take upon himself to sum up the arguments, or to pronounce a judgment. He speaks only as one of their number, strongly as he would speak, but with deference to the common judgment. In

his speech he shows that Jewish ritualism was unnecessary, inexpedient, and contrary to his faith. (1) He shows that it was unnecessary. He quotes his own experience as proof of this. "Men and brethren, ye know how that good while ago God made choice among us," &c. His reference is to the conversion of Cornelius which occurred perhaps, ten years before. This fact was well known to them. It was a fact so sublimely strange in its nature, so significant in its character, so mighty in its influence, that every convert to Christianity must have known it. He states that his ministry to the Gentiles was—(a) By the appointment of God. "God made choice among us." Was—(b) Divinely sanctioned. The Holy Spirit accompanied his ministry. Was—(c) Productive of the same spiritual results. "Put no difference between us and them, purifying their hearts by faith." The Gospel, when believed, produced the same effect upon the Gentile as the Jew, and that effect was the purifying of the heart. The great work of the Gospel is to purify the heart. This work it effects as well without Jewish ritualism as with it; this work in all cases it achieves in connection with faith and the agency of the Holy Ghost. In his speech he shows—(2) That it was inexpedient. "Now therefore why tempt ye God, to put a yoke upon the neck of the disciples, which neither our fathers nor we were able to bear?" (a) Ritualism is a yoke to the soul which sometimes becomes intolerable. (b) Men by their bigoted conduct may tempt God to put this yoke upon people. Men may oppose the will of God, and thus so try His patience, that He may allow the evils of the past to come upon the present. Were England to renounce her Protestantism, she would in this way tempt God to put the terrible yoke of Popery upon this country. In his speech he shows—(3) That it was contrary to his faith. "We believe that through the grace of the Lord Jesus Christ we shall be saved, even as they." The "we," of course, refers to the converted Jews: "we converted Jews," in which Peter included himself. The "they," we *think* refers—not as some suppose to the Jewish patriarchs—

but to the Gentile converts. The doctrine, however, in which Peter expresses his faith is, that salvation of the soul is through Jesus Christ, and not through any ritualism whatever. Peter's meaning may be that the Gentiles have been saved, their hearts have been purified without ritualism, simply through the grace of Jesus Christ; and we, though brought up in connection with ritualism, may be saved in the same way without it. Jews and Gentiles are both saved in the same way, that is by grace; why, then, should we impose on them a ceremony which does us no good? Luther says, "We must not yield or give up this article, though heaven, and earth, and whatever will not endure, perish."

Secondly: *The speeches of Barnabas and Paul.* "Then all the multitude kept silence, and gave audience to Barnabas and Paul, declaring what miracles and wonders God had wrought among the Gentiles by them." "All the multitude," implying a much larger number than the apostles and elders, a general gathering. The speech of Peter had produced such a deep impression that there was a breathless "silence" when he sat down, and when Barnabas and Paul arose. Barnabas is mentioned first, for probably he spoke first, as being better known, or perhaps better loved in Jerusalem than Paul. Their speeches are not recorded. Only just so much is said about them as to show that they were historic, that they were a recitation of the leading events connected with their missionary tour to the Gentiles. They related "what great signs and wonders God had done among the Gentiles through them," the stupendous miracles they had wrought, and the wonderful conversions that had been effected. They did not parade these as their own achievements, but ascribed them all to God. What they said fell into the current of Peter's sentiment, and made the river of evidence roll with all but a resistless force through the assembly.

Thirdly: *The speech of James.* "And after they had held their peace, James answered, saying, Men and brethren,

hearken unto me," &c. This was James the Less, the son of Alphæus, who was called the bishop of Jerusalem by the early writers. He was probably chairman of the assembly, summed up the matter, and gave his judgment as to the course to pursue. Neander remarks, "that on account of his strict observance of the law he was in utmost reverence by the Jews, and that, therefore, in his words the greatest confidence would be placed." (1) He accepts the position of Peter that "God at the first did visit the Gentiles, to take out of them a people for his name." (2) He supports it by a prophetic quotation. "And to this agree the words of the prophets; as it is written," &c. Amos, one of the minor prophets, is here referred to, who flourished about 793 years before Christ. The particular prophecy quoted (Amos ix. 11, 12) referred to the restoration of Jewish prosperity, the rebuilding of the temple after the Babylonish captivity, and the spread of the true faith even beyond Judæa. James employs this prediction in the way of accommodation, as illustrating the admission of the Gentiles into the Messiah's kingdom. Peter, Paul, and Barnabas had reasoned from facts which came under their own immediate notice, and which indicated the Divine will. James goes back to the older dispensation, and finds there something which he thinks supports the conclusions of the preceding speakers. The quotation from the prophet is made from the Septuagint version, because, no doubt, he spoke in Greek and used the current version. The passage points to three things. (a) A great restoration among the Jewish people. The building up of that which was in ruins. (b) A restoration that would lead the Gentile to seek after the Lord. "The residue of men" here, evidently refers to all who were not Jews. (c) A restoration effected by that God who sees the end from the beginning. "I will return, and will build again the tabernacle of David, which is fallen down," &c. Who is this? It is He "who doeth all these things . . . known from the beginning." The greater part of the eighteenth verse, "known unto God," &c., is variously given in the manuscripts, and wholly wanting in many.

of the oldest.* Some modern critics have expunged it, leaving only, "known from the beginning," which must then be read as the concluding words of the preceding sentence, "Saith the Lord, who doeth all these things, known from the beginning." The words teach, therefore, that the world had a beginning, that the world is the theatre of Divine operations, that the Divine operations are the development of an intelligent plan stretching on through all ages. (3) He pronounces his judgment and gives his advice. "Wherefore my sentence is, that we trouble not them, which from among the Gentiles are turned to God:" (i.e., that we do not seek to impose on them any of the Jewish rites) "but that we write unto them, that they abstain from pollutions of idols, and from fornication, and from things strangled, and from blood." The decision contained four prohibitions. "Pollutions of idols." It was customary among the Gentiles after they had offered a sacrifice in the heathen temples to give a portion to the priest, and to dispose of the remainder either by sale in the market or as a feast for the entertainment of the worshipper and his friends either in his own house or in the temple. The injunction, therefore, is to abstain from the eating of this fleshly food which had been offered in sacrifices. The fact that Paul wrote about it to the Corinthians (1 Cor. viii. ; x. 14, 33) shows that Gentile converts were strongly tempted to do this. Another prohibition was "fornication." This is mentioned in connection with idolatry, because horrible licentiousness mingled with the devotions of those heathens. Another prohibition was "from things strangled." They were to refrain from eating the flesh of things strangled, which were held in abomination among the Jews, and in high esteem among the heathens. The prohibition is therefore against cruelty, luxury, intemperance. Another prohibition was from "blood." Abstinence from blood is enjoined in Gen. ix. 4, Lev. x. 14, Deut. xii. 23, 1 Sam. xiv. 34. Such were the prohibitions in James's counsel. Milman remarks,

* The Codex Sinaiticus omits from *ἐστὶν*, inclusively, to the end of the verse.

"that in this James effected a discreet and temperate compromise." Although no burden of ritualistic law was to be imposed upon the Gentiles, it was the duty of the Gentiles to abstain from all those customs that were repugnant to the mind of a Jew. James advised that all the Gentile Christians should be communicated with upon the subject. "That we write unto them." They were already very numerous, and widely scattered, therefore they should be written to. The twenty-first verse seems to be a general reason which the apostle assigns for enforcing these prohibitions upon the Gentiles. "For Moses of old time hath in every city them that preach him, being read in the synagogues every sabbath day." The sense of the verse appears to be, that as these things were prohibited by the Jewish law, and the Jewish law was read every sabbath in the synagogue, it was not necessary to impose those prohibitions on the Jewish converts: that since Jewish prejudice was general and inveterate this yielding was necessary.

Another thing to be observed in the settlement of this controversy is—

Thirdly: *A deputation back from the church at Jerusalem to that at Antioch with the result of their deliberation.* "Then pleased it the apostles and elders, with the whole church, to send chosen men of their own company to Antioch with Paul and Barnabas; namely, Judas surnamed Barsabas, and Silas, chief men among the brethren: and they wrote letters by them after this manner," &c. The assembly is satisfied, discussion is over, the judgment and counsel of James are accepted and acted upon, and "chosen men of their own company"—leading members of the church, among whom are Barsabas and Silas—are appointed to go down to Antioch with Paul and Barnabas. They take with them letters, i.e., the document which is as follows: "The apostles and elders and brethren send greeting," &c. This circular-letter rehearsed the occasion of its promulgation, and directed its readers for further information as to its verbal statements to its bearers. *enumerated* four special prohibitions which had been

enunciated by James in the assembly, and concluded by a solemn release from all ceremonial restrictions whatever. This letter may be looked upon in three aspects. (1) *As a homage to the right of private judgment.* It is not an enactment enforced by penalties, nor is it a mere moral appeal addressed to a corporate body; it is directed to the judgment of every individual member of the Christian church through all the districts of Antioch, Syria, and Cilicia. The questions at issue were vital to every individual man, and to every man appeal is made. In truth, the whole Bible recognizes the right of private judgment. Look at this letter—(2) *As a condemnation of ecclesiastical decrees.* The benign and tender spirit of this missive, the touching references it contains, its popular and advisory feature, give it a character that stands in striking contrast to the deliverances of most ecclesiastical councils in later days. Little men who claim to be the successors of these apostles, have from their assemblies issued decrees whose arrogance and intolerance insult the Christian name. (3) *As a charter of the church's liberties.* With this letter issuing from the great council of the mother church at Jerusalem, the result of apostolic deliberation and heavenly guidance, we claim a liberty from the reign of ritualism.

Fourthly: *The assembly of the church at Antioch to receive the communication from the mother church at Jerusalem.* "So when they were dismissed, they came to Antioch: and when they had gathered the multitude together, they delivered the epistle," &c. The whole church is assembled at Antioch. Paul and Barnabas, Barsabas and Silas, have returned from Jerusalem, enter the assembly, and the letter is delivered, which yields great "consolation" to the church. Barsabas and Silas being the greater strangers address the assembly. They exhort the brethren with many words and confirm them. Those who had come down with Paul and Barnabas from Jerusalem after a little while return home. Silas remained a little longer at Antioch: "Notwithstanding it pleased Silas to abide there still."

Such was the method of settling this first discussion in the Christian church. How simple ! how wise ! how successful ! Had the example been imitated in after times by contending members, how much persecution would have been avoided ! how much disgrace would have been spared the Christian name ! This ecclesiastical assembly at Jerusalem is a model for all times. It brought forth a spirit of freedom over the yoke of ritualism, of faith over the prejudices of the bigot, of love over the arrogance of the self-righteous.

Germs of Thought.

SUBJECT :—*The Apostle Andrew.*

(No. II.)

“Again the next day after John stood, and two of his disciples ; and looking upon Jesus as he walked, he saith, Behold the Lamb of God ! And the two disciples heard him speak, and they followed Jesus. Then Jesus turned, and saw them following, and saith unto them, What seek ye ? They said unto him, Rabbi, (which is to say, being interpreted, Master,) where dwellest thou ? He saith unto them, Come and see. They came and saw where he dwelt, and abode with him that day : for it was about the tenth hour. One of the two which heard John speak, and followed him, was Andrew, Simon Peter’s brother. He first findeth his own brother Simon, and saith unto him, We have found the Messias, which is, being interpreted, the Christ. And he brought him to Jesus. And when Jesus beheld him, he said, Thou art Simon the son of Jona : thou shalt be called Cephas, which is by interpretation, A stone.”—John i. 35—42.

Analysis of Family the Seven Hundred and Eighth.

ANDREW, whose name was of Greek origin, was one of the twelve apostles ; he was a native of Bethsaida, and the brother of Simon Peter. The evangelists give us but a

very small amount of information concerning him. There are but few things in his life that are mentioned. We learn, for example, that he left the ministry of John for the ministry of Christ. He was a follower of John until, on the banks of the Jordan, Christ appeared and John pointed Him out as "the Lamb of God, which taketh away the sin of the world." From that hour he became a follower of the Messiah. We learn that, no sooner did he attach himself to Christ, than he sought a close intimacy with Him. "Where dwellest thou?" said he to Jesus. On the answer "Come and see" being given, he, with another of John's disciples, went to the home of Jesus and abode the day. We learn that he brought his brother, Simon Peter, to Jesus saying, "We have found the Messiah." We learn that Jesus called him and his brother Simon, as "He walked by the sea of Galilee," as He beheld them "casting their nets into the sea," and He commanded them to follow Him. (Mark i. 16, 17.) We learn that he was present at the feeding of the five thousand and said, in answer to the question of our Saviour "Whence shall we buy bread, that these may eat?" "There is a lad here, which hath five barley loaves, and two small fishes: but what are they among so many?" (John vi. 5, 9.) We learn that he, with Philip introduced to Jesus certain Greeks who desired to see Him. (John xii. 21, 22.) We learn that he, with Peter, James and John, inquired of Jesus concerning the destruction of the temple; "Tell us, when shall these things be? and what shall be the sign when all these things shall be fulfilled?" (Mark xiii. 4.) This is the sum of the information which the evangelists give us of this Andrew. Tradition says many things concerning him, the truth of which we cannot determine, and therefore need not notice.

The passage we have selected leads us to notice three things concerning him; his conversion to Christ, his interest in Christ, and his service for Christ.

I. HIS CONVERSION TO CHRIST. "Again the next day

after John stood, and two of his disciples ; and looking upon Jesus as he walked, he saith, Behold the Lamb of God ! And the two disciples heard him speak, and they followed Jesus." Two thoughts are suggested here concerning his conversion to Christ.

First : *His old master effected it.* It was John the Baptist that, under God, turned him to Christ. John was truly a great man and a model to all teachers. When a greater teacher than he appears, he turns the attention of his disciples to him. Religious teachers who have little souls are ever studiously anxious to keep their disciples entirely under their own influence : when greater teachers appear in their circle they rather warn their hearers against them than direct them to their instruction. Not so with John the Baptist : when the greater appeared he retired, and directed his hearers to Him "whose shoe's latchet he was not worthy to unloose." God employs men to convert men.

Secondly : *His old master effected it through the proclamation of a great truth.* The truth was, that Christ was "the Lamb of God which taketh away the sin of the world." This declaration is tantamount to all that is involved in the Cross, and the Cross is the converting power. The soul craves deliverance from sin, and Christ is the only deliverer.

II. HIS INTEREST IN CHRIST. "And the two disciples heard him speak, and they followed Jesus. Then Jesus turned, and saw them following, and saith unto them, What seek ye ?" &c. Their interest in Him is—

First : *Expressed in the question they addressed to Christ.* "Where dwellest thou ?" We want to know more of thee, to have a closer fellowship with thee. A desire to know more of Christ is ever the effect and evidence of true conversion. Their interest in Him is—

Secondly : *Heightened by the reply Christ makes to them.* He said "Come and see." He does not say, here or yonder, *but, come with me.* Christ has nothing to conceal.

He wishes the world to know all about Him, to follow all the windings of His life, and to peer into all the details of His history. "Come and see." This is, in truth, the voice of the whole Gospel to men. Do not judge from hearsay, search for yourselves.

III. HIS SERVICE FOR CHRIST. "He first findeth his own brother Simon, and saith unto him, We have found the Messias, which is, being interpreted, the Christ. And he brought him to Jesus." This fact, and the fact that he is also found (John xii. 23) introducing the Greeks to Christ, indicates that he was desirous of bringing his fellow-men into fellowship with that Saviour to whose service he was consecrated. We make two remarks about bringing men to Christ, suggested by the case before us.

First: *It can only be done by those who are themselves true disciples.* Andrew, became a disciple first. No others can do it. They have not the spirit that is necessary to give effective emphasis to the invitation, nor the character that can reflect the attractive loveliness of Christ.

Secondly: *The true disciples of Christ will do it not as dry duty but as a delightful privilege.* Andrew went about it joyously. The highest gratification of their natures will be to lift up Christ to the admiring eyes of their fellow-men. *The doing this is the great work of every true disciple.* Our work is not to bring men to our little systems, sects and churches, but to Christ. Unless we bring them to Christ, we do them no lasting service.

SUBJECT :—*The Mediatorial System.*

"Therefore, as by the offence of one judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men unto justification of life."—Rom. v. 18.

Analysis of Homily the Seven Hundred and Fifty.

ONE of the chief glories of Christianity is this—it is *the religion of facts*. Its truth, its importance, its power and pleasures rest on facts. These facts are few in number, extraordinary in their character, eternal and universal in their aspects. They refer to the peace and progress of the universe, they occupy the thoughts and feelings of the God of the universe. They most decidedly refer, however, to men, to men in sin, to men in misery, to men on earth. Heaven will have an eternal succession of revelations adapted to itself. It is by the great facts of Christianity that God rules, expands and saves the minds of men; these facts interpret the principles of Christianity, and the principles of Christianity reveal God.

In the context we have two classes of facts; the first class embracing dark melancholy facts, the second bright and animating ones. This is one dark fact—*sin is in the world*. Yes, sin has entered the world; it has quenched its lights, destroyed its liberties, embittered its enjoyments. History, observation and our own consciousness convince us that sin is in the world. I am as sure that I am a sinner as that I think, feel, exist. Here is another dark fact—*death is in the world*. It reigned from Adam to Moses, from Moses to Christ, and from Christ to this day. Individuals are dying, families are dying, nations are dying, the world is dying. The present vast, busy population of the globe is rapidly descending to death; soon it will be entirely under the dark government of the grave. Every sepulchre that we see, every funeral that darkens the street, every illness, every pulse reminds us that the dust is to be our home. But there is another dark fact

the text—both sin and death have entered the *the same man*, and that man was Adam. The *origin*, after all, a deep mystery to us but its *introduction* into the world is a historical fact clearly stated in the Bible ; study of this fact, as recorded, would throw much light on the nature of moral agency and moral government. It was Adam that brought sin and death to the world. The first man ! Once he was very good. He saw God in all things around him, he heard His voice in all the voices in the world and was blessed in His love all the day : but he saw his guilty hand and, by one deed, quenched the light of mercy, hope and heaven of both himself and his posterity. God made Adam the father, the priest of the world, and he ruined it and himself. It is mournfully interesting to study the first breaking out of those evils which have afflicted the physical and moral world. Adam was the first sinner and we his children sin and die. These are facts which require no proof.

There are other three truths, or facts, stated here. The first is—*grace is in the world*. “Grace hath abounded.”

In this world where sin had reigned. All the temporal and spiritual blessings which we have, in possession and prospect, are the effects of Divine favor. God was under no obligation to show grace to this world, and He is under no obligation to continue it : He might withdraw it ; withdrawal or, rather, the *withholding* of it would have made of man a demon in character, who would soon kindle himself the fires of an universal hell. There is grace in the world ; and that alone keeps it from becoming the field of its own wilful transgression. There is another truth—*there is a higher, nobler life than this*. “Grace reigns righteousness unto eternal life.” Eternal life is a blessing which often occurs in the New Testament. It means deliverance—freedom from *sin*, which is the destroyer of the peace, happiness and utility of man ; freedom from the bondage of *violated law* ; and freedom from *annihilation*. In this it means an existence without sin, without misery,

and without end. But there is another truth in the *text* : both this grace and eternal life flow to man *through the same channel*, and that is "Christ Jesus the Lord." Glorious truths these !

The apostle states these great truths in this connection for two purposes ; one of which is special, local, temporal ; the other, general and universal. The direct object which the apostle had in view was to convince Jews and Gentiles (the two grand moral divisions of the world at that time) that both were equally indebted to Christ for salvation. The sum of the apostle's reasoning is this—The Gentile had the moral law written on his conscience, but he transgressed it ; the Jew had the same law outwardly written for his use, and also the ceremonial law, and he transgressed both : so that the Jew and the Gentile needed a Saviour. In the first Adam both are dead, through the second Adam both may live.

But the great object of the apostle in this paragraph is *to set forth the nature and number of benefits derived through the mediation of Christ*. These are some of the blessings which come through the mediatorial system of the Son of God—the very existence and continuance of the human race on earth, the immortality of each individual of the race in soul and body, the rendering of death the means of introduction to that state, and a system of moral means to prepare man for this immortal state. We name these benefits because there is an obvious reference to them in the context. However, on this occasion, we can do little more than name these great subjects. They deserve and demand a full investigation.

I. THE EXISTENCE OF THE HUMAN RACE RESTS ON THE MEDIATION OF JESUS. God made man in his image : that image consisted in the possession of an intellectual nature and perfect moral excellence. Adam had a mind, and that mind was good. And God Himself is mind—the greatest, the best, the original mind. And then "the Lord commanded

the man, saying, Of every tree of the garden thou mayest freely eat : but of the tree of knowledge of good and evil, thou shalt not eat of it : for in the day thou eatest thereof, thou shalt *surely die*." It appears to us that the phrase *surely die*, denotes not the *certainly*, but the *entireness* of the punishment. Now, death must have meant one of two things—either *absolute annihilation*, which seems to be the primary meaning of death, or the *dissolution of the connection between soul and body, and the consequent punishment of both in hell*. In either case the existence of the human tribe would necessarily have been impossible. If God had executed the punishment, there would have been two human beings in existence, and only two, and these two would have been in hell ; and if so, of course there could not have been a human succession.

But Adam *did* sin. Was his existence quenched ? No. Was he driven to hell ? No. But why not ? Why was he spared to be the father of an immense family ? Why was he not at once fully punished according to the letter and spirit of the threatening ? This is the point which deserves notice. Was he spared on the ground of rectitude ? No ; for if justice—the public justice of the moral government of God—could have spared him for one day, one hour, it could have spared him for ever. But although he transgressed, he ~~was~~ spared ; and as he could not have been spared on the ground of rigid *justice*, he must have been spared on the ground of *grace*, and if on the ground of grace, then it was through the mediation of Christ, for grace reigns only through Jesus Christ. A new system was introduced. The mediatorial economy was established, and Adam was the first man that enjoyed its benefits. His forfeited being was spared, his life was prolonged, his species was to be multiplied because the second Adam had been appointed to be the Great Head, and Governor, and Saviour of the human kind. But if our very existence is an effect of the great mediatorial scheme, all the means, comforts, and hopes of our existence are also effects of the same scheme. And the Bible clearly proves

that it is so. It is on account of Christ that the sun and heavens pour forth their conservative and beautiful influences around us, that the seasons of the year revolve, the earth yields its produce, that the vast machinery of Providence is kept in uniform and beneficent action, that the world stands. All power in heaven and earth is in the hand of Christ. All things are put in subjection to Him. The material, mental and moral worlds are placed beneath His sceptre. All persons, and things, and dispensations are under His government. In Him all things consist.

Under the patriarchal government of the Son of man the human race has already grown into extraordinary numbers and greatness. One day, only two human beings lived. Adam alone knows how long, and to what extent our race is to increase. Its members are already very numerous. Millions live on earth ; some (dreadful thought !) live in heaven. Multitudes live in heaven ; and judging from the intimations of the Bible respecting this subject, we venture to suppose that men are to be as numerous on earth as the stars in heaven, and are to continue to augment in strength, mind and physical excellence, grandeur and happiness, for thousands—perhaps millions—of years to come. It is natural to think so, if we consider the honor which God has already bestowed on our nature, by raising it to union with Him in the person of His Son ; if we consider that four thousand years were occupied in preparations for the advent of Christ to be the Saviour ; if we consider the extensive provisions which have been made for the future accommodation of the human race in another world ; if we consider the universal aspect of Christianity in connection with the narrowness of the present sphere ; if we consider that the agency of the church is in its infancy rather than maturity, in tendency rather than termination ; if we consider that the sciences, arts, matter and mind, have hardly yet presented their final oblations to Christianity. If we consider all these things, it is not just to conjecture that this globe is to continue for *very long period* the habitation of numerous generations.

Christ is to be honored *here* more than He has yet been. It was on earth He was born, grew up for suffering and death. It was on earth He first published His great system of salvation. It was here He qualified Himself for the mediatorial crown which now adorns His head. Here, also, He is to be acknowledged as the Lord of all. The mediation of Christ is the basis of human existence, and the means of restoration to light, purity, and glory.

II. THE MEDIATORY AGENCY OF JESUS CHRIST PROCURES IMMORTALITY FOR MAN. Man's existence is not limited to this narrow, dark sphere, but is to be carried onward, eternally and illimitably. Our immortality, and the knowledge of our immortality, are the gifts of Christ. The existence of Jesus Christ in the invisible world is the greatest proof we have of its reality. The history of His resurrection and ascension is one of the most simple, tangible, and convincing arguments for a future world. It is adapted to our senses and imagination. Where is Christ now? Where was He last seen? What is He doing? What did He say about His future history when He took His leave of our world? Shall we ever see Him? Shall we ever commune with Him? Such questions as these naturally rise in the minds of Christians while passing through this dying world—are suggested and fully answered in the Testament of Jesus. He lives. We shall live. The very fact of His existence proves that our existence in a higher world is not impossible—is certain. Oh! how sweet the light which Christ has spread over every part of our being. The charnal houses, tombs, and graves of the world are to be one day evidences of His power and the interpreters of His love.

Let not the ungodly blame Christ for bestowing immortality on human nature. It is true that an endless existence will be a curse to the wicked; but let not the author of immortality be blamed for that. Remember these three things:—
(1) Existence is a blessing: history and consciousness prove that. (2) Nothing can render existence a curse but sin. It

is not in the power of any creature. The Creator Himself will not render a perfectly holy being unhappy. (3) Christ is now able and willing to take away sin from us. Yes, *He* is willing, and if *you* are so too, your existence is safe for ever.

III. THE MEDIATION OF CHRIST HAS FURNISHED US WITH A SYSTEM OF MEANS TO PREPARE US FOR A HAPPY IMMORTALITY. "Grace reigns through righteousness unto eternal life by Jesus Christ our Lord." What a vast, harmonious perfect system this! Here is the essence of the Gospel. If we have no time to enlarge. Let me just observe that it is—(1) A system of *grace*. The doctrine of human merit is at once unphilosophical and unscriptural. Man's salvation is all of grace. Its origination is grace; its discovery is grace; its application to man is grace; its perfection in heaven is grace. Let us trust and triumph in Gospel-grace. (2) It is a system of *righteousness*, also. It justifies man before God, and justifies God in doing so before His omniscient intelligent universe. It reveals the justice of God. It imparts the privilege, the principle, and the love of justice—universal justice—to man. Here, then, is a scheme that is just to all. It injures none: it benefits the universe.

From the whole we may infer—(1) That Christianity is infinitely superior to natural religion. It reveals more, and its revelations are warm, loving, transforming. Glory in the Bible. (2) Christ is certainly the most extraordinary and interesting being in the universe. How vast His sphere! How responsible and benevolent His agency! How Divine His character! In all things He has the pre-eminence. (3) Let us rejoice in Christianity while parting with friends in death. Christ lives, they live. We shall also live.

REV. CALEB MORRELL



The Christian Year.

BY A CLERGYMAN.

Conversion of St. Paul.

"But when it pleased God, who separated me from my mother's womb, and called me by his grace, to reveal his Son in me, that I might preach him among the heathen ; immediately I conferred not with flesh and blood."—Gal. i. 15, 16.

WHEN the claims of the new doctrine were still in suspense, that so earnest and able a Pharisee should be gained over to the cause of Jesus, was a thing of no small moment. Having vigorous intellect, vast energy and the strongest social impulses, a Hebrew of the Hebrews, yet a native of Cilicia and a citizen of Rome, brought up at the feet of Gamaliel, yet learned in Pagan literature, he was exactly fit to introduce to the Gentiles, and especially to the nations of the West, the Christianity which was cradled in the heart of Jewry. In fact this "last of the apostles" has been made first, the most prominent and successful. After our Lord Himself, there is no other name so entirely identified with the Gospel. The truths taught in the Pauline Epistles constitute the main elements of Christian doctrine ; and the modes of thought and expression which belong to those epistles enter largely and permanently into the language of Christendom. After our Lord Himself, no other in the Church receives so widely veneration and gratitude as St. Paul. There is no one whom we so readily think of as having reached almost faultless excellence, as being an example of what Christ can do for a man. And there is no one, after our Lord, who has been loved with a warmer personal affection by Christians.

To understand his conversion we should consider his former condition, which he describes in these words—ignorance, conscientiousness, and unbelief.

I did it *ignorantly*, that is, without due exercise of reason (1 Tim. i. 13.) The word properly signifies the inactivity of the faculty by which all godly knowledge is gained. To this faculty the works of creation appeal. (Rom. i. 20.) It is in the new and right exercise of this faculty that *repentance* consists. [Examine the etymologies of the English word *repentance*, and of the Greek *μετάνοια*.] In Saul this faculty was inactive, diseased. He had materials for a right judgment but did not use them. He knew the letter, not the spirit of the Law. If, as is likely, he knew anything of the history of Jesus, it failed to make the due impression. *He did not see that Jesus was the Christ, the Son of God.* He did not recognize that Just One [τὸν δίκαιον] as the Highest in the universe. Therefore knowing not Christ, the Image of God, he knew not God; knowing not God, he knew not the Law, he knew not himself. He was satisfied and self-righteous. He conceived of God under the notion of the Jewish theocracy. He expected the Messiah as a grander David or Solomon. He regarded the position of a son of Abraham as the highest possible. From all these things Gentiles were excluded—they were without the pale.

Thus *Saul's ignorance of Christ spoiled all his thoughts*, rendering them worldly and narrow.

The second word is *conscientiousness*. A man may be thoroughly mistaken, yet believe that he is doing his duty. "I thought with myself that I ought to do many things contrary to the name of Jesus of Nazareth."

The third word is *unbelief*, which implies some measure of resistance to evidence. His ignorance was not innocent, his conscientiousness was imperfect. Therefore said the Lord to him, "It is hard for thee to kick against the pricks," referring to the inward struggle, and the guilty attempt to stifle unwelcome suggestions and misgivings. He had resisted miracle, Stephen's preaching, his own remorse, and the strivings of the Spirit. He was like a restive ox, refusing to submit to his master.

We ought to read the words, "I obtained mercy," as in a

sis; so that his ignorance and belief were not the reason of his obtaining mercy, but the reason of his opposition to the church. "Who was before a blasphemer, a persecutor, and injurious (but I obtained mercy) because I was ignorant in unbelief."

Consequence of this ignorance, imperfect or diseased consciousness, and guilty unbelief was *hatred and perjury of the Church*. Such is human nature, that whatever he had probably only increased his rancor.

turn now to his conversion.

Among the martyrs, Stephen was the most conspicuous first. There is a mark-worthy likeness between him and Saul. Compare Stephen's speech before the council, Acts vii., with the speech delivered by Paul at Antioch in Acts xiii.), and in *doctrine* with his epistles. Stephen's conversion was answered in the conversion of Saul.

Paul's conversion we observe,

1. *outwardly miraculous form.*

There is no ground whatever for the stupid notion that it was merely an impression on his mind. The narrative of the prodigies—the miraculous light which outshone the sun, the same with the Shechinah of old, and in which God had appeared in "the holy mount." The Perchipped light and fire, but in their light there was darkness. In this light Saul beheld the Lord. "Barnabas shewed unto them how he had seen the Lord in the way."

7.

2. *a waking vision.* Saul was not asleep, nor in a state of ecstasy. He heard a Voice. St. Luke says that he had journeyed with him "heard the Voice," that is, he heard, "but saw no man." But in St. Paul's own words before the Jews at Jerusalem, he says, "they heard the voice of him that spake unto me." Saul alone heard the voice as articulate, but his companions were unable to hear it from thunder.

3. *comparable that the two modes of revelation which the Lord used as the highest and the lowest respectively,*

namely, the waking interview with God, which was the Mosaic grade, and the Voice from heaven, were combined at the conversion of St. Paul.

(2). *Its essentially spiritual nature.*

This is expressed in the text as "the Revelation of the Son of God within him." This had been the grand point of his ignorance. He knew not the Son of God; he had mistaken Jesus for an imposter and malefactor. Now he is undeceived by the fearful words from the midst of the Shechinah, probably spoken in the old sacred language, "I am Jesus whom thou persecutest." The vision was to him a *sign* that Jesus was, after all, the Highest Being in the universe. To recognize Jesus as Christ was to change his conception of the Christ. This was the turning-point in his history. It revolutionized all his notions. If the Messiah is spiritual He belongs to Gentiles as well as Jews, and God must be Spirit and the God of the Gentiles. The law must be spiritual, and Saul now is not righteous, but a miserable sinner.

"To reveal his Son in me." This implies the recognition of the Son of God as the source of all truth to the mind, guidance to the conscience, purity to the heart. It signifies the conscious union with Christ of Saul's inmost renewed nature. He became one with Christ, Christ was reproduced in him.

The waking vision was followed by three days of blindness and fasting. What his mental exercises were during that time of darkness, who can tell? Saul's anguish would not let him eat; and again, his fasting increased his anguish. His remorse was faintly typified by the outward darkness. He formed new resolves. He revolved the prophecies, comparing them with what he knew of the history of Jesus. He became a new man. He cried piteously for help from Heaven, and that help was now at hand.

It is remarkable, that although he had seen the Lord Himself, and was thus equalled with the other apostles, yet his conversion could not be completed without the intervention

of Ananias. Ananias was "a devout man according to the law, having a good report of all the Jews which dwelt there," and he was "a disciple," perhaps one of the seventy. He was sent to restore sight to Saul. Saul heard a friendly voice, *Brother Saul*. He felt a friendly hand. Then he saw a friendly face. "In the same hour I looked up upon him." From the hands of Ananias he received the rite of Baptism, "washed away his sins," and was "filled with the Holy Ghost." Thus his conversion was completed.

Henceforth his devotion to Christ is as complete and ardent as his former opposition. He desires, as his chief good, the closest connection with Christ, desires to receive from Him alone the much coveted "righteousness," to take Him as a model, and to gain eternal life by clinging to His skirts. His only object on earth is to preach "Jesus the Christ, and Him crucified."

St. Paul's conversion,

I. Afforded at the outset *a proof, powerful for all time, of the truth of the Gospel*. The ablest and most honest enemy is overcome. The greater his former enmity and honesty, the more convincing his present adherence.

II. It afforded an instance instructive for all time *of the transforming power of the Gospel*. Never in other history is there so complete and splendid a conquest, so great a revolution of mind and life. Hatred becomes love; for "threatenings and slaughter" we have earnest advocacy and self-exposure, for pride there is humility. The power of this new Gospel is the greatest hitherto known amongst men, and this power it proves in a notable instance at the beginning. The more obstinate Saul's old enmity, the more glory to Christ from his present devotion.

III. It afforded at the outset an instance, hope-inspiring for all time, *of pardon for the greatest sinner*. Paul calls himself the chief or first [πρῶτος] of sinners, and then he says, "Howbeit for this cause I obtained mercy, that in me first or chief [πρῶτος] Jesus Christ might shew forth all long-suffering, *for a pattern to them which should hereafter*

believe on him to life everlasting." The greater his guilt the greater the glory of Christ's benignity, and the more cheering the hope suggested to other penitents. The true penitent *is* always disposed to magnify his guilt. Yet you have hardly sinned as Saul. If then he was forgiven, why not you? He was forgiven that you might have hope.

IV. The conversion of St. Paul *secured the services of an apostle second to none in services or success.* "But when it pleased God . . . to reveal his son in me, that I might preach him among the heathen." See also Acts, ix. 15, and xxi. 16—18. For this purpose he was separated from the very first, fitted by natural endowment, and by the Providence which superintended his course from infancy onward.

They to whom much has been forgiven love much; and they who love much can preach well and suffer cheerfully. Remember the record in the New Testament of his unwearied and extensive labors, the numerous churches he planted with their innumerable converts; the all but explicit statement of the Fathers that we Britons owe the Gospel to his ministry; the fact that his writings occupy nearly one-third of the New Testament; and lastly, his martyrdom at Rome, in the 68th year of his age. The sword of St. Paul may not only signify the instrument of his death, but as fitly that Divine energy of the Word and Spirit of the Lord which wrought in his ministry.

The Preacher's Finger-Post.

SOCIAL FESTIVITY.

"Then said he also to him that bade him, When thou makest a dinner or a supper, call not thy friends, nor thy brethren, neither thy kinsmen, nor thy rich neighbours; lest they also bid thee again, and a recompence be made thee. But when thou makest a *feast*, call the poor, the maimed,

the lame, the blind: and thou shalt be blessed; for they cannot recompense thee: for thou shalt be recompensed at the resurrection of the just."—Luke xiv. 12—14.

THE season of festivity has once more come round. English homes are gladdened with social gatherings. These

gatherings grow out of the social heart, and Christianity sanctions their principle. "The Son of man came eating and drinking." His spirit was alien to that of the cynic, the churl, the misanthrope, and ascetic. He attended the feast at Cana, where there had been a marriage, and the supper at Bethany, where there had been a funeral. We are commanded to "use hospitality towards one another without grudging," but there is a right social festivity and a wrong. The text gives us a view of the right, and leads us to infer that true social festivity is unselfish, merciful, and blessed.

I. True social festivity is UNSELFISH. "When thou makest a dinner or a supper, call not thy friends, nor thy brethren, neither thy kinsmen, nor thy rich neighbours, lest they also bid thee again, and a recompence be made thee." The words here are not to be understood in an absolute sense; He does not mean that we are not to invite to the festive board "our friends, and kinsmen, and rich neighbours." The negative precept here, as in other cases, is to be taken in a comparative sense. The prohibition is given of this class of guests merely to bring out the principle that the right festivity should be

thoroughly *unselfish*, "lest they also bid thee again, and a recompence be made thee." Nor does He mean by this, of course, that there is any harm in receiving an invitation from our guests allowing them to reciprocate our hospitality. The whole seems to me to mean nothing more than the necessity of unselfishness in our social intercourse. He who invites to his banquet those from whom he expects a return of his hospitality, sins against the generous instincts of our social nature, and the genius of our religion, and yet this is common; the guests invited are those who are likely to be customers, clients, patients, or others who can in some way subserve the interest of the host. This is a sore evil. First: *It makes the social feast a hypocrisy.* All such gatherings profess to spring from generous affection. It is assumed that love has spread the feast, and sent out the invitation. He, therefore, who is moved from selfishness to call his friends together plays the hypocrite. Secondly: *It makes the social feast a disappointment.* Acts springing from selfish motives never yield satisfaction. Thirdly: *It makes the social feast an offence to Christ.* All selfishness is abhorrent to Christ. It is the fountain of

all sin, the chief of the principalities of darkness. We infer from this passage—

II. True social festivity is **MERCIFUL**. "Call the poor, the maimed, the lame, the blind." Christianity requires us to be something more than *unselfish* in our festivities, it requires us to be *merciful*. "It is remarkable," as John Newton has observed, "that those whom our Saviour bids us invite, are those who are generally neglected." Around the homes of all there are those who are in a miserable secular condition, the *lame*, the *maimed*, the *blind*. First: *These have the greatest claim upon your hospitality*. They need those provisions of nature which you have to spare, your superabundance is intended to supply their deficiencies. "Go your way, eat the fat, and drink the sweet, and send portions unto them for whom nothing is prepared." Secondly: *They will the most honor your hospitality*. There is no degradation in inviting poor men to partake of your hospitality. Under their tattered garments there are souls whose origin is as high as yours, and whose character is in some cases of higher order. No man shows his greatness so much as when he condescends to those of a *lower grade*. The greatest is *he who is the servant of*

the poor. How deficient we all are here! Do we invite the poor to our banquets? Nay! when they knock at our doors, and entreat our help, do we not often send them empty away? We infer from this passage—

III. True social festivity is **BLESSED**. "And thou shalt be blessed; for they cannot recompense thee." First: You will be blessed *now*. The poor will bless you. What said Job? "When the ear heard me, then it blessed me." (Job xxix. 11.) Your own souls will bless you. Every generous man feels that "it is more blessed to give than to receive." Secondly: You will be blessed *hereafter*. "For thou shalt be recompensed at the resurrection of the just." (1) There are just men. (2) Just men will have a resurrection. (3) At the resurrection all holy service will be recompensed. In the allotments of that day the smallest service will be recognized, the widow's mite, the poor man's glass of cold water. The loving and merciful disposition will then decide the destinies of all. "Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: for I was an hungred, and ye gave me

meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me. Then shall the righteous answer him, saying, Lord, when saw we thee an hungred, and fed thee? or thirsty, and gave thee drink? When saw we thee a stranger, and took thee in? or naked, and clothed thee? Or when saw we thee sick, or in prison, and came unto thee? And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

MERCY IN THE DESTRUCTION OF TYRANTS.

"To him which smote great kings: for his mercy endureth for ever: and slew famous kings: for his mercy endureth for ever: Sihon king of the Amorites: for his mercy endureth for ever: and Og king of Bashan: for his mercy endureth for ever."—Ps. cxxvi. 17–20.

THIS psalm teaches us that mercy governs the world; that it is in all the events of human history, the dark as well as the bright, the terrible as well as the pleasing, the destructive as well as the restorative; and that this *mercy endureth for ever.*

The mercy that was in the past history of the world is in the present, and will be through all the ages of the future. The *perpetuity* of Divine mercy is one of the brightest truths of revelation, and one of the greatest consolations for us as the creatures of mutation, the transgressors of law, and the subjects of affliction. When the remnant of the ten thousand Greeks under Xenophon, after long battling and trial, saw the Euxine, they cried out in rapturous joy, "the sea! the sea!" It is thus with the soul. When convicted of its sin and conscious of its true position, it discovers Divine mercy, it exclaims in transport, *mercy! mercy!* The text directs us to mercy where we are not always disposed to see its hand, namely, in works of terrible destruction. To mercy is ascribed the work of slaying great kings and crushing tyrants. "To him which smote great kings," &c. We have here—

I. THE MERCY OF GOD RECOGNIZED IN THE DESTRUCTION OF TYRANTS. The author of this grand spirited poem sees mercy in the overthrow of "Pharaoh and his host in the Red Sea." Sees it in smiting "great kings," slaying "famous kings," such as "Sihon, king of the Amorites," and "Og, the king of

Bashan." These two are given merely as specimens of the ruthless tyrants that mercy sweeps from the earth. A thousand other names might be mentioned, the Belshazzars, the Herods, the Alexanders, the Neroes, and the Napoleons. 'Tis mercy that hurries such rebels against heaven, such oppressors and murderers of their race from the stage of life, and rids the world of them. But, wherein does mercy appear in slaying the heartless despots of the race? First: *It appears in their own destruction.* (1) If there be no future state it puts an end to their miseries. The soul of a tyrant has in it all the elements of a hell; no men more wretched in history than the proud oppressors of their race. (2) If there be, as we believe there is, a state of future punishment, the sooner the incorrigible sinner dies the better for himself, the longer he lives the more guilt he contracts, and the greater his guilt the greater his agonies in a world of retribution. Secondly: *It appears in the relief afforded to the race.* When such demons in human flesh are cut down, the world breathes freer, a load is rolled from its heart, obstacles are swept from its path of progress; when the Pharaohs are engulfed the human Israel can

march forward to promised lands. We have here—

II. THE PRAISES OF GOD CELEBRATED ON ACCOUNT OF THE PERPETUITY OF HIS MERCY.

The writer, animated with gratitude, praises God on account of the perpetuity of this mercy, which rids the world of tyrants. "To him that smote great kings, for his mercy endureth for ever." We have good reasons for devoutly rejoicing in the *endurance* of Divine mercy. First: *Because Divine mercy will always work for good.* Therefore the longer it continues the better. Whatever it does, whether it rolls thunder-bolts of destruction, or breathes the reviving influences of spring into the heart of the world, its object is the happiness of the universe; therefore we rejoice, we thank God that it will *endure for ever*. Secondly: *Because the future ages of the world will require mercy.* There will be much for mercy to do on this planet yet, before the race will be brought back into harmony with God. There are Pharaohs, famous king Ogs and Sihons, that will rise up in the coming generations, opposing the progress of human happiness. They will have to be swept away, and as mercy is enduring, mercy will be there to do it. For the sake of

posterity we thank God that "His mercy endureth for ever." Thirdly: *Because we ourselves shall ever be dependent on mercy.* We have to live for ever, yet no period will ever come when we shall not require the aid of mercy. We shall require it through all the days of our earthly pilgrimage, we shall require it in the valley of the shadow of death, we shall require it on "that day," we shall require it for ever. "O, give thanks to the God of heaven, for his mercy *endureth* for ever."

THE OLDEST PULPIT.

"And Ezra the scribe stood upon a pulpit of wood, which they had made for the purpose; and beside him stood Mattithiah, and Shema, and Ananiah, and Urijah, and Hilkiah, and Maaseiah, on his right hand; and on his left hand, Pediah, and Mishael, and Malchiah, and Hashum, and Hashbaddan, Zechariah, and Meshullam. And Ezra opened the book in the sight of all the people; (for he was above all the people;) and when he opened it, all the people stood up: and Ezra blessed the Lord, the great God. And all the people answered, Amen, Amen, with lifting up their hands: and they bowed their heads, and worshipped the Lord with their faces to the ground. Also Jeshua, and Bani, and Sherebiah, Jamin, Akkub, Shabbethai, Hodijah, Maaseiah, Kelita, Azariah, Jozabad, Haman, Pethiah, and the Levites, caused the people to understand the law: and the people stood in their place.

So they read in the book in the law of God distinctly, and gave the sense, and caused them to understand the reading. And Nehemiah, which is the Tirshatha, and Ezra the priest the scribe, and the Levites that taught the people, said unto all the people, This day is holy unto the LORD your God; mourn not, nor weep. For all the people wept, when they heard the words of the law. Then he said unto them, Go your way, eat the fat, and drink the sweet, and send portions to them for whom nothing is prepared: for this day is holy unto our Lord: neither be ye sorry, for the joy of the LORD is your strength."—Neh. viii. 4—10.

THIS is the first account we have of a pulpit. In structure it was evidently not a very elegant one. It was extemporized for the occasion. It was not a small cask-like structure like most of those in the churches of Christendom. It contained *thirteen* persons beside Ezra. It was more of a platform than a modern pulpit. The occasion was a grand one. Through the heroic piety and patriotism of Nehemiah, the ruined walls of Jerusalem had been restored, the gates were hung and barred and wardens set at them, and a register had been taken of all who would come into it to reside. And now the period for a grand national celebration had dawned. All the restored captives from Babylon gathered together in the street to have the law of Heaven read and

expounded. "And all the people gathered themselves together," &c. The words we have read lead us to offer three remarks upon this old pulpit.

I. IT WAS OCCUPIED BY DULY QUALIFIED MEN. Ezra the *scribe* and *priest*, with thirteen other Levites, occupied this pulpit. They were all men who had been set apart to the very work of studying and expounding the law. They were the *recognized* teachers of Israel. Ezra, their leader, was a great man in every sense, and a scribe of the law of the God of heaven, and "was held," we are told, "in universal esteem on account of his righteousness and virtue." (Sketch his history.) Who is the duly qualified preacher of the truth? The man who is superior to the people in mental capability, spiritual intelligence, and practical godliness; having the power to convey his thoughts acceptably, and with propriety and force. A greater curse to Christianity is scarcely to be found than unqualified preachers.

II. THIS OLD PULPIT WAS ATTENDED BY AN EXEMPLARY CONGREGATION. First: It was a congregation *disposed to hear*. They invited Ezra the scribe to "bring the book of the law," and expound it.

Like the people gathered together in the house of Cornelius, they were all ready to hear. Their souls thirsted for spiritual intelligence. Secondly: It was a congregation *competent to understand*. All the men and women there were those who could "hear with understanding." They were not an assembly whose mind was so feeble, and whose intellect was so stolid, as to render them incapable of understanding. They could all "hear with understanding." Thirdly: It was a congregation *deeply interested in the discourse*. "And the ears of all the people were attentive unto the book of the law." They were heard with candor. Fourthly: It was a congregation *inspired with religious reverence*. As Ezra stood up in the pulpit and opened the book, "all the people stood up" and responded "Amen, Amen" to the prayer of Ezra, "lifting up their hands, and they bowed their heads, and worshipped." Would that all our congregations were of this type! A higher class of preachers would be brought into service, and a higher work be done for Christ and souls.

III. THIS OLD PULPIT ACCOMPLISHED THE GRAND END OF PREACHING. First: *It imparted spiritual instruction*.

"So they read in the book in the law of God distinctly, and gave the sense, and caused them to understand the reading." Secondly: *It made a deep religious impression.* "All the people wept, when they heard the words of the law." Thirdly: *It stimulated a practical godliness.* "Go your way, eat the fat, drink the sweet, &c."

CHRISTIANITY.

"For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater: so shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it."—Isa. lv. 10, 11.

THESE words suggest several ideas concerning Christianity—variety, preciousness, divinity, inevitableness.

I. VARIETY. It is compared to the rain and the snow. How varied in *form*. The rain comes down softly and gently, and sometimes in torrents; and the snow, too, has a variety of form. How varied in *distribution*! How much falls on oceans, how much on sands and desert wastes and rocks, as well as on fertile soils! *It is so with Christianity. As the word of*

God, its *forms* are varied, it comes in history, poetry, philosophy, precept, example, menaces, and promises. How varied in *distribution*! It falls on every class of mankind, the literate and the illiterate, the hardened, the tender, the rich, the poor, &c.

II. PRECIOUSNESS. How inestimably valuable the rain and snow to nature. Water is the life of the world. The snowy mountains are the reservoirs of rivers that irrigate whole countries, and bear the wealth of nations on their bosoms. Water, whether it floats in the flake, falls in the rain, flows in the stream, roars in the ocean, swims in the cloud, or bursts from the spring, is ever precious. How precious Christianity! it is the "water of life," &c.

III. DIVINITY. "The rain cometh down and the snow from heaven." It is manifestly from above. So is Christianity. "It is," says God, "my word that goeth forth out of my mouth." The Divinity of Christianity is clear from its *congruity* with the facts of universal history, the soul's *a priori* notions of a God, the spiritual intuitions and longings of mankind, and with the deep moral wants of the world. It is, indeed, the "word of God."

IV. INEVITABLENESS. "It shall not return unto me

void." Not a drop of rain or a flake of snow is wasted. It may be swallowed up in the desert, but it is not lost. Every drop has a mission, and its mission will be fulfilled. (1) God in giving Christianity to the world had a purpose. (2) That purpose will be inevitably accomplished. If God has made a promise to the world, and

that purpose is not accomplished, it must be for one of three reasons: either (1) He was insincere when He made it; or (2) He subsequently changed His mind; or (3) difficulties arose in the future, that baffled Him, which He never anticipated. All these are inadmissible, so that His word shall not "return unto Him void."

Seeds of Sermons on the Book of Proverbs.

(No. I.)

A GREAT TEACHER AND A TRUE LEARNER.

"The proverbs of Solomon, the son of David, king of Israel," &c.—Prov. i. 1—6.

In these six verses we have—

I. A GREAT TEACHER. First: His *history*. He was—(1) The son of a great man. "Solomon the son of David," saint, hero, poet, king. (2) The king of a great people. King of Israel: Israel the chosen of God, whose are the fathers. This Solomon was great in himself—an intellect whose thoughts were the seeds of volumes, an experience that *measured life in all its*

phases. Secondly: His *lessons*. (1) Their form. He spoke in "proverbs." A proverb is the wisdom of ages moulded into a sentence: a gold coin in the currency of thought. He spoke in "dark sayings." The great thoughts of great men are luminous in themselves, but dark to the thoughtless because their eyes are closed. Thirdly: His *design*. What is the design? The true culture of the "simple." (1) Mental culture. Making them "to know wisdom," &c. (2) Moral culture. Teaching them "justice, and judgment, and equity."

II. A TRUE LEARNER. First:

He is a *wise man*. There is a wise ignorance, and a foolish knowledge. He is wise who does the best thing. Secondly: He *pays attention*. "A wise man will hear." His ears are open. Thirdly: He *improves*. He increases in "learning." He attains "unto wise counsels." He receives docilely into him the words of his master, and he rises in intelligence, and worth, and power.

(No. II.)

PIETY.

"The fear of the LORD is the beginning of knowledge."—Prov. i. 7.

I. PIETY IS REVERENCE FOR GOD. "The fear of the LORD." Not slavish fear, not terror and alarm; there is no virtue in this; but filial reverence. Reverence implies two things. First: *A recognition of Divine greatness*. You cannot reverence the mean or the small. How great is God! Secondly: *A recognition of Divine goodness*. You cannot reverence the unkind or the unexcellent; hence an impression of goodness lies at the foundation of reverence, and hence, too, gratitude, love, adoration enter into this reverence.

II. PIETY IS INITIATORY TO KNOWLEDGE. It is "the beginning of knowledge." What knowledge? Not mere intellectual knowledge. *Many an*

impious man knows the circle of the sciences. The devil is intelligent. It is *spiritual* knowledge—spiritual knowledge of *self*, the *universe*, *Christ*, and *God*. True reverence for God is essential to this knowledge. "The secret of the Lord is with them that fear him," &c. Religious reverence is the root of the tree of all spiritual science. He knows nothing rightly who does not know God experimentally.

(No. III.)

THE YOUNG MAN.

"My son, if sinners entice thee, consent thou not."—Prov. i. 10.

I. THE LIFE OF THE YOUNG IS AMONGST SINNERS. This is implied, and this is a fact. Sinners encompass us. They are our servants, our masters, our clients, customers; perhaps our relations—parents, brothers, sisters. We must go out of the world to go from them.

II. THE TENDENCY OF SINNERS IS TO ENTICE. Sin begets an instinct to propagate itself. Angels fall and they become tempters. Eve sins, and she entices her husband. Sin is a whirlpool, ever struggling to draw all into it.

III. THE ATTITUDE OF THE YOUNG SHOULD BE THAT OF RESISTANCE. "Consent thou

not." (1) Thou canst resist. They cannot force thee to sin. A whole world of sinners—the devil himself—can be resisted. (2) Thou oughtest to resist. To yield is to sin. (3) Thou must resist. Thy destiny depends upon it.

(No. IV.)

MORAL TRAPS.

"Surely in vain the net is spread in the sight of any bird."—Prov. i. 17.

I. SIN LAYS TRAPS FOR SOULS. "The net is spread," sin has woven a net along the path of all. The net is made of *sensuality, avarice, ambition, &c.*

II. THESE TRAPS ARE LAID IN SECRECY. The bird that is caught is not aware of the net. Sin works *insidiously*, takes advantage of human ignorance and inexperience.

III. THESE TRAPS MUST BE EXPOSED. "In vain the net is spread in the *sight* of any bird." The fowler, if he would catch the bird, must not lay the net before the eye, otherwise instinct would strike the warning. The work of the true teacher is to expose the traps that sin has laid.

(No. V.)

THE VOICE OF WISDOM TO THE WORLD.

"Wisdom crieth without; she uttereth her voice in the streets," &c.—Prov. i. 20—23.

I. The voice of wisdom to the world is **EARNEST**. "Wisdom crieth." God is earnest in His appeals to men. "As I live saith the Lord God!" "At that great day of the feast, Jesus stood and cried."

II. The voice of wisdom to the world is **PUBLIC**. "She crieth in the chief place of concourse," &c. Heaven's address is not to a class, it is to the world.

III. The voice of wisdom to the world is **PRACTICAL**. Here is a practical appeal to three classes. *Simple ones that love simplicity, scorner that love scorning, fools that hate knowledge*; and to influence them rightly she deals (1) in the language of ex postulation, "How long ye simple ones," and (2) in the language of invitation, "Turn ye at my reproof."

(No. VI.)

GOD, AND THE IMPENITENT SINNER IN PROBATION ON EARTH AND RETRIBUTION IN ETERNITY

"Because I have called, and ye refused; I have stretched out my hand, and no man regarded," &c.—Prov. i. 24—32.

I. God and the impenitent sinner IN PROBATION

First: *God's conduct towards the sinner in probation.* (1) He calls them, by His word, His ministry, His Spirit. (2) He stretches out His hand to them. "His arms are outstretched to receive them."

(3) He counsels them. Presents lessons of wisdom to them. (4) He reproves them. Rebukes them for their sins.

Secondly: *The sinner's conduct towards God in probation.*

(1) They refuse His call.

"Ye refused." (2) They disregard His outstretched hands. "No man regarded."

(3) They set at nought His counsel. They rejected His "reproof."

II. God and the impeni-

tent sinner IN RETRIBUTION.

First: *God's conduct towards the impenitent sinner in retri-*

bution. (1) He laughs at their distress. "I will laugh at your calamity." Their distress is great. Their destruction

has come as a "whirlwind," and what is more, it has grown out of their conduct. "They

eat of the fruit of their own way." (2) He disregards their prayers. "I will not answer."

Secondly: *The impenitent sinner's conduct towards God.*

They cried to Him for help. They may bitterly call upon

me, "but I will not answer."

There is earnest prayer in hell, but it is fruitless.

The Pulpit and its Handmaids.

ORIGINAL SIMILITUDES.

Body and Soul.

The body conceals the soul. I have sometimes seen on a summer's morning the loftiest mountains in a romantic district hidden by overhanging mists. There sat the giant of the landscape in stately majesty with venerable features dimmed by a thousand ages. Its snows were enamelled with the loveliest flowers, trees waved from its sloping heights, many a stream made music at its foot, whilst in its mighty bosom lay treasures that would enrich generations; but all was so hidden by the vapory veil, that a stranger in the neighbourhood could scarce tell of its existence. Soon a gale

swept the region, dismantled the mountain of its cloudy costume, and exposed it in all its grandeur and loveliness to the gaze of the astonished traveller. It is somewhat thus with the soul. Its grand proportions, its beauties, and its treasures are hid by the veil, that "is to say its flesh." Death, like the gale that sweeps the landscape, will bear away the body as vapor, and leave the soul stand forth in all its stupendous magnitude and importance.

Body and Soul.

The body is the vessel in which the soul sails through time. It ploughs a treacherous sea, encounters many a furious tempest, and sink it must one day either by

the violence of storm or the decay of years. But though it sinks, the soul-passenger sinks not with it. She quits the wreck, steps on the rocky heights of eternity, and leaves the old bark to the mercy of the elements.

Judgment and Mercy.

The motions of judgment are like those of hailstones and thunderbolts, noisefully and perpendicularly striking only those beneath; but the motions of mercy are like those of the heavenly orbs, unheard, constant, and rotatory, blessing all in all spheres for evermore.

Love.

As by a drop I can taste the ocean, by a spark of love I can understand God.

Love is the sunshine of life.

The Present Time.

The present is the child of the past and the parent of the future.

Disinterestedness.

Disinterestedness is the soul of virtue, and the heart of heroism.

Honesty.

Honesty is the jewel of friendship.

Time.

Time is the winnower of friendship, leaving only the grain behind.

Past Time.

The past stream cannot work the mill; use the present.

Great Ideas.

All souls float on ideas; great ships require deep waters.

Good in All.

There is good in all; stings but carries honey.

Union.

The church is a har, disordered string destr harmony.

Future Years.

Our future years are rising on the ocean of e rolling earthward, and bear destiny on their breast.

Christian Activity.

The Christian activity of gations transmutes the pr sermon into food.

Youthful Piety.

Youthful piety is the chorister which, like the l the opening day to music.

Truth.

As the first touch of ligh music from the statue of h the first touch of truth bri melodies from the soul.

Prayer.

Prayer, like electricity, its messages silently and s

Progress.

We shall never climb t mountains before us, by lo the hills behind.

Sorrows of Life.

The sadness of our life only as our own shadow road, caused by our walkin own light.

Life.

We should voyage thro as sailed the ancient m keep the land in view, b only by the signs of the h

Theological Notes and Queries.

OPEN COUNCIL.

[The utmost freedom of honest thought is permitted in this department. The reader must therefore use his own discriminating faculties, and the Editor must be allowed to claim freedom from responsibility.]

THE GREAT PROFITATION.

Replicant.—In answer to *Querist* No. 16, p. 352, Vol. XVII., I humbly submit the following thoughts:—

The atonement of Christ is the fountain, of which the Gospel is but the stream. Though the word atonement but once occurs in the New Testament, yet is that New Testament full of the doctrine. When Paul speaks of Christ crucified; when he glories in nothing but the cross; when he states that the blood of Jesus cleanses from all sin, and tells us that the Saviour died for the ungodly, he refers to the atonement of Christ. But what does he mean? What is the atonement?

My object, at present, is not to define the doctrine of the atonement of Christ, or to offer an explanation, so much as to clear the way for that purpose. Before examining Scripture on this subject, I will make two preliminary remarks. Notice—

First: *That the idea of an atonement is by no means peculiar to the Christian religion, but is common to nearly all systems of religious belief.* In every age of the world's history, and in every country upon the surface of the globe, man has been found entertaining the belief that he was a sinner, that as a sinner he was deserving of punishment, but that this punishment could be averted by penitence, ceremony, personal suffering, or substitutionary sacrifice.

I purpose not to enter upon an

examination of the origin of this belief, or to give the history of the various practices and observances which have sprung out of it, further than to state, that the belief arose out of human consciousness, and that the ceremonies and practices were originated by a desire, true and strong, on the part of the conscious sinful, to get rid of punishment and escape from misery at any cost. It was found much easier to kill a bird or a beast, as a sacrifice, than to repent for sin and forsake it; and selfishness was not long in deciding which course should be adopted.

The methods by which men dimly hoped, for ages, to deliver themselves from evil were very varied, and are so still. In many cases a mere attitude of body, in others an ejaculatory prayer, the sprinkling of a few drops of water, or the receiving of an absolving, ticket from a religious functionary was supposed to atone for sin in any form, and that apart from any personal penitence or reformation. I am here speaking of those methods of reconciliation to God which were invented by unenlightened men, and not of that which was revealed by a kind and gracious God.

Orestes, who assassinated his mother, expiated this blackest crime by stealing a statue of Diana. Achilles was purified by ablution after the murder of the king of Tegea. Hippolytus was cleansed by washing his ear; and Pilate thought he might free himself

from the guilt incurred by his oscillating and unmanly conduct at our Saviour's trial, by washing his hands in water, declaring, as he delivered Jesus that His blood might be shed, "I am innocent from the blood of this just person."

Other methods of reconciliation were adopted, involving far more expense and trouble, requiring greater self-denial on the part of man, and proving the existence of notions of the character of God even more degrading. Birds, sheep, and cattle have been slain by myriads, and on rare occasions human beings have been offered on the altars of cruel gods. Aristomenes commanded three hundred captives to be sacrificed, among whom was Theopompus, king of Sparta. Several Persian men were sacrificed by Themistocles. Twelve Trojans were offered at the funeral of Patroclus. Polyxena was sacrificed to the spirit of Achilles, and the Lacedæmonians frequently scourged their children to gratify Diana. On some occasions the sons and daughters of kings, princes, and nobles, were offered to quench the rage of angry deities. These were sacrifices offered by the enlightened Greeks in the zenith of Grecian civilization. Many more were offered by the Druids in Britain, and on the continent. In India it has been customary, for ages, to sacrifice the sick and the aged to the Ganges, widows to the spirits of their husbands, and innocent children to the god of the soil, as means of securing an abundant harvest. And who has not read of children being offered to Moloch, and of pilgrims being crushed to death beneath the wheels of juggernaut?

Pagan idolatry assumes a similar form in every age and country. The difference between Theva and Wodin, Moloch and Calce, is im-

material. The slaughter, for religious purpose, of two hundred, or four hundred, or two thousand, or twenty thousand, is the same thing in principle. The difference is numerical.

Now, at the root of such customs we find (a) man's consciousness of sin; (b) a belief in the possibility of deliverance; (c) also a belief that *the sacrifice was to effect a change in God, not in man*, to cause God to lay aside His anger, and not lay aside his sin.

Every right-minded man finds in this last belief, if he is greatly mistaken, the *fundamental error of all pagan worship*—not supposed to have injured God, but simply to have God's passion; and therefore is not supposed to be reconciling man by seeing man weep for his own personal wrong done by having an opportunity of his vengeance on the victim.

I scarcely need say that the notions of our Puritan fathers entirely at variance with these heathen ideas. The teachings of Scripture represent the Saviour's death as an offering of God, and not as John the result of His own voluntary resignation. John gives thanks for Jesus thus, "No one could take from me, but I lay it on myself." The poet on the contrary has,

"And did at once his vengeance
Upon the shepherd's head

Again he speaks of the death not as revealing the love of God, but as having

"Quenched his father's flame
In his own vital blood."

Some writers on the atonement, influenced by the heathen views of God to which I have referred, have spoken of the Deity as being *appeased* by the death of Christ, as if He had been enraged before that event, but was quieted by the sight of pain and death! This idea underlies the theories to which I refer, and is a libel on the character of that God "who is good to all," and "maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust."

It is quite true that "God is angry with the wicked every day," and that His anger is turned away through the death of Christ; but the question is, how does the death of Christ affect it? Not because the death of Jesus acted upon God, but on the sinner. The Saviour's death, as a demonstration of the love of God, so affects the wicked, that he repents of his sin and ceases to be wicked, and thus becomes an object of God's delight and not of His anger. *In this sense God is appeased, and in no other.* He is thus reconciled to the sinner, not because He has been gratified by the suffering of the innocent, but by the change effected in the guilty. The idea that the atonement affected God and not man, or God as well as man—affected God directly, and not indirectly, by producing in men a moral change—appeased God, not by reconciling man to Him, but by satisfying something in Himself; this idea of the atonement has been transferred, by some, from heathenism, where it originated, to Christianity.

It was supposed that the words (*ἱλασμός*, *ἱλαστηριον*, &c.) used by the Apostles involved this idea. These words are supposed to mean, in reference to the work of Christ, "*propitiation*," "*to propitiate*," "*to cause to be gracious*, or

to incline to mercy, as if God had not always been merciful apart from any atonement. This leads me to remark—

Secondly: *That the word propitiation, ἱλασμός, has a secondary meaning as well as a primary meaning, and that the secondary meaning alone is adopted by the sacred writers when they refer to the atonement of Christ.* The word originally referred to the process of propitiating an enraged deity, according to heathen usage and notions.

All heathen rites, ceremonies, and sacrifices, were invented to act upon God and not upon man. Their object, in every case, was deliverance from pain or punishment, and not from sin. The heathen, by whom the word was first used, never seem to have thought that pain was not so much a positive infliction of evil as a punishment of sin—as a property of it as heat is of fire. Hence we find that their acts of worship were intended to affect God and not man. Man was never thought to need a change of heart, mind, or disposition, and hence the word propitiation in the heathen mind referred to a method of reconciling God to man, rather than man to God.

It is almost unnecessary for me to say that these notions of God, and of worship as well as of propitiation, are quite opposite to those taught in Holy Scripture. The Bible speaks of men as needing a change of nature. "Marvel not that I said unto thee," said our Lord to the Jewish senator, "ye must be born again." The apostle Paul speaks of God as "reconciling the world to himself," but not of the world as reconciling God; and when Paul speaks of this subject to the Corinthians, he says to the people, "Be ye reconciled to God;" but never to God, "Be thou reconciled to the people."

The word propitiation, though originally signifying the method of reconciling God to man, came in process of time to signify reconciliation simply, without implying that it was effected by reconciling God to man or man to God.

The only question for us to settle in this connection is this—do the sacred writers ever use words in the secondary sense alone, words whose primary meaning they must have thought erroneous? Those who have studied the Scriptures with care will find no difficulty in pointing out words which the apostles unquestionably used in a secondary sense, without committing themselves to the acceptance of the etymological or original meaning, which heathen authors could not separate from them. The word “flesh”—*σὰρξ*—is a case in point. This word, originally, meant literal flesh—the material part of man or animal. Paul, however, uses the word to signify a quality which is inherent, not in the material but in the spiritual nature of man, viz., human sinfulness.

Those writers who adopted the word first in an ethical sense, regarded sin as a quality inseparably connected with matter, and having no reference to mind. They used the word, in consequence of this belief, to denote human sinfulness originating in the body and not in the soul. Paul could not accept this as true doctrine, and could not use the word therefore in its original sense—in the sense in which it was used by heathen authors; but finding the word already in circulation he used it in its secondary sense alone, to signify human sinfulness, though he knew that sinfulness to be a quality which belonged to souls and not to bodies.

In a similar manner it is quite possible that John, and other

sacred writers, may have used the word, “propitiation,” (*ἱλασμός*), and its cognates, to signify simply reconciliation, without implying as the heathen did, that God needed to be pacified, as if He had had any feelings of ill-will or hostility in reference to man.

As the Greek language had been used for centuries by heathen all Greek words expressive of religious ideas were necessarily somewhat unsuitable for Christian use, by being connected with heathen associations. Such words without some modification, were not likely to be capable of expressing the refined and spiritual idea of the Christian faith. And it is quite possible that Christianity should degenerate into a species of heathen philosophy, if we take all words in their primary and historical significance, as well as in their secondary sense.

Having shown (a) that the propitiatory, or appeasing element of the atonement, existed in heathen minds before it was thought of by Christian thinkers; (b) that it is possible, at least, that the idea may have been transferred originally from heathen theologies to Christianity; (c) that the sacred writers did sometimes, as a matter of fact, and often, as a matter of probability, use Greek words in their secondary meaning when they could not approve of the primary sense; and, therefore (d) that it is not right to deduce the idea of appeasing God, by the death of Christ, from the use of such words as “propitiation” (*ἱλασμός*, *ἱλαστήριον*, &c.) we are in a position to attend to the teaching of St. John iv. 10, 1 on this important subject.

He does not give us any explanation, or definition, of the doctrine of atonement, but teaches us many things of importance in connection with it; the study

which will show that whether we can arrive at a correct definition or not, all definitions involving the idea of appeasing God, except in the way already indicated, must be erroneous.

The lesson of the text, regarded in a negative sense, is very important, for it satisfactorily shows that the atonement of Christ did not appease God in the heathen or puritanic sense, nor in any sense, but by effecting a change in the moral state of man. *God is angry or plesed with man, as he is wicked or good.* God is unchangeable, but man may be changed. If God's anger is removed, it is because its exciting cause—wickedness—has been removed. Light paints the landscape on the sensitive film, and the pure in heart sees the smiles of Deity. The love of God, revealed in the death of Jesus, may make man pure, and thus secure for him the smiles of God, and not His anger. The atonement appeases God by changing man, and not by satisfying God.

I. THE PROPITIATION SPOKEN OF BY JOHN IS OF GOD'S OWN PROVING. "And sent his son to be the propitiation for our sins." God is here represented as an active, and not as a passive party in the work. "He sends." Here God is giving, and not receiving. He helps to make the propitiation, and does not come to receive that which was made by another. The atonement-propitiation is thus represented as being made *by* Him, and not *for* Him. God is a giver, and not a receiver.

This is the way in which His part in the work is always represented in the New Testament. Our Saviour speaks of His dying for others, as being what God does for others, and not as what others do for Him. "God gave his only begotten Son." Paul, too, repre-

sents the matter in the same way in that remarkable passage which has been regarded as the very basis of the heathen idea of appeasing.—Rom. iii. 25. "Whom God hath set forth to be a propitiation." Here God "sets forth"—*προεθετο*—places before the world—provides a propitiation; but to speak of any being propitiating or appeasing Himself, or taking an active part, or any part, in the work of self-appeasing would be absurd. Thus John proves that the propitiation of which he speaks was not an appeasing of God by another, but something which God did to reconcile the world to Himself.

II. THE PROPITIATION SPOKEN OF BY JOHN IS A PROOF OF GOD'S LOVE AND NOT ITS CAUSE OR JUSTIFICATION. "Herein is love, not that we loved God, but that he loved us, and sent his Son," &c. These words are very clear and definite. Great stress is laid on the love of God as distinguished from the love of man, and the love of God is said to be shown in the fact that He sent His Son to be the propitiation, in the part which He took in providing the atonement. But if the atonement was made *for* God, to appease or satisfy Him, it could not show His love, whatever else it showed. It might be regarded as proving, perhaps, His justice or His strictness in demanding, but certainly, in no sense, His love in giving. If a man wrongs me by any act, and I demand satisfaction for the wrong, that can never be said to be a proof of my love to my offender, whatever else it may be a proof of. Now, John regards the atonement as proving God's love, and not as satisfying His justice. "Herein is love!" John's notion of the propitiation did not therefore involve the idea of appeasing God according to the heathen and puritanic definition.

III. GOD'S CONDUCT IN PROVING HIS LOVE BY PROVIDING AN ATONEMENT OR PROPITIATION FURNISHES A MODEL FOR OUR IMITATION. "If God so loved us we ought also to love one another." John seems to see nothing in the atonement but the love of God—a love, to imitate which he shows to be the duty of Christians. If the object of the atonement was to appease or satisfy God, the lesson naturally would be that Christians should seek their own appeasement and satisfaction. This is evidently not a Christian duty but the reverse. Self-denial is the leading virtue of the Christian faith. Self-denial is the first lesson we have to learn. "If any man will come after me," said our Saviour, "let him deny himself." Self-sacrifice is the most powerful proof which any man can give of the genuineness of his affection. John sees in the propitiation of the text the self-denial or self-sacrifice of God, and adduces this, as an inducement to our self-abnegation, and as illustrating the best method of its manifestation.

Thus we find that John's idea of the atonement had nothing in it corresponding to the heathen

idea of satisfaction or appease. He did not regard it as *as* done *for* God, but *by* God *man*—to *reconcile* man and not God to man—to love to God in man, and incline or justify God in man. Its object was to the enmity of the human by showing the disinterest of God's love.

The Gospel is thus shown a stream of love. Love the work—love conquers :

" Oh ! unexampled love
Oh ! all-redeeming
How swiftly didst thou
To save a fallen race
What shall I do to make it
What Thou for all mankind has

GALIL

Queries to be Answered

1.—Will you kindly inform who those four and twenty mentioned in Rev. xix. 4 what they represent?—J.

2.—What authority is there saying that the wine which was made at the marriage in Cana was not red? Can your reader shed any light upon the subject of color, and was it fermented?—J.

Literary Notices.

[We hold it to be the duty of an Editor either to give an early notice of books sent to him for remark, or to return them at once to the Publisher unjust to praise worthless books ; it is robbery to retain unnoticed ones.]

THE REVIEWER'S CANON.

In every work regard the author's end,
Since none can compass more than they intend.

THE IMPERIAL DICTIONARY. Edited by REV. PATRICK FAIRBAIRN
London : Blackie & Son.

THIS dictionary is historical, geographical, biographical, and does it include the natural history, antiquities, manners, customs, *rites and ceremonies*, mentioned in the Scriptures ; it also :

account of the several books of the Old and New Testament, and it is enriched by no less than 700 illustrations. There are, also, maps and plans serving to illustrate the topography of special localities. Such a work as this is most valuable; much has been done lately to establish the authentic text of Scripture, and much has been discovered to throw light upon many dark passages of the Divine Word. Many difficulties and objections have also been raised by modern rationalism against certain parts of Scripture very recently; this work, in a compendious, available, and, at the same time, scholarly way, presents the reader with modern scholarship, and the solution of such modern difficulties. The articles bear the initials, and are the productions of the best biblical scholars. The names of the Rev. E. A. Litton, M.A., Philip H. Gosse, C. T. Mayo, M.A., Joseph Bonomi, with many others of equal distinction in their various departments, are a sufficient guarantee for the correctness and ability of the work. Then, as to the editor, but few men in England could be found equal in competency to Dr. Fairbairn to superintend such a responsible literary undertaking. He has given to it more than his supervision—a large number of the articles are, we observe, from his practised pen. On the whole we know of no work that we can more strongly recommend than this, it is equal to the best of the kind, and excelled by none.

A COMMENTARY, OR EXPOSITION, UPON THE PROPHETS OBADIAH AND HABAKKUK. By EDWARD MARBURY. Edinburgh: James Nichol.

THE author of this work lived upwards of two centuries ago, he was a Puritan in doctrine, but a Royalist in sentiment and allegiance, like Thomas Adams, Anthony Farindon, Nehemiah Rogers, Edward Spark, Richard Madan, and glorious old Thomas Fuller. Beside the two Commentaries contained in this book he wrote an elegiac poem on the death of Bishop Cozen. Judging from these two Commentaries, he was very familiar with the fathers, Greek and Latin, as well as the schoolmen, and the philosophers and poets of antiquity. "If," says his talented biographer, "we compare Marbury with Bishop Pellan on Obadiah, he has far more substance; if with Reynolds, more sprightliness; if with John Ellis, more grace. In his Habakkuk he stands almost alone, in so far as English Commentary is concerned; it excels Obadiah, being thoroughly expository, suggestive, savory, sparkling as the dew on the grass with humorous and refreshing thoughts, and pulsating like a living human heart, rather than a printed volume, with holy passion and fervor." These Commentaries have been exceedingly rare, and fetched most exorbitant prices, here they are presented to us in one handsome volume at a price that brings it within the reach of almost the poorest. We present the dedication of his work on Habakkuk as a curiosity:—"To the Right Reverend Father in God,

Dr. Henry King, Lord Bishop of Chichester: To the much-honored Sir Richard Hubbard, of Langley, in the county of Middlesex, Knight John Dutton, of Sherbourne, in the county of Gloucester, Esq., together with their worthy consorts, three gracious sisters, and branches of the noble family of Dr. King, late Lord Bishop of London; and to the religious and virtuous gentlewoman, Mrs. Mary King, the late wife of Dr. John King: Edward Marbury, their poor kinsman and servant, doth by many relations and engagements being thereunto obliged, together with his best wishes, humbly present, devote, and dedicate this, his Commentary, presuming upon their favorable acceptance and protection thereof."

GOD'S WEEK OF WORK. By EVAN LEWIS, B.A., F.R.G.S., F.E.S.
London: F. Pitman.

THIS work is an examination of the Mosaic six days, in relation to natural and physical science; together with an exposition of Genesis and ii. 1—4. and a new translation. The substance of this work was first informed was delivered in the form of a lecture to the Sunday School Union at Blackburn; when an earnest request was made for its publication. The request did honor to the intelligence of the audience for almost every sentence of the lecture is fraught with instruction, and provokes inquiry. The author after many striking preliminary remarks of a scholarly and scientific character, and analysing the Mosaic narrative of the Creation, passes under a rapid review the various theories for reconciling the account of the Creation with modern scientific discoveries. He examines each of the five theories, awards to each its merits and points out its deficiencies. The fifth theory, which he adopts, is—"That the narrative in Genesis does not refer to the creation of the universe at all, but refers exclusively to the origin of the Garden of Eden, the formation of Adam and Eve, together with some of the domestic animals and some plants specially required for their sustenance: the day signifying, in the first instance, the illumination of pictures seen by Adam in a dream, but meaning in nature, short, but indefinite periods. Would our space permit, we would give the arguments by which the author supports this theory. Many will laugh at the theory, but few will be able to answer the arguments. On the whole, this is most remarkable little book. We never remember holding in our hands a volume so small containing so much scholarly and scientific research, profound thinking, and cogent argumentation. A man would write such a book as this should be appointed as the textbook of teachers.

THE TWOFOLD PURPOSE OF CREATION. By REV. ROBERT TAYLOR
London: William Macintosh.

There are many good things in this volume, well put and strong

expressed. The author touches nearly all things in the universe, and things out of the universe, too—such as space, time, eternity. He regards the creation of our globe as intended for two purposes—"the one which might not be," to use his own language, "the first in conception, was, that it should be a platform whereupon man should be created a rational, responsible, and, henceforth, an eternally-existing being, in whom his Creator should delight. The other, that the intelligent principle in man, called his soul, should be as a battle-field wherein the author of evil, existing before man's creation, should be allowed to exert all his malignant powers to the exhaustion of his subtleties, to the end, that he should be convinced that his rebellion, with all his pride of self-importance and intelligence, is of no avail against Almighty power and Infinite wisdom. And that he should finally be compelled to confess before all created intelligences, that the Universal Creator is just and righteous in dooming him and all his adherents to the eternal torment of humbled pride, mortifying vexation, and unavailing remorse and despair." For our own part we are not by any means disposed to look upon this beautiful earth as created for a mere battle-ground for the evil and the good, in order that the arch-fiend may have an opportunity to exhaust his malignant powers. The book, however, is worthy of being read.

THE GOSPEL TREASURY: an Expository Harmony of the Four Evangelists.
Compiled by ROBERT MIMPRISS. Second Edition. London:
Elliot Stock.

THE text of this work is given in the authorised version, arranged according to "Gresswell's Harmonica Evangelica." It contains analytical introductions, Scripture illustrations, notes selected from the most approved commentators, practical reflections, geographical notices, and copious addenda and indices. It has, also, 700 graduated charts, geographically and chronologically localising every event in the Gospel history of our Lord's life and ministry. The labor bestowed upon this work is immense; a man to have done it in a whole lifetime must have been indefatigable. He must have been a genius to have invented it, a philosopher to have arranged it, and an enthusiast to have carried it out. But to say that the labor involved in it has been immense, is not of itself a recommendation; many stupendous works are comparatively worthless. This work is invaluable to everyone who would have an intelligent view of the life and ministry of our Lord. No teacher in a Sunday School should be without it. Every British and national schoolmaster should have it; ministers of the Gospel cannot have a better book by their side when examining any passage in the biography of Jesus of Nazareth. We heartily recommend it as one of the best helps to Christian study which this or any other age has produced.

THE BANISHED COUNT; or, the Life of Nicholas Louis Zinzendorf
From the French of M. Bovet. By REV. JOHN GILL. London
Nisbet & Co.

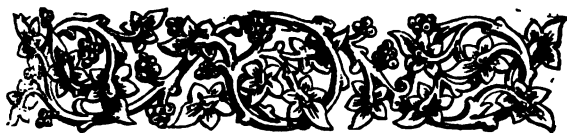
ZINZENDORF was one of the most prominent figures in the religious world during the greater part of the 18th century, and is specially known as the founder of the Moravian Society and its heroic missions. His life, even apart from its spiritual teachings, forms a story of enchainning interest, owing to his extensive travels, and his restless world-wide activity; while it affords the reader an insight into the arcana of most of the evangelical churches of the time. And it cannot fail to do good if it were only in shewing the modern sectarian world a noble specimen of real Christian catholicity. Mr. Gill deserves thanks for bringing this work under the notice of the English public, and, also for the able way he has fulfilled his task. It is not a stiff translation. Fully compassing and realizing the ideas of the original, he has thrown them into vigorous and elegant English. We heartily recommend the work.

SERMONS AND EXPOSITIONS. By the late JOHN ROBERTSON, D.D., Glasgow. With a Memoir of the Author by Rev. J. G. YOUNG, Nonfaith. London: Alexander Strahan.

THIS volume contains the memoir and discourses of an excellent and learned man. These sermons do not display any great genius of originality, reach of thought, or eloquence of expression; they are, notwithstanding, highly instructive. We are informed that they have been printed exactly as they were left by their author, with the exception of a few inconsiderable verbal changes. None of them were written with a view to publication, and they were never revised or altered in any way after having been preached by the author. They will be read, of course, with special interest by his bereft congregations, and may be read with interest by all.

THE WORKS OF THOMAS GOODWIN, D.D. With General Preface by JOHN C. MILLAR, D.D.; and Memoir by ROBERT HALLEY, D.D. Vol. XI. Edinburgh: James Nichol.

HERE is the eleventh large volume from the pen of Dr. Goodwin. Surely a blessed age for thought must that have been in which he lived. The subject of this volume is the constitution, right order, and government of the churches of Christ, &c. Without by any means pledging ourselves to some of his ecclesiastical views, we are bound to say that those views he has very scripturally and ably advocated in his volume. Those congregational orators who seize every opportunity to dilate on "*our principles*," could scarcely go to a better magazine for more effective armoury than this. Almost everything that can be said *on their side* is here. We heartily recommend it to the Conformist as well as the Nonconformist.



A HOMILY

ON

Man's Spiritual Cry, and Christ's Sufficient Response.

"Philip saith unto him, Lord, shew us the Father, and it sufficeth us. Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me hath seen the Father; and how sayest thou then, Shew us the Father? Believest thou not that I am in the Father, and the Father in me? the words that I speak unto you I speak not of myself: but the Father that dwelleth in me, he doeth the works. Believe me that I am in the Father, and the Father in me: or else believe me for the very works' sake."—John xiv. 8—11.

THERE is not much recorded of this Philip in the Holy Word. There are a few little incidents which throw some light upon his character, and give us the impression that he was a doubting, irresolute, diffident man. He was of the city of Andrew and Peter, and was at first a disciple of John the Baptist, and heard the testimony which John had given concerning the Messiah. He was called to "follow" Christ the day after the call of Andrew and Peter, and was the fourth who attached himself to Jesus as His disciple, and left all and followed Him. The first act recorded of him is one of interest and instruction. He brought Nathanael, who is supposed to have become an apostle under the name of Bartholomew, to Jesus. In Nathanael's case he had a prejudice to contend with which he overcame in an exemplary manner. "Philip findeth

Nathanael, and saith unto him, We have found him, of whom Moses in the law, and the prophets, did write, Jesus of Nazareth, the son of Joseph. And Nathanael said unto him, Can there any good thing come out of Nazareth? Philip saith unto him, Come and see. Jesus saw Nathanael coming to him, and saith of him, Behold an Israelite indeed, in whom is no guile." (John i. 44—47.) "*Can there any good thing come out of Nazareth?*" This was the prejudice of Nathanael, a prejudice which disinclined him to become a disciple of Jesus. How did Philip meet and master this? Not by denouncing its absurdity, nor by any reasoning against it. All he said was, "*Come and see.*" "Noble remedy, this," says Bengel, "against pre-conceived opinions." Would it not have been well for Christianity if its opponents had ever been met in this way? A respectful request to the sceptic to examine the question for himself, is far more likely to silence his reasonings, and to win him to your convictions, than the most powerful argumentation in favor of its truth. There is a wonderful force in this "*Come and see,*" when addressed to an opponent. (1) You conciliate him by indicating your faith in his capacity to examine. He will be pleased to feel that you regard him as having intellectual eyes of his own. (2) You impress him with the fact that you have the utmost faith in the truth of your creed, and that your interest in the question is simply that of truth. It implies that you are prepared to leave the issue to rest upon his own investigation.

The next incident which we find recorded of Philip is in connection with the miraculous feeding of the five thousand. (John vi. 1—7.) We find that Christ on that occasion singled Philip out from the rest and put this question to him, "Whence shall we buy bread, that these may eat?" This question, we are told, Christ put to prove him, to try his faith. Here were five thousand men assembled on the mountain, weary and wanting food. The question of our Lord was a perplexing one. Philip's answer was, "Two hundred pennyworth of bread is not sufficient for them, that

every one of them may take a little." His answer indicated that he entertained no idea that Christ's miraculous agency would meet the case.

The next account we have of him is in John xii. 22, 23. Certain Greeks came to Philip wishing to be introduced to Christ, saying, "Sir, We would see Jesus." Philip does not take the responsibility of the introduction upon himself, but gets Andrew to assist him; so "Andrew and Philip tell Jesus."

The only other mention of him is in the text; and the question which he here puts to Christ, and the answer given, constitute one of the most precious sections in the revelation of mercy.

The verses lead us to consider two things—

I. THE SPIRITUAL CRY OF HUMANITY. We may take Philip here as representing all men in their deepest spiritual experience; for what, in truth, is the cry of the world, but the cry of spiritual orphans after a lost Father. This is the spring and spirit of all its cries, the wail of the world's heart. It goes forth from different lands and in different languages, but the meaning is the same. The soul has lost its Great Father—deeply feels its loss, and cries after Him, "Oh, that I knew where I might find him." This cry implies—

First: *An underlying belief in the existence of a Great Father.* The cry shows—(1) There is no *atheism* in the human heart. It is only found in man as the phantom of the brain, springing from the wishes of a depraved heart. It is the passing dream of lusts. Low as the soul has sunk, dark as has been the atmosphere around it, great as have been the convulsions it has experienced, it has never shaken off its faith in a God. The benighted heathen seek after God if haply they might find Him. The idea of a God lies at the root of all ideas. It is the axle on which the wheels of reason turn. The cry shows—(2) There is no *pantheism* in the human heart. Men, too regardless of the facts of nature and the intuitions of their souls, may go forth into such

speculations as will involve the negation of a Divine personality ; but the heart still holds on its faith the existence of a God as distinct from the universe, the mechanic from the machinery, the architect from the building, the author from his works : the Father having personal attributes, with affection and reciprocity. The cry shall—(3) There is no *molochism* in the human heart. There are theologies that represent God as cruel and malignant, burning with an anger that can only be appeased by torture and anguish—the Draco of the universe. Such views of God alas ! have been propounded, and still are, in the name of Christianity ; but the heart of humanity will not believe such representations, and hence the masses stand aloof even from popular Christianity. Deep in the heart of man is the feeling that the God of the universe is the Father of the soul. You cannot reason that out of the heart. It clings to Him. It is the last hope of the greatest sinner on his deathbed, as the greatest criminal on the gallows. The heart turns to Him like the opening flower to the sun. This cry implies—

Secondly : *The underlying belief that the manifestation of the Father will suffice the soul.* “It sufficeth us.” Until He comes as the Father there will always be an aching void, but let Him come in all His fatherly tenderness and love and it will “suffice.” It will suffice for the *intellect*. It will solve those problems with which our reason wrestles in vain, where the crushing weight of philosophy augments. It will suffice for the *affections*. It will draw out, purify, harmonize, and centralize all the sympathies of our nature. The poor prodigal soul will find its all in the warm caresses of its Father. Nothing but this can suffice. The light of a thousand stars will not suffice to bring out to perfection, and beautify the germs of life Heaven has embedded in this earth : nothing but the sun will suffice for this. It is even so with the soul. Nothing but the presence of the Father will suffice. And this will be as the genial sun of May sets the choristers of the grove to music, the presence of the Father will not only hush all the cries of the child, but flood the heart with filial raptures.

II. THE SUFFICIENT RESPONSE OF CHRIST. "He that hath seen me hath seen the Father." Christ is the manifestation of the Father. He was "God manifest in the flesh," "the brightness of His Father's glory." "In him dwelleth all the fulness of the Godhead bodily." There was the Father's power in His miracles, the Father's wisdom in His teaching, the Father's love in His spirit. In Christ, the Father of man appears to man in man's nature.

First : *This was amply attested.* "The words that I speak unto you I speak not of myself: but the Father that dwelleth in me, he doeth the works." Who but the Father could perform those works that He accomplished? Who but the Father could have uttered those wonderful words which He spake? The Father was in that life.

Secondly : *This was practically ignored.* The appeal of Christ to Philip implies—(1) A criminal neglect of means. "Have I been so long time with you." "I have been three years with you. This is a long time to have enjoyed my presence, a time abundantly sufficient to have convinced thee that in me is the Father: that I am the medium of His power, the organ of His love, and the revealer of His thoughts. After three years' intercourse with me, Philip, thou dost not know me, though I have been unceasing in the revelations of Divinity. I have wrought numerous works before thee which none but God could do; I have uttered thoughts that no finite mind could have originated, that bear on them the impress of Divinity; and yet hast thou not known me? Shame on the obscureness of thy perceptions, on the dulness of thy heart!" To how many may these words apply! To how many may He say, How long time have I been with you? With some He has been by His Word and ministry many years, and yet they know Him not. They cannot say, as Thomas said, "My Lord and my God." This appeal of Christ implies—(2) The finality of revelation. "How sayest thou then, Shew us the Father?" There is no other revelation of the Father to come. "No man hath seen God at any time; the only begotten Son, which is in

the bosom of the Father, he hath declared him." The Father hath appeared in nature, and is in nature still, but the world sees Him not. The Father has come in me, "bone of my bone and flesh of your flesh," thinking through your brain, feeling with your heart, and speaking in your language, that He may come within your experience. There is no other revelation to be made of Him. This is the finale. If you cannot find the Father in Christ, you will never find Him. He is not to be found abroad by you, abroad in the immensities of the universe. He is not to be found in the speculations of philosophy. This is the last revelation. "God, who at sundry times and in divers manners spake in time past," &c.

Christ, then, meets the cry of the world. "Humanity through all the ages of the past has been crying out like a lost child in the night for its Father. A thousand efforts were made to bring the Father to it, but all were failures.

Brethren! the great want of your nature is fellowship with the Father. Without this, whatever else you have, you will be the creatures of a terrible destitution. No amount of worldly wealth, no measure of social influence, no degree of intellectual culture will be of any real or lasting service to thee, my brother, without this. Unless thou art brought back to the home, the bosom, the embrace of thy Father, thou wilt be of all orphans the most wretched for ever and ever.

Hast thou seen the Father? if not, why? Jesus has been with thee as truly as He was with Philip. He has been with thee in the institute of His church, in the disclosures of the Gospel, in the ministry of His truth, in the operations of the all-loving Spirit; and if thou hast not met the Father in Him, thy condition is that of criminal neglect, and thou hast nothing more to expect. Art thou a preacher? If so, dost thou preach the Fatherhood of God? If not, let silence be on thy lips. The world wants the Father.

I Homiletic Glance at the Acts of the Apostles.

Able expositions of the ACTS OF THE APOSTLES, describing the manners, customs, and localities described by the inspired writers ; also interpreting their words, and harmonizing their formal discrepancies, are, happily, not wanting amongst us. But the eduction of its WIDEST truths and highest suggestions is still a felt desideratum. To some attempt at the work we devote these pages. We gratefully avail ourselves of all exegetical helps within our reach ; but to occupy our limited space with any lengthened archaeological, geographical, or philological remarks, would be to miss our aim ; which is not to make bare the mechanical process of the study of Scripture, but to reveal its spiritual results.

SECTION THIRTIETH.—ACTS xv. 36—41.

"And some days after Paul said unto Barnabas, Let us go again and visit our brethren in every city where we have preached the word of the Lord, and see how they do. And Barnabas determined to take with them John, whose surname was Mark. But Paul thought not good to take him with them, who departed from them from Pamphylia, and went not with them to the work. And the contention was so sharp between them, that they departed asunder one from the other : and so Barnabas took Mark, and sailed unto Cyprus ; and Paul chose Silas, and departed, being recommended by the brethren unto the grace of God. And he went through Syria and Cilicia, confirming the brethren."—Acts xv. 36—41.

SUBJECT :—*The Quarrel of Barnabas and Paul.*

THESE words record a quarrel between two of the best of men, and most eminent apostles of Jesus Christ. The contention seems to have been no trifling affair. The temper of both was more than slightly ruffled, it was tempestuous. Two great souls came into collision, and the deeps of passion were broken up. "The contention was so sharp (*παροξυσμὸς*) between them, that they departed asunder." The word used, is that from which our word "paroxysm" is derived. The altercation between them was so fierce and fiery that the tie of old friendship gave way for a time and they separated from each other. The fact that such a

scene as this in apostolic life is *recorded*, proves to me the genuineness of these men. Had it been their object to impose upon mankind, such a scene as this, instead of being set forth in all its nakedness, would have been either not mentioned at all or, if mentioned, it would have appeared in such a form as to conceal altogether that about it which is morally offensive. Such moral infirmities would never have appeared in the history of these men if they had been impostors; but as genuine men they reveal themselves to us in the costume of real life with all their imperfections about them.

This apostolic quarrel illustrates several truths that require to be pressed upon our attention.

I. THAT PROBABILITY IS NO CERTAIN GUIDE FOR US IN JUDGING THE FUTURE. To the members of the church at Antioch, and, indeed, to all who were acquainted with these apostles, nothing would have appeared more improbable than that they should ever quarrel, and especially at that crisis in their history. Who were these apostles? They were both *good men*. Love to Christ and souls filled and fired their natures. More, they were *old friends*. They had, it would seem, been schoolfellows together at the feet of Gamaliel. Barnabas had conferred upon Paul some years before a favor sufficiently great to have bound them together in amity for ever. It was Barnabas that took Paul by the hand when he returned a convert from Damascus to Jerusalem, and introduced him into the fellowship of those disciples who otherwise would have recoiled from him with horror as their recent persecutor. They had been *fellow-laborers* for a long time. They had taken a long, trying, and perilous missionary tour from Antioch and had returned. They had stood side by side in many fierce battles with the heathen, groaned together under many a wound, and won together many splendid victories for Christ. They had recently returned from the mother church at Jerusalem, where they had been settling a great ecclesiastical dispute. They were *apostles too*, acting under the inspiration and direction of

Christ. And now they were projecting another missionary tour together. "Paul said unto Barnabas, Let us go again and visit our brethren in every city where we have preached the word of the Lord, and see how they do." Under such circumstances, I ask, could anything appear more *improbable* than that such men should quarrel? Yet they did. We look to the future, and say, probably such an event will happen; yet how often the future falsifies our calculations and disappoints our hopes. We do not know what convulsions may occur to-morrow in communities the most compact, what disruption in friendship the most consolidated by time and consecrated by love. Science may give correct prophecies concerning events in the natural universe. It can tell when the tide will overflow its boundaries, or an eclipse take place, or another comet sweep the heavens; but no *uninspired* intelligence can predict with certainty the future of the spiritual world. Souls are free: they have the power of self-motion. There are hidden forces and passions in the human soul which only await the advent of certain circumstances in order to produce revolutions which no finite mind could foretell.

This quarrel illustrates the truth—

II. THAT LITTLE THINGS ARE OFTEN MORE TRYING TO THE TEMPER THAN GREAT. These men for years had been in the most trying circumstances together both on sea and land. They had contended together with the bigoted Jew and the idolatrous Gentile. They had just returned from Jerusalem where they had engaged in a most exciting debate, involving interests the most precious and questions the most momentous, and yet we have no record of the slightest ebullition of temper on the part of either. They seem to have gone through the whole of those great things with the most unbroken equanimity of soul. But now the mere question as to whether John should accompany them in the projected mission or not, produces great irritation, a *paroxysm* in each. *Barnabas, perhaps, wished John to go rather on the*

ground of personal feeling than of general good. He was the son of his sister (Col. iv. 10), and it was somewhat natural to desire to take him with them as a travelling companion. The affection of Barnabas would be likely to magnify unduly the merits of his nephew. Paul, on the other hand, viewed the question on public grounds, and estimated John by his aptitude for such a mission. He did not forget how John deserted them at an important stage in their journey before. "But Paul thought not good to take him with them, who departed from them from Pamphylia, and went not with them to the work." Now, as to whether they should take John with them or not seems to us a small matter, very small compared with other things that engaged their united attention, and yet it was this that broke the harmony of their friendship. It is often so. The small things of life have generally a greater power to try the temper than the great things. Call men together to discuss small questions, and they will quarrel; call them to work out a great object, and they will be cordial and unanimous. The best way to promote church union is to engage in great works. It is the little things that annoy. Flies irritate the noble steed more than the roll of the chariot wheel.

This quarrel illustrates the truth—

III. THAT CHRISTIANITY ALLOWS SCOPE FOR DISCRETIONARY ACTION. These apostles took upon themselves to decide as to whether John should accompany them or not. No principle was involved in it—it was a mere question of expediency. We are allowed no discretionary action either as to *moral principles* or *cardinal truths*. We are bound to obey the moral laws of Heaven: we disobey at our peril. We are also bound to believe in the cardinal truths of the Gospel: we are lost to us if we reject them. But there is much in connection with the methods of extending and the policy of establishing Christianity that is left entirely with our judgment. Hence it is noteworthy that the discussion at Jerusalem which involved vital truths, was, we are informed, under the

direction of the Holy Spirit. "It seemed good to the Holy Ghost," said James. But in this discussion between Barnabas and Paul concerning John, there seems to have been no special direction of the Divine Spirit. It was left with their own judgment to determine. Many such questions are left for such treatment—such questions as church government, &c. I cannot forbear introducing here a few passages on this subject from the discourse of a distinguished clergyman, the Rev. J. H. Smith, M.A., whose noble catholicity gives force to his reasoning, and majesty to his eloquence. He says :—

"The controversy between Paul and Barnabas, indeed, following as it does so immediately the account of the unanimity in the apostolic council, comes the more strikingly upon us, and sounds like an emphatic warning in our ears not to confound things that are merely circumstantial or expedient with things that are *essential* to the truth ; and not therefore to look for unanimity in *them*, or in any *minor* matters, but only *there*, where we are divinely authorized to expect it, in the cordial reception of those great doctrines which are essential to salvation ; in the integrity of that faith which is the one thing needful. Now we must be permitted to say that, in the acknowledged absence of any clear and express Scripture authority upon the subject, the manner in which Christianity is to be maintained and propagated in the world falls, evidently and incontestably, within the class of *things expedient*. All questions about ecclesiastical polity, church order, church discipline, church practice and so on ; about all, indeed, that is merely formal and external, inasmuch as they involve no essential doctrine of the Gospel, but relate only to the best mode of extending its influence in the world, are evidently questions about matters of *expediency*. Such things most manifestly are not the Gospel itself ; nor can they, by any subtlety or ingenuity, be identified with it. Carnal views as to the nature of Christ's kingdom upon earth may, no doubt, lead us to confound them, but most assuredly they form no part of the *preaching of our Saviour or of the apostles*. They enter in

no degree, as elements, either into 'repentance towards God' or into 'faith toward our Lord Jesus Christ.' The doctrine of 'Christ, and Him crucified,' is something altogether distinct from these things, and immeasurably more important than them all. What! are we to maintain that man cannot be humbled into sorrow for his sin and perpetently embrace the salvation of the Cross, unless he acknowledge the Divine origin of diocesan episcopacy?—that he may not surrender himself unreservedly to the Saviour, and yet insist upon his right to read the Scripture for himself and freely to act upon his own convictions of Divine truth?—that he may not be most anxiously obedient to all the precepts of the Gospel, and yet feel it impossible to reconcile himself to the prescribed ritual of our church?—that he may not be most zealous for the promotion of Christ's kingdom upon earth, and yet at the same time entertain such views of the spirituality of that kingdom as to be firmly convinced that the alliance between Church and State is both unscriptural and pernicious? Who, indeed, that is not himself the slave of authority, but must immediately see that, however numerous or even unreasonable man's errors upon such points, they in no degree affect the state of his heart before God, or interfere with his faith as a Christian? Or, who that has ever seriously examined these things for himself; who that, laying aside all prejudice and prepossession, and taking the Scriptures and the Scriptures only for his guide, has ever, as an intelligent and accountable being, investigated them with the impartiality and the earnestness which their importance demands, but must acknowledge that *of all subjects in the world* these are the very last upon which any man of candid mind would venture to dogmatize?"

This quarrel illustrates the truth—

IV. THAT THE BEST OF MEN ARE NOT ABSOLUTELY INFALLIBLE. When the apostles spoke and acted under the *inspiration* of the Eternal Spirit of Truth, they were infallible

But they did not always thus speak and act, as the event we are discussing shows. They were now left to their own judgment, and infirmity of temper is the result. There is but *One* perfect example, and thank God there is *One* ; and He is to be followed through evil as well as good report.

This quarrel illustrates the truth—

V. THAT UNDER THE GRACIOUS RULE OF HEAVEN, EVIL IS MADE SUBSERVIENT TO THE PROGRESS OF GOOD. Their quarrel led them to abandon the proposed journey, nothing more. The quarrels of some Christians lead to the abandonment of their principles. "And so Barnabas took Mark, and sailed unto Cyprus ; and Paul chose Silas, and departed, being recommended by the brethren unto the grace of God. And he went through Syria and Cilicia, confirming the churches." This disruption led to two things. (1) An increased *area* of usefulness. Instead of one district for both, which was contemplated, there were two, one for each. It led Paul into Europe. (2) An increased *power* of usefulness. Instead of two men, Paul and Barnabas, there were four. Paul took Silas, and Barnabas Mark ; and thus, we believe, greater good resulted than would have been accomplished had they remained united. Evil must ever be overruled for good.

" All good proceedeth from Thee,
As sunbeams from the sun ;
All evils fall before Thee :
Thy will through all is done."

This quarrel illustrates the truth—

VI. THAT EARNEST WORK WILL INEVITABLY RECTIFY OUR TEMPER. They had not been parted long, I presume, before every particle of animosity went out. The first Christian effort extinguished every spark. We find Paul referring kindly to Mark (Col. iv. 10, 2 Tim. iv. 11, Philemon 24), and also to Barnabas (1 Cor. ix. 6).

Gems of Thought.

SUBJECT:—*The Biography of Nathanael: a Genuine Truth-seeker.*

(No. III.)

"Philip findeth Nathanael, and saith unto him, We have found him, of whom Moses in the law, and the prophets, did write, Jesus of Nazareth the son of Joseph. And Nathanael said unto him, Can there any good thing come out of Nazareth? Philip saith unto him, Come and see. Jesus saw Nathanael coming to him, and saith of him, Behold an Israelite indeed, in whom is no guile! Nathanael saith unto him, Whence knowest thou me? Jesus answered and said unto him, Before that Philip called thee, when thou wast under the figtree, I saw thee. Nathanael answered and saith unto him, Rabbi, thou art the Son of God; thou art the King of Israel. Jesus answered and said unto him, Because I said unto thee, I saw thee under the figtree, believest thou? thou shalt see greater things than these. And he saith unto him, Verily, verily, I say unto you, Hereafter ye shall see heaven open, and the angels of God ascending and descending upon the Son of man."—John i. 45—51.

Analysis of Homily the Seven Hundred and Twenty.

WE have but very little information concerning Nathanael. He is generally supposed to be the same as is sometimes called Bartholomew. The fact that in the first three gospels Philip and Bartholomew are commonly named together and Nathanael is not mentioned at all, and that in the fourth gospel Philip and Nathanael are combined and no mention is made of Bartholomew, affords sufficient ground to believe the two names are the designations of the same person. We learn that he was a native of Galilee (John xxi. 2), that he was one of the twelve apostles, that he was one of those to whom our Lord appeared at the sea of Tiberias after the resurrection (John xxi. 2), and that he was also a witness of the ascension and returned with the other apostles to Jerusalem (Acts i. 13). The fullest

account we have of him is in the passage we have read—the text. Here, he is introduced by Philip to Christ, who, on seeing him, said, “Behold an Israelite indeed, in whom is no guile.” This remarkable eulogy of Christ does not, I presume, mean that Nathanael was without sin, but that he was pre-eminently *sincere* in his endeavors to ascertain truth and do right. He was not *guiltless* but *genuine*.

The text leads us to look at him as a *truth-seeker*.

I. HIS EFFORTS AS A GENUINE TRUTH-SEEKER. There are three things here worthy of our attention.

First: *He hearkens to information concerning the truth.* “Philip findeth Nathanael, and saith unto him, We have found him, of whom Moses in the law, and the prophets, did write, Jesus of Nazareth, the son of Joseph.” Philip in this language implies the opinion that Christ was the grand theme of the Old Testament writers. So, indeed, we are everywhere taught to regard Him. The ceremonies of the Mosaic system were shadows of which He was the substance. The predictions of the prophets were but sketches of a portrait of which He was the original. Christ Himself taught this more than once, and especially to the disciples on the way to Emmaus after the resurrection; for in that conversation, “Beginning at Moses and all the prophets, he expounded unto them in all the scriptures the things concerning himself.” Christ is the soul of the Bible. He that believes in Christ believes in the Bible, though he may not be able to believe in every statement contained in the Book. Nathanael hearkened to this wonderful intelligence concerning Christ.

Secondly: *He renounces a prejudice against the truth.* “And Nathanael said unto him, Can there any good thing come out of Nazareth?” Bethlehem was the Messiah’s predicted birth-place. Nazareth had no mention in the prophecies concerning Him; still, Philip said Nazareth, and Nathanael felt that if He came from Nazareth He could not be the Messiah. “Can there any good thing,” &c. The ill-repute

of Nazareth was proverbial. The prejudice that no good thing could come out of Nazareth started at first the opposition to the truth that Philip had propounded. This prejudice of Nathanael, like most prejudices, has but a poor foundation. It implies an exaggerated estimate of the power of social influence. It goes on the assumption that if the great bulk of a population is bad, no individuals can be good. But man, endowed as he is with the power of independent thought and moral action, can break away from any social circle, take a path for himself, and make a character of his own. If he could not do so, he would not be responsible; and more, he has done so; and more still, he is more bound to do so. Still, this prejudice was in Nathanael's way, and this prejudice he overcame.

Thirdly: *He prosecutes an inquiry in search of truth.* "Philip saith unto him, Come and see. Jesus calleth Nathanael," &c. Philip does not reason with him concerning the groundlessness of his prejudice, but merely invites him to "come and see" for himself. Nathanael takes his advice and goes with him. Jesus, seeing him approaching, goes forth to meet him, says of him, "Behold an Israelite indeed." In pursuing his inquiry he is influenced—(1) by the words of Philip, "Come and see." Such a common-sense, straightforward, manly appeal as this he could not easily resist. (2) He is greeted by Christ. "Behold an Israelite indeed." (3) He is struck by conviction. "Whence knowest thou me?" He felt that his very heart had been read by Him who had proclaimed him to be without guile—a sincere seeker for the truth.

II. HIS SUCCESS AS A GENUINE TRUTH-SEEKER. To the question, "Whence knowest thou me?" Jesus replied, "Before that Philip called thee, when thou wast under the fig tree, I saw thee." These words made him at once aware that he had found the Messiah. Nathanael had been under the fig tree, but did not suppose that anyone saw him there. He was a Jew, and was not likely to be in those places at this period for study.

to meet their teachers in the morning, and sit and study under the shade of the fig tree. Nathanael had been there, perhaps alone, studying the prophecies concerning the Messiah, and in a guileless spirit invoking Heaven for light. The declaration of Christ led him to exclaim at once, "Rabbi, thou art the Son of God ; thou art the King of Israel." Here is a full avowal of His Messiahship, and it shows that what he had been looking out for he now has. (1) A Divine Teacher. "Rabbi, Son of God." (2) A Divine King. "King of Israel."

III. HIS BLESSEDNESS AS A GENUINE TRUTH-SEEKER. "Jesus answered and said unto him, Because I said unto thee, I saw thee under the fig tree, believest thou? thou shalt see greater things than these. And he saith unto him, Verily, verily, I say unto you, Hereafter ye shall see heaven open," &c. The language implies two things.

First : *That Nathanael now had seen great things.* What a revelation was made to his soul at this time ! What a revelation of himself, and of the world, and of Christ ! When a man first believes in Christ great things rise on the horizon of his soul. All things appear in new lights, old things pass away.

Secondly : *That great as the things were he now saw, far greater things would be revealed to him in the future.* The key to this great saying is Jacob's vision (Gen. xxviii. 12). Nathanael had called Christ the "Son of God." Christ calls Himself the "Son of man." It is the first time He gives Himself this title, the title that He applies to Himself in almost all the subsequent parts of His history. The Son of man—thoroughly human. Not the son of a Jew, or Gentile, or any particular tribe or race, but of *man*, the Second Adam, the moral head of humanity. The promise is—(1) That he should see a new universe. "Heaven open." (2) A new class of intelligences. (3) A new order of ministry. A ministry between heaven and earth. (4) A new centre of attraction. Angels ascend and descend on the "Son of man." What prospects are opened to the *genuine* truth-seeker. The heavens of his soul will open wider and wider, and *grand visions will charm his existence.*

SUBJECT :—*Seamen in Storms.*

"But the LORD sent out a great wind into the sea, and there was mighty tempest in the sea, so that the ship was like to be broken. The mariners were afraid, and cried every man unto his god, and cast forth the wares that were in the ship into the sea, to lighten it of them. But Jonah was gone down into the sides of the ship; and he lay, and was fast asleep. So the shipmaster came to him, and said unto him, Wha meanest thou, O sleeper? arise, call upon thy God, if so be that God will think upon us, that we perish not. And they said every one to his fellow, Come, and let us cast lots, that we may know for whose cause this evil is upon us. So they cast lots, and the lot fell upon Jonah."—Jonah i. 4—7.

Analysis of Twenty the Seven Hundred and Eleventh.

GREAT have been the trials endured by our maritime brothers during the past few weeks. Their path has indeed, been a rough one. The elements of nature have been disimprisoned, let loose from their secret place of thunder, allowed to run riot, and work sad havoc amongst them. Many heart-rending wrecks have been reported, but how many a brave vessel with crew and passengers have gone down the depths of death unobserved and unrecorded, God alone can tell. The fate of the steam ship "LONDON," with its 239 souls on board, bound for Melbourne with colonists and emigrants, has occupied the columns of our journals through the week, filled many a heart with bitterness, and carried desolation to many a home.

On Thursday week, about two o'clock in the afternoon that vessel having been for a few previous hours dashed about, a dismantled hulk, in the Bay of Biscay, surrounded with 220 men, women, and children on board. Graphical pens have attempted to describe the awful scene of those few hours, but the most powerful imagination would fail fully to picture all the incidents of this terrible catastrophe.

Such an event as this is as the blast of the Divine trumpet to arouse the thoughtless souls of men, and make them feel how thoroughly all flesh is in the hands of God, and how

vain are all mere human plans and hopes. Surely we landsmen should remember in our prayers those who do business on the mighty waters, and all who journey on the sea, whether in search of health, work, or science.

The text directs us to mariners in a dangerous tempest. The vessel here was on her way to Tarshish, a celebrated seaport in ancient history, whose site we modern men cannot determine with exactitude. Jonah, the prophet, was on board this ship. He embarked with a vain and impious attempt to flee from the "presence of the Lord." The storm which befel the sailors here reminds us of three things—the *mighty agency of God*, the *natural instincts of man*, and the *vicariousness of suffering*.

I. This storm at sea REMINDS US OF THE MIGHTY AGENCY OF God. "The Lord sent out a great wind into the sea, and there was a mighty tempest in the sea, so that the ship was like to be broken." The wind that lashed the sea on this occasion into fury was dispatched from heaven. The wind is a strange power in nature. The ancient pagans worshipped it as a god; it was their Eolus. We can scarcely wonder at them, for how like God!—an invisible, all present, uncontrollable, mighty power; sometimes pleasant, fanning the heated brow, and sometimes terrible, sporting with palaces, uprooting forests, tossing gallant fleets like straw upon the foaming main.

Very godlike in truth is this element, and yet not God, only His breath, His messenger, His chariot. "He rideth upon the wings of the wind." The winds come not without His bidding. "He commandeth and raiseth the stormy wind, which lifteth the waves thereof. They mount up to the heaven, they go down again to the depths."

The fact that storms are under Divine direction should—

First: *Rouse us to consider them as God's voice.* The roar of the hurricane, and the rush of the tornado, is something more than the noise of conflicting elements, something more than the clash of blind forces. God's voice is in them, hence the Palmist says, "*The voice of the Lord is upon the waters,*

the voice of the Lord breaketh the cedars, the voice of the Lord divideth the flames of fire, the voice of the Lord is in the wilderness." (Ps. xxix.) Yes, storms are God's voice to the thoughtless. It is the great Father, speaking encouragement and reproofs to His wayward and rebellious children.

The fact that storms are under the Divine direction should—

Secondly: *Lead us to submit to the catastrophes they produce.* Shipwrecks are no accidents. Conceited man may say the vessel had been so and so she would not have sunk if the captain had attended to such and such a warning, or the sailors had done this or that the terrible event would not have occurred. What though you discover the proximate cause of the event, your discovery does not bring it within the class of accidents. What is fortuitous on earth is fore-planned in heaven. "Is there evil in the city and the Lord hath done it?" "I form the light and create darkness; I make peace and create evil; I, the Lord, do all these things." (Isaiah xlv. 7.) If, then, in these terrible catastrophes you have lost your property, or, what is worse, your life, you learn to say, "The LORD gave, and the LORD hath taken away; blessed be the name of the LORD."

II. This storm at sea REMINDS US OF THE NATURAL INFLUENCE OF MAN. These men developed—

First: *The dread of death.* "Then were the mariners afraid. What were they afraid of? Every effort they could employ they employed to escape danger, and to prolong life. They cast forth the wares that were in the ship." The vessel was a trader, and laden perhaps with valuable merchandise. The most valuable things were nothing now to them compared with life. "They cast forth the wares." "Skin for ye, yea, all that a man hath will he give for his life." Queen Elizabeth said all feel as the decisive hour approaches, "All my possessions for a moment of time." My dear brother! the wealth thou huggest so fondly and foolishly *thy heart now, so that thou grudgest a fraction to reli-*

and the destitute, thou wilt willingly part with for an hour soon. "What shall it profit a man if he should win the whole world and lose his life?" Ah, what! should men dread death so? There is no doubt an aversion or repugnance to death, but the strength of this feeling is marvellously increased by the consciousness of the sting of death is sin," &c. These men developed—*Faith in prayer.* "They cried every man unto the Lord. And even more than this. It was not enough for them to cry to his god—the master of the ship roused them from his slumbers, in order to secure his prayers. With utmost vehemence he exclaims, "What meanest thou, O sinner? arise, call upon thy God." Their prayer at once involved—(1) Faith in the existence of Divinity. (2) Faith in the entreatableness of Divinity. (3) Faith in the power of prayer. The souls on board that ship which sunk in the Bay of Biscay there might perhaps have been some infidels, but they were all assured that they all responded to the prayers of the minister, the Rev. Mr. Draper, and all cried to the Lord for help, as they felt the vessel go down. The last cry of agony that rose above the tumult of the billows was the breath of prayer.

THE STORM AT SEA REMINDS US OF THE STRANGE VICARIOUS SUFFERING. This narrative shows that the storm which struck this ship on her way to Tarshish, and struck all hearts, came on in consequence of the sin of the captain who was on board. He was impiously fleeing from the Lord, and this was sent to arouse him from his sin. These mariners now suffered on account of the sin of the captain. Perhaps most shipwrecks may be accounted for by the sins and the sins of some. The innocent suffer for the sins of the world over. "The fathers eat sour grapes, and the children's teeth are set on edge." The principle of suffering is a principle developed in the experience

of all; we suffer for others and others have suffered for us.

When we say that Christ suffered for others, that He died for our sins, we only proclaim that which all men do in some degree or other. A man may deny the justice of vicarious suffering, but he cannot deny the fact—it is every day's experience. We owe even our existence to it. A mother's grief heralded us into life. Through the vicarious suffering of parents children are trained and blest. The present state of England to-day must be ascribed to the vicarious suffering of men who are gone. What we are reaping is what others have sown in tears. There is no injustice in principle, because no one here suffers more than he deserves; we are all sinners, and have forfeited our existence. When we die, wherever, and however we die, our death is justly deserved.

The sufferings of mariners are strikingly vicarious. They plough the treacherous sea and brave the terrible storm for us. They bear to us treasures from distant shores. While we are sleeping on our beds, sheltered from the stormy sea, they struggle with tempests and wrestle with death on the surging seas for us. David called the water of the well at Bethlehem "blood" (1 Chron. xi. 19), because it was brought through the army of Philistines at the hazard of many men's lives. On this principle we may call much of what we wear, and what we eat, death; because it has cost many a brave sailor his life.

Let these shipwrecks remind us—(1) *To put our confidence alone in God.* Mariners and voyagers are too often inclined to trust in their ships. The steam ship "London" was believed in by all who embarked in her. Men build ships, and give them great names—"The Thunderer," "The Lightning," "The Spirit of the Ocean," "The Lion," "The Leviathan," "The Queen of the Seas," &c. Such names are given by their owners to insure men's confidence in them, but what are they before the breath of God?

Let these shipwrecks remind us—(2) *Of our moral condition.* There is such a thing as shipwreck of soul. There

ships, ships in which souls are sailing through time, must sink. Ships of avarice, ambition, sensuality, idleness, false religions. These ships which cover the face of this age, beat about in all directions, with their sails darkening the heavens, must inevitably sink into the yawning abyss. There is only one ship that can bear the storm safely to the haven of everlasting rest. It is the ark of God; enter that and you may defy both the storms of this world and of eternity.

These shipwrecks remind us—(3) *Of our duty to pray for our brethren on the sea.*

Eternal Father, strong to save,
Whose arm hath bound the restless wave;
Nor lets the swelling ocean rise
Above its stated boundaries;
O hear us when we cry to Thee
For those in peril on the sea!

O Christ, whose voice the waters heard,
And hushed their raging at Thy word;
Who walkedst on the foaming deep,
And calm, amid the roar, could'st sleep;
O hear us when we cry to Thee
For those in peril on the sea!

Most Holy Spirit, who didst brood
Upon the world—waste, dark, and rude,
And bid its angry tumult cease,
And give for wild confusion peace;
O hear us when we cry to Thee
For those in peril on the sea!

O Trinity of love and power,
Our brethren shield in danger's hour;
From rock and tempest, fire and foe,
Protect them wheresoe'er they go;
Thus evermore shall rise to Thee
Glad hymns of praise from land and sea.

The Augustine Hymn Book.



SUBJECT :—*The Spiritual Family.*

"Of whom the whole family in heaven and earth is named."
Eph. iii. 15.

Analysis of Family the Seven Hundred and Twelfth.

ONE peculiarity of the Holy Scriptures is, that they generally convey to us great spiritual truths through simple and familiar symbols : thus they make those truths more impressive and intelligible, and also give a great significance to every object which is employed to communicate them. The spiritual relation sustained between Christ and His disciples is illustrated by the vine and the branches, the body and its members, the stones of a building and their foundation. What the vine is to the branches, the body to its members, and the foundation stone to the other stones of the building, Christ is to His disciples.

In our text the church is represented to us under the figure of a family. The Greek word translated "church," signifies generally an assembly, either common or religious, and it is sometimes translated so in the New Testament. But most commonly it is used to denote a congregation of religious worshippers, either Jewish or Christian. And in this latter sense it is frequently employed in a twofold manner ; to denote some particular church or body of believers who meet and worship together in one place, and also to denote the universal Christian church, or the spiritual body of Christ composed of all those whose names are written in heaven. It is in this latter sense that the church is spoken of in our text, as "the whole family in heaven and earth." Notice—

I. THAT THE CHRISTIAN CHURCH IS A FAMILY. Now this idea implies the following things :—

First : *This family is the offspring of a common Parent.* It is not formed by a combination, or an association, based upon an identity of creed, similarity of taste, or on the principle

of a common interest formed by choice, which can be dissolved at the option of the parties having covenanted together; but it is a family united on the principle of a common paternity, joined by spiritual relationship, the offspring of one Father. "Which were born not of blood, nor of the will of man, but of God." "For this cause I bow my knees unto the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named."

Secondly : *This family bears a common resemblance.* All men bear a resemblance to God as possessing reason, conscience, and immortality; but Christians bear a special resemblance to Him. They are partakers of His moral nature; they resemble Him in their sympathies, character, and aim; they are guided by His truth, inspired by His love, clothed with His righteousness, and reflect His holiness. All true Christians resemble each other in sympathy, character, and aim.

Thirdly : *This family is governed by a common law.* God employs many laws in His vast and boundless empire. He governs the physical universe by the universal law of gravitation, He governs the animal kingdom by the common law of instinct, and He governs His intelligent creation by His moral law, but He governs His spiritual family by the law of love, whose central attraction is the Cross, wherein they behold that "God is love."

Fourthly : *This family is the object of special attention.* He reveals Himself to them as He does not to the world. To most men God is a great Being who exists at an immense distance from man; to others He is but a law or an imaginary abstraction; but to the Christian He is God, and *Father of all*. Paul says, "I bow my knees unto the Father of our Lord Jesus Christ." He not only reveals Himself unto them, but He educates, clothes, feeds, and prepares them for glory.

II. THIS FAMILY IS AT PRESENT WIDELY DISPERSED.
This suggests two thoughts.

First : *A vast difference in the present condition of the*

members of this family. Some are thoroughly sanctified and some are yet groaning under a load of imperfection; some now see Christ as He is, "face to face," and some looking unto Him by faith; some have conquered their enemies, and some are still fighting the "good fight of faith;" some are now singing the songs of triumph up to the everlasting hills, while others are looking up through a flood of tears from the valley of great tribulation towards the eternal throne. There is a vast difference in the present condition of this family. There will always be a difference in the mental capacities, activities, and emotions of its members. But all moral and conventional differences are ignored at death. All shall be free from sin and suffering, all happy and glorious. We may learn concerning the deceased saints from these words, that not one of them has been annihilated, not one of them has been damned, not one of them is in a state of insensibility. The *whole family* is in heaven and on earth. Not one of them is in purgatory, not one of them absorbed into the Deity. They sustain their individuality, and conscious personal identity. There are but two places where the members of this family exist, heaven and earth.

Secondly : *The lofty prospects of those members of this family which are yet remaining on earth.* The text reveals that some of the members of this family are already in heaven. They were once subject to the same infirmities, governed by the same threats and promises, contending against the same enemies, and harrassed by the same doubts and conflicts that assail us now. They have been saved, so shall we whatever they now enjoy, we shall enjoy also. We are members of the *same family*, heirs to the same inheritance.

III. THIS FAMILY IS ONE NOTWITHSTANDING ITS WIDENESS AND DISPERSION. Spiritual union is independent of time and place. Neither distance nor duration can sever this union; it bids defiance to death and the grave. Though some of its members are in heaven and some on earth, yet Paul can

it the *whole family*. It has not been broken by death. Notice—

First: *It is one in its parentage*. Death affects earthly relationships; but not the Christian. Paul bowed his knees before the Father of the whole family in heaven and in earth. He is as much a Father to the weakest and vilest Christian, as to the most perfect saint in glory.

Secondly: *It is one in its nature*. It is the same human nature, having the same principles and sympathies.

Thirdly: *The same Saviour*. "Of whom the whole family in heaven and earth is named." P. L. DAVIES, M.A.



The Christian Year.

BY A CLERGYMAN.

Quinquagesima.

"For as the body is one, and hath many members, and all the members of that one body, being many, are one body: so also is Christ."—1 Cor. xii. 12.

THE word *body* is never used in Holy Scripture in the sense of material substance. The overlooking of this has produced much confusion of thought and many errors.

The chief sense of the word *body* in Holy Scripture is that part of human nature which is a structure of flesh and bones, a compacted and organized whole, living or dead. Thus we read of "the body of the flesh," and of "the body of his," that is, "Christ's flesh." This part of human nature, as the instrument of temptation and of sin, is called "the body of sin," and "the body of this death." Yet the bodies of Christians are "temples of the Holy Ghost." In its present state the body is called by St. Paul "an animal (*ψυχικόν*) body," but *the body of the resurrection* he calls "a spiritual

body." In its present state it is "the body of our humiliation," but after the future change it will be conformed to "the glorious body" of our Lord Jesus Christ.

St. Paul calls the sun, moon, and stars "bodies heavenly," and he speaks beside of the bodies earthly of animals and plants. *Each of these is an organized whole.*

The church is called Christ's Body, because He dwells and works in it by His Holy Ghost, as a man's soul does in his body. And of this Body Christ is said to be the Head, as in His twofold nature One with it, and the First and the Leader. So, in the Eucharist, He gives His body, making us one with Him.

Thus, in Scripture, there is not even a trace of the Gentile use of the word *body*, in the sense of *material substance*. As spoken of the church, and the eucharistic bread, and Christ's glorified Body in heaven, we cannot hope fully to understand it on earth.

In the text we have—

The oneness of Christ and the church. The church takes His name. "So also is Christ." St. Augustine says, "The whole Christ is the Head and the Body. The Head is the Only-begotten Son of God, and His Body is the church." A man's body is called by his name, and the church, Christ's body, is called "Christ." The church is Christ's spouse, and as the wife, being one flesh with her husband, takes his name, so the church is called "Christ." Our Lord Himself says, "He that eateth my flesh and drinketh my blood dwelleth in me, and I in him." "I in them and thou in me." Words could go no further in travailing to utter that blessed oneness, which is indeed unutterable. We cannot wonder that after the Lord had so spoken, St. Paul should speak as he does in the text, even as in Pa. xviii. 50, the true David and His Seed are called by one and the same name—Messiah, Christ, Anointed. "He sheweth mercy to His Anointed, to David and to His Seed for evermore."

The text teaches that the church is *many and manifold, and yet one.*

It is *many*. On the day of Pentecost three thousand were added. When this Epistle was written there had been an indefinite growth. Now the number surpasses imagination. And it will still grow until the "great multitude whom no man can number, of all nations and kindreds and peoples and tongues, shall stand before the throne and before the Lamb," Rev. vii. 9.

It is *manifold*. Many there are and hardly two alike. Not a monotonous uniformity, but an inestimable variation, as in the flowers of the field, the trees of the forest, and as "star differs from star in glory." There is variety in character, and in gifts natural and gracious, in history and in circumstance, in service and in duty. Scarcely two are alike; no one can do another's work, or do without it. Nor can the whole Body do without one of its members. The foot in its place is as indispensable as the eye, the hand or the ear.

From this very multitudinousness and manifoldness arises oneness. That is what St. Paul says here. For who ever knew a body with only one member, or with all the members alike? Neither one eye nor any number of eyes, one ear nor any number of ears, one tongue nor any number of tongues, one hand nor any number of hands—can make a body. Many like parts make not a living whole, for organization enfolds variety and is necessary to body. The oneness of the body is the vital connection of various members, working together for the welfare of the whole.

The church is one, since, however many or diverse the members, there is one life and Spirit in them all. The same spirit has added every member to, and keeps him in the church.

This truth of the unity and manifoldness of the Church is the basis of New Testament morality.

Nature has implanted in us the principle of self-love. And as we learn our relations to others, we learn to see ourselves, as it were, extended and enlarged. We learn that our welfare is indissolubly bound up with that of others. A

father's self is wide, for wife and children belong to it, and the household is a great whole. Every community has a life of its own; it is itself an individual. There could not be a grosser mistake than what is often confidently asserted by the unthinking and ignorant, that a nation is only a collection of individuals. It is an organized whole, a body; and although every individual is a member of the body, yet the body is a whole, with a life on which every individual, as a member of the commonwealth, depends.

So the church, which is *Christ in society*, is an extension of the self of the individual Christian, the living oneness of the individual with a larger and nobler self.

In the Bible, God deals not merely with individual men but very largely with nations and churches. They are regarded as persons and individuals. The prophecies are chiefly addressed to nations; the Epistles to churches. National and church sins and obedience, punishments and rewards are the staple of the practical exhortations, warnings and promises of both Testaments. As the individual is one with the nation or church, he shares in the blessings consequent on public obedience, he is responsible for public sins. The more we can remember our vital dependence on the church, and allow a Christian public spirit to animate and govern us, the better. It will destroy narrowness, and bring about true breadth of mind and soul.

We cannot wonder, that after propounding his grand doctrine of the communion of saints in one body, the apostle should proceed at once to set forth that Divine charity, which is the sum of the Law and the end of the Gospel. To this love we are trained in the family and in society, but chiefly in the church, where a higher life than nature's is common to all the members of a nobler community than a family or a nation; a life which has Christ for its source, which is synonymous with salvation; a community which has Christ for its Head, and is named after Him.

Biblical Criticism.

ACTS OF THE APOSTLES:—EMENDATIVE RENDERINGS.

Acts viii. 1. . . to his *execution*. And in that *day* there *arose* . . . *through*, &c.

2.—And devout men [*ἀνδρες*] *helped together to bury* Stephen, and *did great mourning* over him.

3.—And Saul *outraged* the Church, . . . and *dragging* men [*ἀνδρας*] and women, &c.

Here, and not three verses above, the chapters should have been divided.

4.—They *then* that *had been* scattered abroad, went everywhere, *preaching the Gospel* of the word.

5.—And Philip, *coming down* . . . *preached to them the Christ*.

6. . . to the things *said* by Philip, *while they heard* and *saw the signs* which he did.

7. For *from* many that *had* unclean spirits, *they*, crying with loud voice, came out. And many *paralytic* and lame were healed.

8.—And there *arose* great joy in that city.

9.—But a certain man [*ἄνθρωπος*] by name Simon, formerly *practised magic* in the city, and *set the nation* of Samaria *beside themselves, saying himself to be* some great one.

10.—To whom all gave heed, *from small to great*, saying, This man is the power of God *which is called* great. [See Lachmann, Tischendorf, Codex Aleph, and the Vulgate.]

11.—And they *gave heed* to him, because that for a long time he had *set them beside themselves with the magic*.

12.—But when they believed Philip, *preaching the Gospel* concerning the kingdom of God and the name of Jesus Christ, they were baptized, both men [*ἀνδρες*] and women.

13.—Then Simon also himself believed, and having been baptized, he *was continuing with Philip*; and beholding the

signs and great mighty works that were done, *he wa himself.*

14.—But the apostles in Jerusalem, *having* hea Samaria had received the word of God, sent unto the and John.

15.—Who *having gone* down, &c.

16. . . baptized *into* the name of the Lord Jesu

18.—And Simon *seeing* [ιδων ; see Lachmann, Tisch and Codex Aleph] . . the Spirit was given [omitting offered *to* them money [χρήματα].

20.—*May* thy *cash* [ἀργύριον] with thee *go to pe* because thou thoughtest *to purchase* the gift of G money.

22.—Repent then of this thy *evil*, and . . the co of thy heart, &c.

23.—For I *see* that thou art in [εἰς] . . and *bu unrighteousness.*

24. . . Pray *ye* [emphatic] for me to the Lorc *nothing* may come upon me *of what* ye have spoken.

25.—They then *having fully witnessed and spoken* th of the Lord, &c.

26. . . *down southward*, . . *the same is* [These words are inserted by the historian.]

27. . . a man [ἄνθρωπος] of Ethiopia, a eunuch, a *pe* of Candace queen of the Ethiopians, who *was over* a treasure, *who* had come to Jerusalem to worship.

28. . . and sitting *upon* his chariot, and *was r* the prophet Esaias.

29.—Then said the Spirit to Philip, *Go forward* and to this chariot.

30.—And Philip *running forward*, heard him *readi* prophet Esaias, and said, *Is it so that thou knowest wha art reading?* [The play upon γινώσκεις and ἀναγιν cannot be preserved in English.]

31.—And he said, How then *could* I unless some *shewed me the way?* And he *besought* Philip to go *and sit with him.*

32.—*Now* the *passage* of the Scripture which he *was* reading was this,

As a sheep to slaughter was He led,
And as a lamb before *him that sheareth him* is dumb,
Thus openeth He not His mouth.

33.—In His humiliation His judgment was taken away ;
And His *race* who shall *recount* ?
For His life is taken from the earth.

34. . . of himself, or of some other ?

35.—And Philip *opening* his mouth, and *beginning* from this Scripture, preached to him *the Gospel* of Jesus.

36. . . *some* water : and saith the eunuch, Behold water ; what *hindereth* me to be baptized ?

37.—[The whole of this verse is omitted by Lachmann and Tischendorf, and is wanting in the Codex Sinaiticus.]

39.—And when they *went* up out of the water, &c.

40. . . and passing through he preached *the Gospel* in all the cities, &c. W. C., M.A.

The Chair of Theology.

[This position we have rather been elected to by others, than arrogantly assumed of ourselves. Studious young men, in and out of orders, are adopting the custom of asking us for information and advice respecting a course of theological study, the choice of books, and the like. The thought has occurred, that it would be for their advantage, and our convenience, to throw such remarks as we are able to offer into a systematic form, once for all, that our correspondents may be referred to a standing document.]

NOMENCLATURE :—SCHOLASTIC AND SCRIPTURAL.

HAVING afforded the reader a specimen of the historical method of Theology, under one of its aspects, we purpose now at the beginning of the year to commence a series of articles illustrative of another mode or phase of the historical method.

Every man who has listened to ordinary sermons, dipped into ordinary theological books, or conversed with ordinary religionists, well knows that all these employ a peculiar

technical phraseology, for the most part widely different from the phraseology of common life. We shall attempt to show that this technical phraseology is as remote from the phraseology of Scripture as it is from that of common life. If we succeed in doing so, we think that an argument of considerable force will thus be established against much of the current technical theology; for words are but vehicles of thought, and the words of Scripture have the high authority as well as an incommunicable fitness and felicity. If a man deviates seriously from propriety of speech, he is wrong in regarding this as a token of corresponding deviation from correctness of thinking?

Much may undoubtedly be justly urged in favor of the judicious use of technical terms which are not found in Scripture; but nothing can be urged in favor of the use of Scriptural terms in any other than their Scriptural sense.

For many of those who use the current language of, we may call, the popular theologians, we feel a very high respect. But since propriety of speech is conducive to correctness of thought, and since correct thinking is a mighty promoter of healthy godliness, we cannot help thinking that some of our most earnest ministers might be greatly improved by a more careful study of, and conformity to, Scriptural modes of speech and thought.

Our plan is to take up some of the more prominent words which are used in the modern scholastic way, and which are also found in Scripture, and to compare the scholastic use of the Scriptural use.

Permit two preliminary remarks. The first is, that so far as we have studied Scripture, we have found its theological terminology wholly, or nearly so, untechnical; and second, that the theological usage is always based upon that of common life. If the truth of these propositions can be shown by an induction of passages, this will greatly tend to the conclusion that the technical phraseology of divinity which is current in some quarters is widely divergent from Scriptural propriety of speech.

Take first the word

ACCEPTANCE. This word, which plays a very prominent part in certain systems, *occurs but once in the Bible.*

Isaiah lx. 7 : "They shall come up *with acceptance* on mine altar."

The context is a prophecy of the gathering of the Gentiles to the Church, and this is figuratively expressed by saying that the flocks of Kedar and the rams of Nebaioth shall be accepted as sacrifices in the latter day.

The cognate words, as *accept*, *acceptable*, *acceptably*, *accepted*, refer in the majority of cases, as may be seen by looking at the Concordance, to sacrifices. Sacrifices are offerings. The notion of an offering to God is analogous to that of an offering to men; and there is no reason why the one should be made more technical than the other.

The first place in which the word *accept* occurs, is related to the gift wherewith Jacob sought to propitiate his brother.

Gen. xxxii. 20 : "I will appease him with the present that goeth before me, and afterward I will see his face; *peradventure he will accept me.*"

This passage is a fair specimen of a large class in which the offering or the offerer is spoken of as accepted. There is no mystery about the word, and there is no reason why darkness should be assiduously imported from metaphysical regions to obscure what in Scripture is so clear.

The passage Eph. i. 6 is wrongly translated, there being nothing in the original about acceptance, but a play upon words which is lost in the English Testament :—

"To the praise of the glory of his *grace*, wherein he *hath been gracious* to us in the beloved."

The phrase to *accept of persons* is used in a bad sense. It means, to adopt Bretechneider's words, "To judge of a man and deal with him, not according to truth and right, but according to his external condition—whether humble or splendid, rich or poor, and the like."

To refer to the original, and expound the many several Hebrew and Greek words which are represented in our Bibles

by *accept* and its cognates is unnecessary to our purpose, the result would remain unaltered. Amongst these there is no essential distinction of meaning. Other words which occur for examination will often demand reference to the original Scriptures.

The Preacher's Finger-Post.

CHRIST'S CHARACTER, THE SOUL'S TRUE GARMENT.

"Put ye on the Lord Jesus Christ."—Rom. xiii. 14.

THESE words are highly metaphorical. What is the idea they are intended to convey? Simply *the soul's appropriation of Christ's character*. This metaphor to express the assuming of character is not uncommon either in the gospels or epistles. Hence in our Lord's parable we read of "the wedding garment" to express character, Peter exhorts us to "be clothed with humility," and St. Paul to "put on the whole armour of God." The soul requires a garment as well as the body, and the true garment of the soul is *the character of Christ*. Three thoughts about this garment.

I. THIS IS A MOST INDISPENSABLE GARMENT. When the human soul in Eden lost its innocence, it lost its garment, and a sense of its

nakedness filled it with burning shame. Sin has stripped the soul of its true attire and three things mark its history everywhere. First: *Moral shame*. It shrinks from the eye of scrutiny. It is ashamed of itself. Secondly: *Painful exposure*. Its loathing is its misery. It is at the mercy of the elements around it. The cold winds and the scorching rays of temptation fall directly on its nakedness. Thirdly: *Robbing expedients*. From the time that our parents sewed their fig leaves every soul has been busy with the sewing of some garment for itself. The old Papal world was full of such manufactures, nor is the modern religious world destitute of such self-made robes, they are all "filthy rags." Christ's character is the only true garment; without it the soul is doomed for ever to shame, exposure,

efforts to clothe

IS A MOST PRECIOUS
The most valuable
he world is moral
and the most per-
of that goodness is
er of Christ. First:
Christ is ever beautiful.
that is his beauty,"

prophet. "We
glory, the glory
only begotten of
; full of grace and
the highest beings
iverse admire this
ts, angels, God.

*This garment is
ing.* It will wear

The costly robes
shall rot, even the
hemselfes shall be
as a vesture, but
ster of Christ shall
er.

HIS IS A MOST AVAIL-
ENT. The important
question is, "Can
this garment for

If so, how?" We
ntly putting on the
of others, it is an
occurrence. This

on is the very law
ocial being. Our
are formed on the
of *imitation*. The

of Him is most
inable by us who has
f two things. First:
accessibleness. He whom
ost we shall imitate
hrist is infinitely

loveable. There is nothing
but moral beauty in Him. Se-
condly: *The most accessibleness.*
He, if loveable, with whom
we can have the most free,
constant, and uninterrupted
access, will impress us most
easily with his characteristics.
Christ is ever with us by His
character, fellowship, provi-
dence. "Our fellowship is
indeed with the Father, and
with his Son Jesus Christ."

Our text, and the verse
from which it is taken, proved
the conversion of one of the
most illustrious men of the
world, St. Augustine, the
great African bishop of the
fifth century. He had spent
his youth in reckless habits
of self-indulgence, and in the
wildest dreams of Paganism.
His conscience often accused
him of his wickedness and
made him wretched; urged
by the force of his better
feelings he often struggled
against bad habits, read, and
thought and tried to pray;
but all seemed unsuccessful,
sin reigned within, and dark-
ness shrouded his soul.
Having come to the city of
Milan, he sat one day under
a fig tree, like Nathanael of
old, with a mind agitated by
doubts, bitter reminiscences,
and vain aspirations, exclaim-
ing, "How long, how long,
to-morrow, and to-morrow,
why not at once, why should
there not be this very hour

an end to my iniquity." While in this state he heard, in a neighbouring home, the voice of a child singing, "Take and read, take and read." "So I returned," says he, "to a place where I had left a copy of St. Paul's Epistles, I snatched up the book, I opened it, and I read in silence the chapter on which my eyes first fell—'Not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying. But put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfil the lusts thereof.' I desired to read no more, nor was it necessary; for at once, when I ended this sentence, as if the light of security were infused into my heart, all the darkness of doubt vanished." He was converted and baptized by Ambrose, then the ruler of the Christian church at Milan, and tradition says that he and his teacher then composed that grandest of all uninspired hymns, the "Te Deum." "We praise Thee, O God, we acknowledge Thee to be the Lord," &c.

THE BIBLE AND TRUE GREATNESS.

"Thus saith the LORD of hosts; If thou wilt walk in my ways, and if thou wilt keep my charge, then *thou shalt also judge my house,*

and shalt also keep my courts; and I will give thee places to walk among these that stand by."—Zech. iii. 7.

ZECHARIAH'S mission was to exhort the captives who, in consequence of the edict of Cyrus, had returned from Babylon, to renew their attempts to rebuild the temple of Jerusalem. His style, like that of Ezekiel, is mystical and figurative, and his instructions are imparted in the form of visions and symbolical representation. The text occurs in the description of one of these visions, in which Joshua—who sustained the office of high priest—and through him the whole Jewish priesthood and people, are encouraged to assist in the rebuilding of the Lord's house. The words direct us to the Bible as a true greatness.

I. THE BIBLE DIRECTS US TO THE SPHERE OF TRUE GREATNESS. The promise made to Joshua here is, "Thou shalt also judge my house and shalt also keep my courts and I will give thee places to walk among these that stand by." The words convey two ideas. First: *Great authority*; "Thou shalt also judge my house, and shalt also keep my courts." By the house of God is here probably meant the people of Israel, and the keeping of God's courts the

regulation of the temple. The literal meaning here is that Joshua's piety should be rewarded by the long continuance of his exalted office of high priest. Godliness raises to dignified positions. It makes "us kings and priests unto God." Secondly: *High fellowship*. "I will give thee places to walk among *these that stand by*." With the general consent of commentators the angels of God are meant by "these that stand by." The angels of God minister in His house. They are "ministering servants." We are come to an "innumerable company of angels." Good men are brought by religion into fellowship with those lofty intelligences.

II. THE BIBLE PRESENTS TO US THE PATH OF TRUE GREATNESS. "If thou wilt walk in my ways," &c. Two things are stated here as the conditions of elevation. First: *Obedience*. "If thou wilt walk in my ways." God has ways for men to walk in. His ways are His laws. "Blessed are they who walk in the law of the Lord." Walking in His ways implies—(1) The abandonment of our own ways. "Let the wicked forsake his way." (2) The entrance on God's ways. Walking in them implies that we are *on them, and the way*

into them is by faith in Christ. He is the "door." (3) Progress in them. We must add to our faith, virtue; to virtue, knowledge, &c. Secondly: *Fidelity*. "Keep my charge." We have all a trust committed to us. Our time, talents, and possessions are all given in trust: we are not owners of them, but stewards. "It is required of a steward that he be found faithful." Paul felt as he was leaving the world that he had finished his work, and had kept the faith. Such is the path to greatness; the *only* path, the *sure* path.

III. THE BIBLE GIVES US A GUARANTEE FOR TRUE GREATNESS. "Thus saith the LORD of hosts." The word of God is the pledge. First: *His word has been fulfilled in the experience of the good in all ages*. All who have walked in God's ways, and kept His charge, have reached this sublime elevation. They are the illustrious heroes of the ages, and they have high authority in the empire of God. Secondly: *His word can never fail of its accomplishment*. "Heaven and earth shall pass away," &c.

Brother! art thou walking in the ways of God? If so, grand distinctions await thee. "Be thou faithful unto death, and I will give thee a crown of life."

HELL AFTER PREACHING.

"But I keep under my body, and bring it into subjection : lest that by any means, when I have preached to others, I myself should be a castaway."—1 Cor ix. 27.

THESE are terrible words, and they teach at least three things.

I. That deliverance from hell DESERVES THE MOST EARNEST SELF-DISCIPLINE. "I keep under my body" (*ὑποκρίνω*). I strike under the eye so as to make it black and blue, a boxing phrase, indicative of strenuous efforts at mortification, as who should say, "I subdue the flesh by violent and reiterated blows." "And bring it into subjection" (*δουλαγωγῶ*); "I lead it along as a slave," having subjugated it by assault and beating, I treat it as a bondsman, as boxers in the Palæstra used to drag off their conquered opponents. And the reason for this mortification of the flesh is, "lest that by any means, when I have preached to others I myself should be a castaway." The language shows that Paul considered this work of self-discipline to be one of intense effort. Self-discipline may be said to consist of two things—First : *The entire subjugation of the body to the mind.* The body was intended to be the organ, servant, and instrument of *the mind*, but it has become

the master. The supremacy of the body is the curse of the world and the ruin of man. Secondly : *The subjugation of the mind to the spirit of Christ.* Though the mind govern the body, if the mind is false, selfish, unloyal to Christ, there is no discipline. The mind must be the servant of Christ in order to be the legitimate sovereign of the body. These two things include spiritual discipline.

II. That the necessity of this self-discipline cannot be superseded by the most SUCCESSFUL PREACHING. "When I have preached to others." Paul had preached to others. Paul had preached to many in different lands, preached earnestly and successfully, preached so that thousands were converted by his ministry, preached so as no one else has ever preached; yet his preaching, he felt, did not do the work of self-discipline. Indeed, there is much in the work of preaching that has tendency to operate against personal spiritual culture (1) Familiarity with sacred truths destroys for us the charm of freshness. (2) A professional handling of God's Word interferes with its personal application. (3) The opinions of audiences, favorable or otherwise, exert an influence unfavorable to

spiritual discipline. In connection with all this, Satan is especially active in opposing the growth of spiritual piety in the preacher's soul. So that there is a terrible danger that whilst the preacher is cultivating the vineyards of others he is neglecting his own.

III. The most successful preaching MAY BE FOLLOWED BY ULTIMATE RUIN. "I myself should be a castaway." This word (*ἀδόκιμος*) is taken from bad metals, and properly denotes those which will not bear the test that is applied to them, that are found to be base and worthless, and are therefore rejected and cast away. Some suppose the reference is to the Grecian games, and the "castaway" alludes to the one who is rejected as unworthy of the prize. A "castaway!" Who shall fathom the meaning of this word? A successful preacher a "castaway!" The Tophet of him who has offered mercy to others which he has despised, urged truths on the credence of others that he has disbelieved, enforced laws on others which he has transgressed, will burn with severer fires and peal with more awful thunders.

PHILOSOPHY AND THE GOSPEL.

"Where is the wise? where is the scribe? where is the disputer

of this world? hath not God made foolish the wisdom of this world? For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe."—1 Cor. i. 20, 21.

THE "wise" (*σοφός*) refers specially to the sages of Greece. They were called at first "wise men," and afterwards assumed a more modest title, "lovers of wisdom," "philosophers." The "scribe" refers to the learned among the Jews. The appeal of the text, therefore, is to the wisdom or the philosophy of the world, including that of the Greek or Jew.

I. HERE WE HAVE PHILOSOPHY CHALLENGED BY THE GOSPEL. The apostle here challenges the wise men of the world to accomplish the end which the Gospel had in view. That end was the impartation to men of the *saving knowledge* of God. Where, unaided, had it ever succeeded in accomplishing this? Who amongst the wise will come forward to give one single instance.

II. HERE WE HAVE PHILOSOPHY CONFOUNDED BY THE GOSPEL. "Hath not God made foolish the wisdom of this world?" First: *By doing what philosophy could not.* "The world by wisdom knew not God." Though the pages of nature lay open to the eye, with God's signature

in every line, man failed to discover Him. (See Rom. i.) Secondly: *By doing, by the simplest instrumentality, what philosophy could not do.* The proclamation of the history of Jesus of Nazareth, and that by a few simple men regarded as the off-scouring of all things did the work. Hath not God in this way "made foolish the wisdom of this world?"

III. HERE WE HAVE PHILOSOPHY SUPERSEDED BY THE GOSPEL. "It pleased God by the foolishness of preaching to save them that believe." The preaching is not foolish in itself, only in the estimation of the would-be wise men. *The great want of men is salvation—the restoration of the soul to the knowledge, the likeness, the fellowship of God.* This want philosophy cannot supply, but the Gospel does. It has done so, it is doing so, and it will continue to do so.

WORD AND POWER.

"For our gospel came not unto you in word only, but also in power, and in the Holy Ghost, and in much assurance."—1 Thess. i. 5.

In this text we have the Gospel in two aspects.

I. HUMAN. "For our Gospel came not unto you in word only." *Our Gospel! The Gospel is human—*

First: *In its instrumentality.* It was revealed to men, and blessings are enjoyed, and it is to be propagated by men (14, 15). Second: *not crowned with a sword only.* A sword is the unction from the Gospel is a dead savour of death—the good seed falls by the wayside, among stony places. Testimonies are superficial.

II. DIVINE. In the "Holy Ghost" is the Divine—First: *In its power.* It is God's plan of salvation. It could not have been originated because the idea is beyond the limits of his human nature. Man can never give to what is divine. It is born of the flesh. The Gospel bears the witness of the heavenly, and it is God's scheme. *In its revelation.* It discloses God's self. Salvation is God's "deep thing" which was not originated by man could not be given by him. The Gospel was revealed unexpectedly, gradually, completely. Thirdly: *In its efficacy.* "But also in the Holy Ghost, and in much assurance"

uses show the blessed
ing influence of the

(1) In the eman-
of sinners from the
of sin and Satan.
el is truth, and the
kes us free. Truth
r that destroys the
d of Satan. (2) In
ng the kingdom of
e heart. The Gospel
faith, love, and
the inner man; it
s the understanding,
zes the affections,
es the heart. God
is work within, and
is kingdom where
d triumphantly.

JOSEPH JENKINS.

that is not against us is
."—Mark ix. 40.

it is not with me is
: and he that gathereth
ne scattereth."—Luke

at first sight, diffi-
econcile these two
a. In the former,
eclares that many
not among His re-
followers are yet on
in Luke He seems
at all who are not
with Him are
im. The difficulty
egard to a class of
y no means small,
o cannot be called
Christian, but who
sa wishing to take

part against Christ. Where
shall we place them? In one
passage they seem claimed as
friends, in the other denounced
as enemies.

Let us try whether a close
examination of the passages
will not clear away our diffi-
culty.

Note, then, that scene in
Mark. Jesus has taken a
child and set him among the
disciples. He tells them that
he who receives such a child
in His "name" receives Him,
implying that the simplest
act done in His spirit is ac-
cepted, and is spiritually
great, even though it be done
with little knowledge. This
calls up to the mind of St.
John that he and his fellow-
disciples had seen one healing
demoniacs, in the name
of Christ, and had forbidden
him, "because he followed
not with" them. Jesus says,
"forbid him not," and de-
clares that whoever had
sufficient sympathy with Him
to seek earnestly the good of
others was "on his part."
It might be that he had only
an imperfect faith, and a
dawning sympathy, but these
are the germs of better things.
He who "is not against us,
is on our part."

The other passage is of
quite a different character.
Jesus had Himself been heal-
ing demoniacs. The Jews
ascribed His success to the

power of Satan. He, in disproof, appeals to the character of His work. The work of Satan is a work of *de*-struction. His had been a work of *con*-struction. He could not, in the name of evil, counteract evil. Note, in passing, that it was not the miraculous character of His work to which He appeals, but the kind of miracles considered as acts of healing.

If now Christ's reasoning had any weight, it followed that only he who was in sympathy with God could really cast out demons, and therefore that the Jewish exorcists, whom Christ declared to be out of sympathy with the Divine kingdom, were impostors. They could only counterfeit effects, not affect causes. The unclean spirit returned with seven others "more wicked than himself." Then come in the words, "he that is not with me is against me;" i.e. he who does not work in the power of God, while professing to do good, in fact does only evil.

The lessons of both passages, therefore, are not only consistent, but even identical.

The first says that he who works in the spirit of Christ is accepted, whether he belong to the outward communion of the faithful or no. The second declares that who-
ever acts in another spirit

than this, though profess to do good, & to do so, in reality do harm.

Both passages tell the outward profession and outward action are that the relation of outward life to the inward and of this to the Christ, is all in its further unfolding to be noticed—

I. WE CANNOT PASS LIFE WITHOUT EXERCISE INFLUENCE. We are "with" or "against" God. We are certainly not indifferent or neutral. It is a solemn reflection. There would no doubt be no life otherwise, but we may not. The reason is that no man can *work*. Life means *working*. Physical life does not solve itself into a series of motions. The life of the body and the higher life of the mind of the spirit follow the same law. We *must* be thinking, feeling, acting. All activity has effect. We cannot light a fragrant wood without producing effect, light and warmth evolved. And you think a thought, not emotion, without effect. What you think and at least to make you better or

then felt by others?
 is. For what you
 s out in every tone
 . My brother, many
 secret thoughts come
 our character. One
 word betrays their
 urity. There is pro-
 eaning in the decla-
 "There is nothing
 that shall not be
 and hid that shall
 own." Our hidden
 are known, not,
 in themselves as
 ; in their effects.
 k your debauch was
 you? Nay! but it
 ened your lip and
 your eye till all men

. see that all work—
 not excepted. All
 good or for evil.
uch men by words.
 e the thistle-down
 oats upon the air
 a lifeless thing. But
 it alights a new life
 . How much of our-
 es out in words!
 peak.

uch men by what we
 effect of every deed
 d on the world of
 d of men. You do
 which is not half

uch men by manner.
 mer of an action is
 much as its nature
 & of influence. A
 ed, how good it is!

*We touch men also by a
 nameless something* which is
 not quite manner, but which
 goes to the heart. The truth
 is, the *Soul* comes out by
 many avenues which no ana-
 lysis can reach.

What then is the quality
 of *your* influence and mine?
 Let each ask himself.

II. OUR RELATION TO CHRIST
 DETERMINES THE QUALITY OF
 THE INFLUENCE WE EXERCISE.
 Some one may say, "What
 you have said is true. We
 do exercise an influence; how
 is our influence to be rendered
 pure?"

I reply, one test determines
 its quality. How do you
 stand in relation to Christ.
 There are two possible atti-
 tudes relative to him. You
 may be "in him," as we say,
i.e. in faith and love toward
 Him, so that He is *in you*
 by his Spirit, or you may be
 beyond His attraction. All
 depends on this.

But why? How is our re-
 lation to Christ, who lived
 two thousand years ago, so
 important. Is he not passed
 away? No—for *He is the*
embodied righteousness of God.
 Goodness is incarnate in
 Christ. He is Conscience per-
 sonalized, not merely per-
 sonified. There is *no other*
 who is righteous.

He is the Liberator of Man's
Will. Power is there. He
 who works in the spirit of

Christ lays hold on the power of the Universe.

He is the Monarch of the Kingdom of God.

III. THE FAITH OF THE HEART RATHER THAN THE KNOWLEDGE OF THE INTELLECT IS THE CONNECTING LINK BETWEEN THE SOUL AND CHRIST. The man whom the disciples met with doing wonders in the name of Christ was no doubt full of faith. Faith is always a condition of doing "mighty works" according to the Scriptures. History says so too, when even the "works" are not miracles. The great workers of the world, social and religious, have done their

works by faith. I man, though faithful, much knowledge. heard of Christ, he was some wonderful C perhaps was all.

My brother, faith and ledge don't always be rect proportion to each. One may exist, not without the other, but there is only little of it is of the heart—Knowledge of the brain: Large and big brains don't go together. Christ both. He asks the man, but He chiefly "Give me thy heart."

J. F. STEVENS

Seeds of Sermons on the Book Proverbs.

(No. VII.)

SPIRITUAL EXCELLENCE DESCRIBED AND ATTAINED.

"My son, if thou wilt receive my words," &c.—Prov. ii. 1—5.

I. *Spiritual excellence DESCRIBED.* It is here described—First: As "*the fear of the Lord.*" Secondly: As "*the knowledge of God.*" The two-fold description conveys the idea that godliness has to do both with the *intellect* and the *heart*. It is knowledge and fear. It is such a knowledge of God as generates the true emotion towards Him.

II. *Spiritual excellence ATTAINED.*

How is this invaluable being to be reached? indicates the method. For reception of Divine truth thou wilt receive my word; receptive faculty must be Divine truth must be to the soul. Secondly: The of Divine truth. "Hide mandments." When rec must be held. "Hold fast is a danger of losing it." The application of Divine "Apply thine heart to uning." (1) The application earnest. "If thou arise There must be such a de

us will excite the vehe-

(2) The application *craving*. "Seekest as few indefatigable is the men for silver and gold. al excellence is far more (Compare godliness with

(No. VIII.)

MEN AND THEIR GOD.

Lord giveth wisdom; out th cometh knowledge and ing." &c.—Prov. ii. 6—9.

DESCRIPTION OF MEN.

here described—First: *eous*. To be righteous genuine in sympathy pose—right in heart.

As "*walking uprightly*." is not stationary. It mive. The good man advancing in excellence. As "*His saints*." They xcrated to His service. His loyal lieges.

God of GOOD MEN. He is ribed—First: *As to what eation generally*. "Giveth

"Out of his mouth owledge and understand- e is the great original of all intelligence. Every ental light proceeds from be light of instinct, the reason, the light of con- ll are emanations. He is —Secondly: *As to what He ved specially*. (1) *He pro- heir instruction*. "Layeth wisdom." There is just om in Christ as they re- *He protects them from their* "Buckler." They have

He is their shield as in of Abraham. (3) *He nds their career*. "He the paths of judgment," *He vouchsafes their ulti- tion*. "Then shalt thou nd righteousness, and s, and equity; yea, every h."

(No. IX.)

WICKEDNESS AND WISDOM.

"When wisdom entereth into thine heart, and knowledge is pleasant unto thy soul," &c.—Prov. ii. 10—22.

I. WICKEDNESS. Here we have a description of the nature and doom of wickedness. First: *The nature of wickedness*. (1) *The speech is corrupt*. "They speak froward things." The ungovernable tongue! (2) *The habit is corrupt*. "They walk in the ways of darkness." "Whose ways are crooked." Their's is the darkness of ignorance, and the crookedness of deceit. (3) *The heart is corrupt*. "Rejoice to do evil," &c. The whole fountain of the being is polluted. They have wrong joys and wrong sorrows. (4) *Their influence is corrupt*. "The strange woman," &c. The description of the strange woman, the prostitute, here is most touching, humiliating, and true to modern fact. A more horrid sight this side of hell cannot be seen than a fallen woman prostituting her wondrous influence to wrong. She is ruined, and she ruins. Secondly: *The doom of wickedness*. The ruin is here described as—(1) *Destruction*. "Her house inclineth unto death," &c. Everything dies under the influence of wickedness. Self-respect; moral sensibility; the freshness, the vigor, and the beauty of life. (2) *Extirpation*. "Cut off." "Rooted out." Rooted out from the esteem of the good, from the sphere of improvement, from the realm of mercy.

II. WISDOM. Wisdom, rightly received, is stronger than wickedness. Wickedness is terribly powerful. Thank God, there is on earth a mightier power. We say wisdom rightly received, for it is of such that Solomon speaks. "When wisdom entereth into thy heart," &c. Wisdom outside of us is a grand thing for thought and speculation, but it must come into us to be of any

real permanent service. It must not come in as a mere strange visitant, to be tolerated, or to be entertained for a short time; but as a friend, of all friends the dearest to the heart. "Pleasant to thy soul." When it is thus, it does two things in relation to wickedness. First: *It guards the innocent.* "Discretion shall preserve thee," &c. Let it prepossess thy heart, and when the tempter comes, it will "find nothing" in thee. Secondly: *It delivers the fallen.* "Deliver thee from the evil man," the man who has brought thee into evil, and from what is worse, from "the strange woman." Heavenly wisdom is redemptive.

(No. X.)

THE PHILOSOPHY OF HEALTH AND PEACE.

"My son, forget not my law; but let thine heart keep my commandments: for length of days, and long life, and peace, shall they add to thee."—Prov. xiii. 1, 2.

I. Obedience to moral law a condition of PHYSICAL HEALTH. Observe what this obedience is. It is not external conformity to the mere letter of the law. It is keeping the commandments in the heart. It is doing the will of God in the soul. "Let thine heart keep my commandments." The connection between godliness and physical health is clear from three facts. First: *That physical health requires obedience to the Divine laws of our being.* Secondly: *That obedience to the Divine laws of our being involves the study of them.* Unless we know them we shall not obey them; unless we study them we shall not know them. Thirdly: *That a hearty agreement with the Divine will is essential to secure the study of His laws.* Some people seem to consider ill health a virtue. They deem it scarcely respectable to say they are well. Hearty health

is not counted "gente circles. Whereas, in fact, is often a crime. It is an infraction of Divine law; and its linelessness is profitable to a

II. Obedience to moral law a condition of SPIRITUAL PEACE. Peace of soul requires First: *The inward harmony of powers.* The soul is a sea, in which there is a terrible contending of passions and feelings. The dictates of selfish love are the battle. The soul is a sea, into which there rush contending passions, heaving it to its center. Wicked are like the tides. Secondly: *The sense of favor.* The feeling, of fear, that the Lord is giving it the throb of restlessness or torture. To moral law secures the conditions of this peace.

(No. XI.)

TRUE PHYLACTERIES

"Let not mercy and truth bind them about thee: bind them about thy neck."—Prov. xiii. 3.

THE reference is to the phylacteries (Deut. vi.

I. THE SUBSTANCE of the phylactery. "Mercy and truth." These are the two graces of revelation. "Grace came by Jesus Christ, that we might meet man's nature possessing intellect and of which has its respect and claims. We must in us. All our faculties truthfully—in harmony with the realities. We must in us. All our faculties by it as their impulse and

II. THE USES of the phylactery. "Bind them about thy neck." The old phylactery to be used—First: As

to remind the wearer
w. There is a sad ten-
the heart to forget law.
nitors we require! Se-
is *safeguards*. This was
nd a superstitious use.
rcy and truth" rightly
safeguards. They pro-
om what is wrong and

are properly written in the heart,
two great blessings will be gained.
First: The approbation of *God*.
Secondly: The approbation of *man*.
He on whose heart these grand
subjects were perfectly written
obtained these results. Jesus in-
creased in "favor with God and
man."

(No. XII.)

SPIRITUAL LITERATURE.

hem upon the table of thine
shalt thou find favour and
standing in the sight of God
—Prov. iii. 3, 4.

here—

SUBJECTS of spiritual
"Mercy and truth."
indeed, the great themes
ie books, the chief ele-
all great lives, the grand
of the Eternal Godhead.
he TABLET of spiritual

The "heart." This is
lets—First: The most

All may not have
t, paper, marble, but all
is. Secondly: The most
That is written on the
written in the language
small man can read, the
well as the sage, the
vell as the octogenarian.
The most *capacious*. The
a volume whose pages
arithmetic, whose pages
God can number. How
is the contents of every
! but what through the
my impression we receive
1 sentence. Fourthly:
endurable. Paper, parch-
rble, or even brass, on
a have written time has
; but the heart is im-
d the sentences written
ity cannot obliterate.

is SERVICE of spiritual

"So shalt thou find
ka. If mercy and truth

(No. XIII.)

GOOD AND EVIL.

"Trust in the LORD with all thine
heart; and lean not unto thine own
understanding."—Prov. iii. 5:

HERE we have—

I. The GOOD to be SECURED.

"Trust in the LORD," &c. First:
Supreme trust. "With all thine
heart." This means—(1) *Un-
doubtedly*. Without any suspicion
whatever. (2) *Undividedly*. Having
implicit trust in none other. (3)
Lovingly. Not as a matter of
expediency, but as a matter of
supreme affection. Secondly:
Supreme trust in the *supremely
good*. "In the LORD." It would
be a terrible catastrophe to put
supreme trust in any object short
of the supreme in goodness. "The
LORD." He is the All-wise, the
All-loving, the All-holy, the All-
mighty.

II. The EVIL to be AVOIDED.

"Lean not unto thine own under-
standing." First: This is a *prevalent
evil*. Men are leaning to their own
understanding. They do it in all
departments: business, politics,
literature, and religion. Secondly:
This is a *patent evil*. It is an evil
clear to all. (1) *Reason* shows it.
An immortal being trusting his
destiny to fallible understanding!
How egregious the folly. (2)
History shows it. The annals of
the race are crowded with records
of those who have been ruined
by it.

The Pulpit and its Handmaid

NEMESIS OR RETRIBUTION.

Nemesis Sacra is the Scripture doctrine of Retribution on Earth, or the doctrine of punishment for sin even in this life. The subject has been elaborately investigated in "A Series of Inquiries, Philosophical and Critical," in which the general conclusions arrived at are thus expressed :

"That the afflictions of this life, however they may be overruled in favor of the good, so as to become the instruments of eternal blessedness, are primarily chastisement for sin, agreeably to that famous maxim, '*Nisi peccata non flagella.*'"

"That retribution is not less apparent in the New Testament than in the Old, among pagans than the believers in revelation.

"That probably every transgression, whether committed by the righteous or the wicked, the penitent or the impenitent, is punished in a greater or less degree in this life, whether by the positive infliction of evil, or the negation of good. At least, there is no record in Scripture of any grave offence against the law, moral or divine, without the record also of its chastisement. But if there were many, the mere omission would not impugn the truth of the doctrine; for as the holiness of God cannot change, His judicial administration must be in constant activity.

"That according to the magnitude of the transgression, so varies the punishment, from the tremendous penalty of excision in the midst of sin to the mildest forms of visitation, but that since both generally fall within the ordinary

course of human experience, pass unobserved.

"That in public visitation the impenitent are crucified, an opening is made for the righteous and those to become righteous; conversely, the evil is in some cases overruled in their favor.

"That when chastisement thus overruled, but is permitted to afflict the penitent, the chastisement is for a gracious purpose. Thus it led David to repent and perfected the holiness of his life; it became salvation to him, and equally so to Nebuchadnezzar while to the impenitent, it is merely a judgment, but often involving utter destruction. Thus it proved to Pharaoh, Ahab, to Ahasiah and Balaam. Afflictions, therefore, being the former evidence of the love,—designed to purify the remaining corruptions within, to render meet for the entrance of the saints in light, they are welcomed not only with gratitude but with joy. In many cases they are a privilege and a blessing: 'For unto you it is given in behalf of Christ, not to believe on him, but also to suffer for His sake.'

"That there are afflictions which bring with them more sorrow. What Christian of the name has not felt the thorns of repentance? He that has felt them, would not turn them for the most exquisite worldly pleasures?

"That though we read of the New Testament of the trials of Christ's followers,

ble from the profession, by far the most of them must be times of peculiar suffering. The Jews passed from country to country to move the stones from the eyes of the new converts, the inevitable lot of the proselyte in every age and in every country. In ordinary times, he has the advantages of the many of which the Jews dreamed. Eternal life is that 'godliness is all things, having the life that now is, and that which is to come.'

As we could read the life of a man—his state of a man—his life is likely to harden him—we cannot tell the special manifestation of judgment or mercy, however, to the character of every human being. We have therefore we are punished after greater measure the very chastisement instrumental to

however, be added the author of the law exhibited in it and critical acumen, is, in many cases, the alterations of the version of the Scriptures much questioned by

the Greek mythology, who have been regarded as the most of the righteous gods. Herodotus was used with an ever-slow, which allows no very happy, or long unity. It has also

been described as a degree of good fortune sure to draw down ultimately corresponding intensity of suffering from the hands of the envious gods. Or, in other words, it is that every-day presentiment which forebodes suffering or evil as sure to follow any piece of good fortune.

Mr. J. A. St. John, in his able work, "The Nemesis of Power," interprets Nemesis as "the personification of Justice, and as, therefore, engaged equally in rewarding and in punishing. Her movements are slow, but irresistible; and she is ever at work in human society, ensuring ultimate triumph to the Good, and perdition to the Wicked. She may be regarded, therefore, as the inseparable attendant on Power, to uphold and encourage it when exercised for the benefit of mankind, to repress and chastise it when perverted to their injury or destruction."

ESOTERIC AND EXOTERIC.

There are believers, esoteric and exoteric, those who believe in the spirit, and those who believe in the letter merely. Yet what were the letter, except as a spiritual declaration? nothing, less than nothing, an unrecorded dream. Nature and man's soul are the very texts and sacred manuscripts of God, yield the only clue to the science of the universe. That there is a ceaseless inspiration made continually manifest in the heart of man, is among the most certain of spiritual truths.

Our convictions need incessant revision. The theology that is stationary is lost, nay, is already numbered with the past. Revelation and development are one. Where there is no development there can be no revealing; where there is no revealing neither is

there development. We must descend into the soul's depths, as we would refer to the green-robed trees, the golden stars. When we examine nature's developments, we discern the revealings of nature. When we ponder the developments of the soul, we discern the revealings of God in humanity. For the letter avails only as the symbol of progressive truth, genesis on genesis, development on development, for ever.

Progress is to be measured not by the coming or going of comets merely, the revolutions of the sun, but by the stirrings and the strivings, the workings and the winnings of those who are no more. Instead of only looking up through nature to nature's God, we shall find witness to Him who moulded us in the depths of our souls, looking out on nature from Him, rising to nature on the wings of faith and love. Let us build religion on science, indeed, but also on the heart; let us found it on the affections, but also on truth.

The religious teacher should combine an Aristotle and a Paul.

The image of the Great Reformer beckons to us through the mist of eighteen hundred years. The surging waves, the gushing fountains, the wind-chased clouds, the sighing breeze, the perfume-laden flowers, with men's fair thoughts and deeds, invite us to continue and perfect his work. To set forth mere formulae from the past, without acting, loving, thinking for the present, will not, cannot suffice. We must elevate woman, free the proletariat and the slave, train and educate the ignorant, reform the vicious, rescue the famine-stricken and the insane, raise the down-trodden and the oppressed, *set aside* beliefs which degrade humanity, do not honor God, are religion can avail us as it might and as it ought. For religion is a thing of freedom and of joy, of trust and of faith, of grace and truth, of confidence and of love, which yields no color to baseness or degradation, and which can only subsist in its fulness and its grandeur in the hearts and in the practices of happy, regenerate man.

Theological Notes and Queries.

OPEN COUNCIL.

[The utmost freedom of honest thought is permitted in this department. The reader must therefore use his own discriminating faculties, and the Editor must be allowed to claim freedom from responsibility.]

THE GREAT PROPITIATION.

Replicant.—In answer to *Querist* No. 16, p. 352, Vol. XVII. In addition to my remarks on "The Great Propitiation," which appeared in the "*Homilist*" for last month, I beg to submit the following observations on some Greek prepositions bearing on this subject.

It is argued by many of those who believe in the vicarious nature of our Saviour's death, that the various Greek prepositions, translated "*for*," in connection with the event, *involve the idea of substitution*, so that such expressions as "Christ died for sinners" *must necessarily mean that Christ die*

as a substitute for sinners. If such be the case, it follows as a matter of necessity that the Scriptures teach the vicarious nature of the atonement; but if the prepositions do not involve that idea, the theory of vicarious atonement is left without any support as far as the prepositions are concerned. It is a matter of great importance that we should examine carefully every part of the foundation upon which we build our theological creed.

The word "for" in our English version represents four Greek prepositions used in connection with our Saviour's death, viz., *περι*, *ὑπερ*, *αὐτι*, & *ἑκα*, as may be seen from the following texts: "He is the propitiation (reconciler) *for* (*περι*) our sins." (1 John, ii. 2.) "Christ, in due time, died *for* (*ὑπερ*) the ungodly." (Rom. v. 6.) "He gave himself a ransom *for* (*αὐτι*) many." (Matt. xx. 28.) "*For* (*ἑκα*) whom Christ died." (1 Cor. viii. 2.)

The use of one of these prepositions rather than another seems to have been regulated by no fixed rule. *περι* is chiefly used in reference to *sin*, as in the expression, "*for sin*"; and *ὑπερ* is generally used in reference to *persons*, as, "*for us—for the ungodly*;" *αὐτι* & *ἑκα* are sometimes used in the last-named connection, and *ὑπερ* is used like *περι* in reference to *sin*, as in 1 Cor. xv. 3. "Christ died *for* (*ὑπερ*) our sins," and *περι* is used like *ὑπερ* for *sinner*, as in Matt. xxvi. 28. Let us consider these prepositions in order, and enquire—

I. As to the meaning of *περι* with the *gratuitous* case. This preposition occurs in the following cases:—"Who gave himself *for* (*περι*) our sins." (Gal. i. 4.) "Christ also *has suffered for* (*περι*) sins."

(1 Peter, iii. 18.) "He is the propitiation (reconciler) *for* (*περι*) our sins, and not *for* (*περι*) ours only, but *for* (*περι*) the whole world." (1 John, ii. 2.; iv. 10.) "Which is shed *for* (*περι*) many." (Matt. xxvi. 28.) The preposition *περι* expresses the relation which exists between the word which follows and that which goes before, and this relation generally consists in the fact (a), *that the word which follows is the SUBJECT MATTER of the word or sentence which precedes*, as, "The same anointing teacheth you *of* (*περι*) all things;" (1 John, i. 27); where the "all things" form the subject matter of the word "teacheth." So also, 1 John v. 9, 10, "The witness of God which he hath testified *of* (*περι*) his Son;" and John vi. 41, "The Jews murmured *at* (*περι*) him;" and Herodotus ii. 32, "Discourse *about* (*περι*) the Nile;" and *ibid.* iii. 22, "The truth *concerning* (*περι*) the purple;" and Xenophon's "Hellen" i. 1 (16), "But he (Socrates) discoursed always *concerning* (*περι*) human affairs." In those cases, "the Son," is the subject matter of God's testimony; Christ, "him," is the subject matter of Jewish murmur, as the Nile is of the discourse, the purple of the truth, and human affairs of the teachings of Socrates. In all such cases *περι* should be translated "concerning."

There are cases where the relation expressed by *περι* consists in the fact (b), *that the word which follows expresses THE CAUSE OR OCCASION of the act expressed in the word or sentence which goes before*, as in John x. 33, "*For* (*περι*) a good work we stone thee not, but *for* (*περι*) blasphemy." Here the supposed "blasphemy" is the cause

of the stoning, and is assigned as a reason for the speakers' conduct. So also, probably, John viii. 46, "Who convinceth me of (*περι*) sin?" where sin is mentioned as the ground of conviction; and in John x. 13, and xii. 6, "Careth for (*περι*) the sheep," and "Careth for (*περι*) the poor," where the care is caused by the sheep, and the poor. See also, Matt. ix. 36; xx. 24.

The word *περι* implies, in some cases, when persons are concerned, (c), that the person referred to in the word which follows *περι* is interested in the act or object denoted by the word which goes before, as in Luke iv. 38, "And they besought him for (*περι*) her," i.e., for her benefit. Here Peter's mother-in-law was interested in the people's act, expressed by the word "besought."

In some cases the word which follows *περι* is mentioned (d) as the instrument or active agent, by means of which the act expressed in the word before is effected, as in Homer's Od. i. 235, "Now the gods wished otherwise, planning evil things, who have made him unknown to (*περι*) all men;" i.e., "he was not known by any of all men," where the "all men" are the active agents referred to in the word "unknown," *ἄγνωτον*, not known by any.

In 3 John 2, our translators understood the words *περι παντων* as an adverb of intensity—"above all things." So did Castalio, "*ante omnia*;" Beza, "*in primis*;" the Welsh translator, "*yn benaf dim*;" and Martini, "*supr' ogni cosa*." Luther has, on the contrary, "*In allen Stücken—in all matters*." So the modern Greek, "*κατα παντα*—as to all things;" and the Syriac, "*beulmedem—in all things*."

The meaning of *περι* belongs here to the fourth class of signi-

fication mentioned above ("I loved, I wish that, by all means—*περι παντων*—thou mayest prosper"), or to the first class notion (a), according to which the text would stand thus—"I wish that thou mayest prosper concerning all thine affairs."

We have thus discovered that the preposition *περι*, with its genitive case, has four distinct significations, or expresses four different relations between the word which follows and that which goes before. The word may be translated, therefore, by the English (i) concerning, implying simple relation; or (b) on account of, referring to cause or reason; or (c) on account of, meaning for the benefit of; or (d) by, indicating agency or instrumentality.

Let us now apply these results to the two classes of passages which the death of Christ is mentioned in relation (a) to sin, as 1 Peter iii. 18, "He suffered for (*περι*) sin;" and (b) to sinners, in Matt. xxvi. 28, "which is shed for (*περι*) many." In these cases it is evident that the first meaning (a) is not applicable; nor is the third or fourth (c, d). In the first case, we cannot say, "Christ suffered concerning sin," nor "Christ suffered for the benefit of sin," nor, "Christ suffered by sin." We are thus driven to the second meaning (b), "Christ suffered on account of sin," which may signify that He suffered (1) on account of sin supposed to exist in Himself, stated in John x. 38; or (2) on account of the sin or sinfulness of others. The meaning is limited to this last supposition when the word "our" is joined to the word as in 1 John iv. 10. In the second case (b), where the Saviour's death is said to be for (*περι*) persons, in Matt. xxvi. 28, the preposition may denote that He died (1)

death of sinners, i.e., for their good; or, according to the fourth meaning given above (d), that He died (2) *by means of* sinners. I am not speaking here of what the word *die* mean, but of what it *may* mean. From these considerations we may conclude that the preposition *peri* does not in any case involve the idea of substitution. If our Saviour's death was, therefore, vicarious, the proof of its vicarious nature must be sought elsewhere. The various meanings of the preposition *περι* will warrant our saying simply this,—our Saviour died for (*περι*) sin, in the sense that sin was the cause of his death; and died for (*περι*) sinners, in the sense that the beheading of sinners was the result of His death.

GALILEO, B.A.

(To be continued.)

SERMONS AND TEXTS.

Replicant.—In answer to *Querist* No. 14, p. 352, Vol. XVII. If the sermon is a correct exposition of the text, then the truth which it declares is identical with the truth of the text. If you are able to perceive that identity, then you are also bound to believe and obey, not because of the authority of the man that preaches, but because of the authority of Scripture, and of the truth which "commends itself to your conscience in the sight of God."

LIGHT BEFORE THE SUN.

Replicant.—In answer to *Querist* No. 15, p. 352, Vol. XVII. Modern natural philosophers tell us that light is independent of the sun. Therefore that light is said to have been called into being before the sun is a strong presumption of the Divine origin of the Book of Genesis. This light, or *aor*, as the Hebrew word *אור*, was probably

employed in the preparation of the atmosphere, in drying the surface of the earth, in consolidating and crystallizing the primitive rocks, and in preparing the earth for the support of vegetable life. Of course we must understand the word *aor* not in the confined application in which the word light is commonly used, but as comprehending the modifications of heat, galvanism, magnetism, electricity, and the like. This mysterious fluid, which pervades all nature, was doubtless a chief agent in effecting the necessary chymical changes on the surface, and in the atmosphere of our globe.

PROPITIATION.

Replicant.—In answer to *Querist* No. 16, p. 352, Vol. XVII. The English word occurs twice, namely, in Rom. iii. 25, where it represents the Greek *ἱλαστήριον*, and in 1 John ii. 2, where it stands for *ἱλασμός*. The word *ἱλαστήριον*, occurs thirty times in the Septuagint. Twenty-four of these times it is used for the *Chaphoreth*, or golden cover of the ark, which is always called in our version the *mercy-seat*. The word literally means a *covering*. The root *chaphar* is often translated in the Septuagint *ἱλασκομαι*, nearly always in our Bible *makes an atonement*, but sometimes *to be merciful*, *to forgive*. The object of the *mercy-seat* is thus stated by God Himself (Exod. xxv. 22): "There I will meet with thee, and I will commune with thee," &c. *ἱλαστήριον* occurs in the Septuagint of Amos ix. 1 for the word which we render *lintel of the door*; in Ezek. xlii. 14 for a word which we render *settle*, but which properly signifies *court*; in the 17th and 20th verses another Hebrew word is used, which is also rendered in

the same way both by the Septuagint and the English Bible. *ἱλασμός*, the other word, occurs five times in the Septuagint of the Old Testament for four Hebrew words. Amos viii. 14, where we render it *sin*; Ezekiel xlv. 27, *sin-offering*; Num. v. 8, *atonement*; Ps. cxxx. 4, and Dan. ix. 9, *forgiveness*.

Such is the necessary Biblical basis for inquiry. Let us ponder the words well, and not pretend to be "wise above what is written." Perhaps we shall find our superficial objections vanish *when we rightly apprehend* a doctrine which alone can satisfy the conscience. That God is propitiated by suffering and death, *as such*, the Scripture nowhere says; that He is propitiated by *obedience unto death* is the doctrine of Scripture. Away with speculations and idle dreams misnamed philosophy!

W.C., M.A.

THE MARK SET UPON CAIN.

Replicant.—In answer to *Querist* No. 17, p. 352, Vol. XVII. The Rabbins, some of them, supposed it to be a protecting dog, others a horn on the forehead, others again a letter of his name, or Abel's, or the name of God on his face. It is customary in the East to brand slaves on the forehead. Ezekiel records a command (ix. 4) to mark on the forehead every one that mourned for the sins of Jerusalem. In Rev. ix. 4 we read of "sealing the servants of God in their foreheads." The

prevailing opinion among Fathers was that the mark was the frightful aspect which causes the consciousness of derelict guilt. This seems to have been the opinion of the Septuagint for they translate the last clause of the 12th verse, "groaning and trembling shalt thou be on earth." The Hebrew word *mark*, is in about seventy places rendered *sign* or *token*. It is of the names of what are called *miracles*. This fact, taken what has been said before of the custom of branding in the East, may suggest the supposition that it was a *brand mark* supernatural, showing that it was the property of the LORD and therefore not to be slain.

THE FOUR AND TWENTY ELDER.

Replicant.—In answer to *Querist* No. 1, p. 56. As the apostle evidently alludes to the twelve apostles, the elders may correspond to the courses of the priestly Levites. (1 Chron. xxiv. Joseph Mede is of this opinion and also that they represent bishops of the church.

THE WINE AT CANA.

Replicant.—In answer to *Querist* No. 2, p. 56. That the wine was the same as fermented cane is reasonably doubted by all acquainted with the wine of Palestine. We have probable means of certainly knowing what was the color.

Literary Notices.

[We hold it to be the duty of an Editor either to give an early notice of the books sent to him for remark, or to return them at once to the Publisher. It is unjust to praise worthless books ; it is robbery to retain unnoticed ones.]

THE REVIEWER'S CANON.

In every work regard the author's end,
Since none can compass more than they intend.

THE LAND AND THE BOOK ; or, Biblical Illustrations of the Holy Land.
By W. M. THOMPSON, D.D. London, Edinburgh, & New York :
T. Nelson & Sons.

THERE is a great danger in this age—when the facilities of journeying to the Holy Land are so perfect, that men can “do it,” as the expression is, in two or three months, return home and give lectures and write books—of having spread amongst us very superficial and false views of the grand theatre of Bible History. Dr. Thompson resided for a quarter of a century amidst the sacred scenery he describes. All the while he was there it was in heart-sympathy with Him whose home it was for thirty-three years, and whose history has invested it with an imperishable interest. A large part of his work was written in the open country, on sea-shore and sacred lake, on hill side, or mountain-top, under the olive or the oak, or the shadow of a great rock ; and everywhere he saw something which attested some fact or illustrated some passage of Scripture—the shore or the sea, the valley and the mountain, the ravens and sparrows, cedars and brambles, fruits and flowers, broken columns, prostrate temples, ruined cities, all helped to furnish evidences and illustrations of the Holy Word. “The Land and the Book,” says the author, “constitute the entire and all-perfect text, and should be ever studied together,” and for five-and-twenty years, he has laid us, he has read the one by the light of the other. The book abounds with pictorial illustrations of exquisite execution ; also with excellent maps, compiled and drawn with exclusive reference to the present work. It has, moreover, two copious and carefully-prepared indexes, one of names and the other of subjects. The style of writing is anything but stiff and formal. It has that elaborated style which shows that the writer has a higher end than that of producing a book agreeable to a formal standard of composition. The amount of information which the work contains of a Bible-illustrating character, is unexampled. The work, in all respects, is not only without a rival but has no equal.

ECCE HOMO: a Survey of the Life and Work of Jesus Christ. London and Cambridge: Macmillan & Co.

THE author of this work having felt dissatisfied with the popular conceptions of Christ, set himself to the study of His biography himself. He begins with Him as St. Luke presents Him—a young man, full of promise, popular with those who knew Him, and appearing to enjoy Divine favor, traces His biography from point to point, and arrives at those conclusions about Him—not which church doctors and apostles have sealed with their authority—but which the facts themselves critically weighed, appeared to warrant. No thoughtful man will blame him for this. In this he has done what every thoughtful man should do for himself; for it is too manifest that the Christ of current creeds and the Christ of the gospels are not one, but often two or more. The particular point which the author has set before him, is to furnish an answer to the question, What was Christ's object in founding a society which is called by His name, and how is it adapted to form the object of His mission? Without endorsing all the views of the author, we cannot but admire not only the originality and courage involved in attempting this work, but the remarkable vigor, clear-sightedness, and independency with which he has fulfilled his task. The work is remarkably suggestive because it is original both in conception and execution.

THE INFLUENCE OF THE MOSAIC CODE UPON SUBSEQUENT LEGISLATION. By BENJAMIN MARSDEN, Solicitor. London: Hamilton, Adams, & Co.

THE author of this work traces the influence of the Bible upon the principle of jurisprudence as a moral science. It is divided into two chapters, the subjects of which are:—the Law of Nature; the Sources of Ancient Jurisprudence; Laws Relating to Religion; the Principles and Constructions of the Hebrew Law; the Influence of the Roman Law on the Ancient Laws of England; the Laws of Retribution—Homicide, Violence; the Laws of Retribution—Theft, Trespass, Pledges, Adultery, Laws Relating to Marriage and Divorce, Parents and Children; Constitution of the Supreme Courts of the Greeks and Egyptians. The author, it will be seen, has taken a wide range, and we pronounce the work to be highly creditable both to his intellectual heart. He has done a good service, clearly showing the obligation of jurisprudence to the Holy Word.

THE LORD'S DAY; OR, THE CHRISTIAN SABBATH. By REV. J. WESLEY THOMAS. London: Wesleyan Conference Office.

THIS book is a seasonable one. The Sabbath question agitates a large portion of the religious and irreligious community; conflicting views are propounded, and new light is needed. The questions which the author takes up are—Are we required by Divine authority

devote one day in seven to religious duties, and for that purpose to abstain from secular employments? Is the first day of the week the day which we are thus sacredly to employ, and to regard as truly and properly a Sabbath? He takes the affirmative side of both these questions. The author advocates his views with distinguished ability, and his work will do good service.

EXPOSITORY SERMONS ON THE EPISTLES FOR THE SUNDAYS OF THE CHRISTIAN YEAR. BY GEORGE EDWARD LYNCH COTTON, D.D., Bishop of Calcutta. Vols. I. and II. Cambridge and London: Macmillan & Co.

THESE SERMONS were preached to various English congregations in India. They number fifty-seven in all. The subjects are all of the most vital kind, and are treated in an expository manner, and in a healthy evangelical spirit. The whole style of discourse is much after the fashion of Dr. Vaughan, the distinguished Vicar of Doncaster. They are, therefore, of a high order. There is nothing dazzling, nothing sensational, nothing to pander to the prejudices of a sect or the tastes of the vulgar. They are the discussions of one whose native talents, Biblical scholarship, and Christ-loving spirit qualify him to teach.

THE CHRISTIAN MONITOR; OR SELECTIONS FROM PIOUS AUTHORS. London: S. W. Partridge.

IT WILL seem that this book is made up of extracts which the author has been making for upwards of thirty years, from various works which he has read. The book contains many striking anecdotes and some choice expressions from old authors, with religious poetry, not always first-class, interspersed here and there. It is printed in large type, and on toned paper, with not a few pictorial illustrations. It will be greatly prized by aged Christians.

THE LOVE OF GOD. By HENRY JENNINGS. London: Nisbet & Co.

THIS is an elegant little volume on the greatest of all subjects. The intellect of an archangel cannot rise to the magnitude of such a theme, yet it is permitted to the humblest of us to dwell upon it in thought, and speak out our humble conceptions in words. The author's heart is in evident sympathy with the theme, and he has written with much pathos and point.

JEHOVAH'S JEWELS. By REV. JOHN LEECHMAN, M.A., LL.D. London: Elliot Stock.

THIS book seems to be founded on the passage, "They shall be mine, with the LORD of hosts, in that day when I make up my jewels," as well as on other highly-figurative passages. The "jewels" are, of course, the saints, and the book sets forth with much unction and force their high worth and exalted dignities. The work contains many striking anecdotes,

and not a few good strokes of literary power. It is beautifully got: the type is large, and will be especially valued by the aged Christian.

A BOOK OF PUBLIC PRAYER. Containing Liturgical Services for Festivals and Sundays. London: Jackson, Walford, & Hodder.

ARE Dissenters to have a Liturgy? "They are fools if they do not," say the most thinking men amongst them. One Sunday's attendance at the best conventicle is sufficient to satisfy any one of spiritual reflection and propriety, that something is wanted beside what is called free prayer. Will this Liturgy answer the purpose? We think not. Its contents are borrowed, it is ill arranged. It is too stiff and formal. A Liturgy should contain those Divine utterances that can at once kindle and express devotion.

PRINCIPLES OF BIBLICAL INTERPRETATION. By REV. N. ROUSE. London: Hamilton, Adams, & Co.

THIS discourse is designed to instruct the ordinary reader in the method in which he may rationally investigate, and consistently expound the Scriptures for himself. The only fault we have to find with this discourse is the paper on which it is printed, and the way in which it is got up. The contents of this tractate if a little elaborated, would make a work of great Biblical value. The author is a man who can search questions to their heart, knows the most important things to write about, and how to write.

LAME ANNIE, OR THE WOUNDED LAMB. By A CLERGYMAN. **THE CHILDREN'S FRIEND.** By ERSKINE CLARKE. London: William Macintosh.

MR. MACINTOSH, the publisher of these works, is rendering immense service to the juvenile public. Such books as these, with tales so interesting and with pictorial illustrations so striking, the child who has learnt the art of reading is sure to read, and if he reads can scarcely fail to be morally benefitted. Parents who want to make presents for their children, should send to Mr. Macintosh. We are delighted to find that our old friend, the Rev. Erskine Clarke, M.A., continues to labor so efficiently in the interest of young souls.

GEMS OF THOUGHT FOR EVERY DAY IN THE YEAR. Liverpool: Clement Evans. The conception of this book is good, and the execution is excellent. The selections are made from an eminent divine of the 17th century, and most of them contain thoughts of stirring excellence elegantly expressed. **THE CHRISTIAN BRAVE.** Edited by the Rev. T. TEAVILL. London: Elliot Stock. This is the life of a singular, excellent and useful man. **THE CHILDREN'S FRIEND.** London: See Jackson, & Halliday. Exquisitely adapted for children.



A HOMILY

ON

Aaron on Mount Hor ; or, a Minister's Death-Scene.

"And the children of Israel, even the whole congregation, journeyed from Kadesh, and came unto Mount Hor. And the LORD spake unto Moses and Aaron in Mount Hor, by the coast of the land of Edom, saying, Aaron shall be gathered unto his people : for he shall not enter into the land which I have given unto the children of Israel, because he rebelled against my word at the water of Meribah. Take Aaron and Eleazar his son, and bring them up unto Mount Hor : and strip Aaron of his garments, and put them upon Eleazar his son : and Aaron shall be gathered unto his people, and shall die there. And Moses did as the Lord commanded : and they went up into Mount Hor in the sight of all the congregation. And Moses stripped Aaron of his garments, and put them upon Eleazar his son ; and Aaron died there in the top of the mount : and Moses and Eleazar came down from the mount. And when all the congregation saw that Aaron was dead, they mourned for Aaron thirty days, even all the house of Israel."—Num. xx. 22—29.



HIS is the record of a striking death-scene—the death-scene of the most distinguished minister of the old dispensation. It presents to us several things.

I. THE COMMON DESTINY OF OUR RACE. Aaron's death is here spoken of, not as a strange occurrence, not as an event peculiar to himself, but as something that had happened to "his people." "And Aaron shall be gathered unto his people," says the Almighty ; an expression twice employed here, and frequently used elsewhere in the Old Testament, to designate death. *It is a significant phrase. It denotes the*

twofold change which death effects in our condition—*corporal* and the *spiritual*. Death is a gathering of the bodies to the dust of the men that are gone. All the matter that formed the bodies of the countless generations that are departed is on this planet now; not a particle has been annihilated or borne off to some other scene. To that dust we are going, and in it we shall find our bed until the awakening trump of doom. One generation is buried in the dust of another, and future generations will be buried in our ashes. How are all mere secular distinctions lost in this ever-growing world of dust! “Here are kings and counsellors of the earth, which built desolate places for themselves, princes that had gold and who filled their houses with silver, the small and great are here, and the servant is free from his master.” Conquerors who spoke in thunder, monarchs throned on ivory, and proud aristocracies with their high-sounding titles, here mingle their ashes with the dust of the humblest plebeian, and most degraded serf. Why should our bodies shrink from death? they are only going whither all generations are gone—to the dust of their fathers. My brother,

“Not to thy eternal resting-place
Shalt thou retire alone. Thou shalt lie down
With patriarchs of the ancient world, with kings,
The powerful of the earth, the wise and good,
Fair forms and hoary seers of ages past,
All in one mighty sepulchre. The hills,
Rock-ribbed and ancient as the sun; the vales,
Stretching in pensive quietness between;
The venerable woods, rivers that move
In majesty, and the complaining brooks,
That make the meadows green, and poured round all,
Old ocean's grey and melancholy waste—
Are but the solemn decorations all
Of the great tomb of man.”

But the expression “gathered to his people,” is indicative of the change that death effects in our *spiritual* condition. Where were Aaron's people? In the grave? Were all the *remained* of the millions that preceded him entombed?

"earth's cold clay?" The generations before the flood, with their giants, their artificers, their warriors, their mighty hunters, men who had the burning inspiration of a young and robust humanity in them, where were they? Were their spirits quenched in everlasting midnight? Did all that remain of them now sleep in dust? No. Both true philosophy and the Bible teach us that the body is not the man; it is his, not *him*, his instrument, not himself. The man is as distinct from his body as the astronomer from his telescope, the lyrist from his harp, the tenant from his house, the "swimmer from the flood."

Blessed be God! Christianity authorizes us to believe that all the generations that have ever been, are living, thinking, acting still. Not one of the untold millions has ceased to be. It is not the will of our Father that one of the least of the little ones should perish. The virtuous portion of the departed are in a state of inexpressible blessedness. They live in the conscious presence of Infinite love, the life and heaven of the universe. Then are in their Father's house; they are with the Lord. They have entered into rest. Their heavens have no clouds; their balmy gales no storm. "I heard a voice from heaven saying unto me, Write, Blessed are the dead which die in the Lord, from henceforth: Yea, saith the Spirit, that they may rest from their labours, and their works do follow them." At death we go to our *own people*, not only our bodies to their dust, but our spirits to theirs. The wicked, to the wicked go; the holy, to the holy. How delightful was the death of Aaron in being thus "gathered to his people." Who were "his people?" The good men of all preceding times. Abel the first martyr, Enoch the preacher of righteousness, Noah, who stood faithful in a faithless age, Abraham the father of the faithful, and all his believing descendants who had departed were emphatically *his people*, and into their pure and loving fellowship he was now "gathered." Thus we die and go to *our people*; ours in spiritual affinities, relations, purposes, and interests. In this view, then, to the good man, what is there

repulsively strange about death? It is only tread the footsteps of all generations. What is there desolate, or unsocial about death? It is but a step into the home, and a falling into the loving arms of people, the people of our hearts. Some of them us with a far more loving interest than ever. A young mother awaited the birth of her first dear child. Our place, our costume, our attendants all await us. Death will be but a birth into the fellowship of "an innumerable company of angels, the general assembly and of the first-born, which are written in heaven, and of the judge of all, and of the 'spirits of just men perfect,' and of Jesus the Mediator of the New Covenant."

This death-scene presents to us—

II. THE RIGOROUSNESS OF MORAL RULE. The reason Aaron was required to die now was, because he had committed a sin at Meribah. "He rebelled against my word in the water of Meribah." It is clear that the offence was not to here, and for which Moses and Aaron were prohibited from entering the promised land, and for which Aaron was now to die, lay in some part of their conduct when they gathered the congregation together before the rock as unto them, "Hear now, ye rebels, must we fetch you water out of this rock?" There was a temper in this, offensive to God who commanded them to bring forth water from the rock for the "congregation and their beasts to drink." For this sin, whatever it was, Aaron had now to die, with the sanguine hopes of years unrealized; to die, in the midst of his labor, on the top of a mountain, as an example to all Israel. So rigorous is moral law, that sin, even of a distinguished saint and eminent minister of God, is not allowed to go unpunished. There are some who would lead us to believe that Jehovah overlooks the delinquencies of his people; that He regards them almost as venial imperfections. Where is the reason for such a notion? What is the *can render the same moral act less heinous in the cor*

than in the unregenerate? Does moral law relax its obligation in the one case more than in the other? This is impossible. Moral law is as unalterable as God Himself. Is it because they have been given more light on duty and more motive to obedience? This is evidently a circumstance which enhances rather than diminishes the turpitude of a sinful act; for "he that knoweth his Master's will and doeth it not, shall be beaten with many stripes." Is it because they are adopted into His family and blessed with the privileges of His children? This would surely aggravate the offence, for is there any authority higher than that of the parental? any crime greater than that against a father? Is it because their sin can be pardoned by applying to Jesus Christ? So can the sins of all men. "Whoso believeth in Him shall not perish, but have everlasting life." Away with the delusion that sin in "God's people," as the phrase is, is venial. The scene before us declares with a terrible emphasis the contrary. See this venerable Aaron, a man anointed by heaven as a priest to mediate between God and the people; a devout man and the representative of religion, who for nearly forty long years had his heart set on Canaan. For admission into its delightful territories, he had breathed many a prayer and struggled with many a difficulty. He is on the confines of the promised land, and on the point of having his prayers answered and his toils rewarded. But he commits a sin! Shall not that fault be overlooked? Shall not his past excellencies be regarded as a set off against this one defect? No! This one crime shall blast the hopes and render fruitless the efforts of forty long years. He dies, and his death proclaims with a terrible solemnity the fact, that no man, however distinguished his excellencies, or eminent his position in the Church of God, can commit sin with impunity. Be sure your sin will find you out.

This death-scene presents to us—

III. THE AGENCY OF GOD IN MAN'S DISSOLUTION. Aaron dies not from *the exhaustion of age*; not from *the virulence*

of disease ; not from the affliction of any violence from without ; but from the determination of the Divine mind. "Take Aaron and Eleazar his son, and bring them up unto Mount Hor : and strip Aaron of his garments and put them upon Eleazar his son : and Aaron shall be gathered unto his people and shall die there." God says he shall die, and he die. He walked the hill perhaps as vigorously as either Moses his brother, or Eleazar his son ; but, the moment that his robes were transferred from him to his successor, the heart ceased to beat, the spark of animal life went out, and the spirit soared up to God. All life in the universe depends upon the Divine volition. The only way to ascertain the duration of a creature's existence with accuracy, is to ascertain the will of the Creator respecting it. Constitution, whether robust or frail, cannot determine the question. Essential immortality in a creature seems to me a contradiction of terms. All creature existence is dependent every moment upon the will of the Absolute. If the Eternal wills that the frailest organization should live for ever, for ever it will live ; if He wills that the strongest shall die in a moment, it shall do so. Why do I believe that the human soul will live for ever ? Not because of the supposed immateriality of its essence ; nor because of its supposed capacity for indefinite progress ; nor because the sentiment of a future life seems common to my race ; nor yet because of the feeling I have that justice is not done here, and that there must be another hemisphere to balance this. Far from undervaluing any considerations gathered from any source that can help to build up within me a strong faith in my immortality. I gladly hail all helps to this belief. But the greatest force that I can discover in any or all of such considerations, goes only to give to my mind the probability of a future life. But a *future life is not immortality*. I may live a thousand ages in the future and yet not be immortal. Immortality is everlastingness. Nothing can satisfy me on this but an assurance that the Absolute Being has willed that I shall live for ever. Christ

the Great Revealer of the Divine Will, has given us this assurance.

Our existence then, now and for ever, depends upon His will.

Talk no more of accidental deaths and premature graves.

There is an appointed time for man upon the earth. "Our times are in His hand." "Thou turnest man to destruction."

"Thou changest his countenance and sendest him away."

He has the key of mortality. No grave is ever opened but by His hand. As every death, then, is to be referred to His agency, let us under the severest bereavements cherish the spirit of resignation, and learn to say with Job, "The Lord gave"—not chance, not fate—"the Lord hath taken away"—not chance, not fate ;—"blessed be the name of the Lord."

This death-scene presents to us—

IV. THE TERMINATION OF LIFE IN THE MIDST OF LABOR.

To Aaron, and to his brother Moses, was committed the work of conducting the tribes of Israel through the trying and perilous desert into the promised land. But that work was far from finished. The Jordan still rolled between them and the goodly land, while he dies and leaves his work unfinished. In this he represents, alas! the majority of mankind. But few of our kind feel in the last hour that they have completely finished their work, done all they might have done, ought to have done, done all they purposed doing.

The farmer leaves his field half ploughed ; the artist dies with unformed figures on the canvas ; the tradesman is cut down in the midst of his merchandize ; the statesman is arrested with great political measures on his hand ; ministers of the Gospel depart with many a scheme of instructive thought, and many a plan for spiritual usefulness undeveloped. David had in his heart to build a temple for the Lord ; but he died with his purpose unfulfilled. Like him, most die with many unwrought purposes in their heart. This breaking of unfulfilled purposes makes death very terrible and mysterious. But it is often so. Many a minister dies in the midst of his work, with many a noble purpose of

usefulness in his heart unfulfilled. That useful men should die in the midst of their labors and the zenith of their life is indeed a mystery. It confounds us. Oh, God! we are not surprised when we see the unfruitful tree in thy vineyard cut down, for it was unfit for thy use, and a cumberer of the ground; nor do we wonder to see the old tree fade away in death, though prolific in its day; for such we expect from the law of decay which thou didst impress upon its nature. But we own ourselves confounded in seeing a fruitful tree with its branches full of sap, its boughs clustered with fruit, many reposing beneath its shadows as their home, expecting it to brave many a winter's blast and yield them pleasure for many years to come, struck as with a thunderbolt from heaven. "Verily, thy way is in the sea, and thy path in the great waters, and thy footsteps are not known."

This death-scene presents to us—

V. THE PROMPTITUDE OF PROVIDENCE IN SUPPLYING THE PLACE OF THE DEAD. The position of Aaron was an important one; he was the priest of God, appointed to mediate between heaven and earth. How shall the tribes get on without an Aaron? If he dies who shall take his place? Heaven has made the provision. Eleazar is by his side ready to take the robe and step into his place. Thus it ever is. Moses dies, but Joshua is ready to occupy his post; David, worn out with age, resigns his crown, but Solomon is prepared to put it on, and add new brightness to its luster; Paul has finished his course, the time of his departure is at hand, but Timothy is fully tutored to carry on his enterprise of love. *This is encouraging to our faith.* When we see men of signal usefulness in the Christian warfare, cut down and we are ready to despond, let us remember that Heaven has appointed men ready to step into their place, and carry on their work. One enters into another's labors. This is true of all classes of real workers in the Divine cause of humanity. Ingenious mechanicians, intrepid patriots, exploring travellers, earnest philosophers, as well as religious

reformers and Christian ministers, sowed in their day seed whose fruits we are reaping now, in the arts, the liberties, and the privileges that bless our age. We are reaping what past generations have sown, and sowing what coming ages shall reap. Our work in the great field is very insignificant. We pluck a few ripe ears from the great corn field of life, drop a seed or two, and then pass away. But there is a harvest for humanity, a period when each in the long succession of laborers shall meet and "rejoice together." In that universal rejoicing there will be no underrating of the services of the humblest, and the most illustrious will not glory in himself. Each will rejoice in another's labors rather than in his own, and all will ascribe their achievements to ALL-INSPIRING AND ALMIGHTY LOVE. Let then this idea of succession in holy labor encourage our confidence in the progress of the right and the true. The smallest effort is not lost. The coral insect that labors for an hour down in the depths of ocean and dies, labors not in vain; others appear, begin where it left off, and thus the work goes on, until in the course of ages, there rises above the vast solitary wilderness of dashing waves, an island world beautiful as Eden. Thus from the humblest labors of honest souls, there will one day rise from the deep, turbid and turbulent sea of earth's depravity, a new world of moral beauty and blessedness.

But this succession is *humbling to our pride*, as well as encouraging to our faith. The world can do without us. There are men ever ready to step into our place; there are Eleazars standing at our side. Whatever we are, statesmen, artists, merchants, ministers, there are men like Eleazar, ready, the moment we fall, to step into our position and carry on our work. My brother, whatever thou mayest think about the wondrous esteem in which thou art held by thy compeers, and of the importance of thy life to society, though thou art a merchant whose vast transactions influence the markets of the world, or a statesman whose speeches control the doings and destinies of cabinets, or, what is greater still, a *writer moving the mind of the millions*, but

few of the men that know thee will pause in their business to think of thy death, and fewer still will drop a tear on thy grave. The sorrow of those that love thee most will be but as a cloud upon the sky, however dark for the moment, soon dispersed. In a few short days after the earth has closed thy coffin, thy very children shall gambol on the hearth with their little hearts as gladsome as ever; and the convivial laugh and jest of domestic joy will be heard as usual in thy dwellings. The world can do without thee, my brother. Everything will progress as usual when thou art in thy grave. Thy death will be but as a blade withered in the fields; the landscape can spare thee;—a drop exhaled from the ocean, the mountain billows will not miss thee.

This death-scene presents to us—

VI. THE SEVERE TRIALS OF HUMAN FRIENDSHIP. Here are three men whose hearts are bound together by the tie of friendship. Moses and Aaron were more than brothers—a kindred of soul existed between them. They had long fought the battles of truth and humanity together, and anticipated the same reward. Eleazar, too, was to Moses more than a nephew, and to Aaron more than a son. He was imbued with the same spirit and inspired with the same purposes; but here they are brought together for the last time. I should like to have had a record of their conversation as they ascended the mountain together. I should like to have had the last words of affection and counsel that Aaron addressed to his brother and son, and their last words of sympathy and encouragement to him. I should like to have known what were the feelings of Moses when he took off the robe; of Eleazar when he put it on; and of Aaron when stripped, with the grave yawning at his feet! What were the feelings of Moses and Eleazar when they laid him in the grave? What a trial to friendship was here! Thus friendship in this world is tried every day. Death comes and snatches from our embrace the objects of our love, and our hearts bleed with anguish. Is human friendship always

hus tried? Are the social sympathies of the soul always sources of anguish? Can it be that He who is Love us to love that we might thus suffer by loving. No; it is so here. Holy friendships are to be renewed. Separations are but temporary. Moses and Eleazar shall meet again one whom they buried on Mount Hor again. After all, the separation of real Christian friends by death is in appearance than in reality. Death has no power to destroy our loving memories and social attachments. On the contrary, it intensifies our affections and brings our hearts into a closer and more vital contact. Love photographs our departed friends upon the heart. Nay, more than this. It gives their very persons a place in the recesses of the soul, so that we see their lovely forms, hear their sweet words, and feel their loving touch. We sit as if with them in heavenly places. Heaven grows more alive, as those we love depart. Their death heightens our interest in the upper world. Oh! it is when I think of heaven as the home of the loved ones, the home of all I have loved, either as they have appeared to me in books, or in their own living forms; when I think of heaven as the home of all the noble and generous spirits of whom I have read in history; the great benefactors of our race, who have died for the liberties we enjoy; as the home of the mighty spirits whose writings have kindled all that is spiritual and moral within us; led us into the field of duty and pointed our pathway to the skies; as the home of the most loved authors and preachers; men who touched the deepest chords in our nature, and made us feel that life was great, truth was greater, and God transcending all; as the home of the tender parent, the beloved child, the faithful sister, the faithful brother (what moving words are these); above all, as the home of Jesus, the friend of the lowly,

"Who eighteen hundred years ago was nailed
For our advantage on the bitter cross,"

it is when we think of heaven as the home of such

that it comes with meaning and power to us. It seems descend and spread its calm radiance over us as the dew upon Tabor of old ; all bright, all absorbing, all enrapturing we seem to breathe its gentle gales, to catch its kind harmonies, to hear its high and spirited converse, and to feel that *heaven even now is our home.*

This death-scene presents to us—

VII. THE TEARS OF A CONGREGATION OVER THE GRAVE OF THEIR MINISTER. "And when all the congregation saw that Aaron was dead, they mourned for Aaron thirty days, as did all the house of Israel." Well might they mourn. The greatest blessings in our world are—the Bible and good men. Good men are the light that breaks in upon its darkness, salt that counteracts its corruption. But, of all the good men, a good minister is the most valuable to society. As was Aaron, a minister. He treated with God on behalf of the people, and by his intercessions turned away from them the threatened judgments of heaven ; and he treated with God on behalf of the people, and by his powerful speech of truth scattered their rebellious thoughts, and kindled for a fire within their murmuring hearts strong sympathies toward heaven. He was an eloquent man. "I know," said Jehovah, "that he can speak well." His words, which would fall as thunderbolts upon the heart of Egypt's pharaoh, would descend as genial light and distil as the refreshing dew upon the desponding spirits of the Hebrews.

No class of men render society such valuable service as those who speak the truth of God in love. Nor can any class take such a hold upon the people's souls as they. We wonder not therefore that these people mourned for Aaron when they would see him no more, and hear his voice no more. His prayers for them were over ; his eloquent tongue silent in the dust. The people may well weep when a good minister dies. Such an event is the blotting out of the brightest star in their heavens ; the drying up of the most refreshing fountain in their desert.

A Homiletic Glance at the Acts of the Apostles.

Able expositions of the ACTS OF THE APOSTLES, describing the manners, customs, and localities described by the inspired writers ; also interpreting their words, and harmonizing their formal discrepancies, are, happily, not wanting amongst us. But the education of its widest truths and highest suggestions is still a felt desideratum. To some attempt at the work we devote these pages. We gratefully avail ourselves of all exegetical helps within our reach ; but to occupy our limited space with any lengthened archaeological, geographical, or philological remarks, would be to miss our aim ; which is not to make bare the mechanical process of the study of Scripture, but to reveal its spiritual results.

SECTION THIRTY-FIRST.—ACTS xv. 40, 41; xvi. 1—13.

"And Paul chose Silas, and departed, being recommended by the brethren unto the grace of God. And he went through Syria and Cilicia, confirming the churches. Then came he to Derbe and Lystra : and, behold, a certain disciple was there, named Timotheus, the son of a certain woman, which was a Jewess, and believed ; but his father was a Greek : which was well reported of by the brethren that were at Lystra and Iconium. Him would Paul have to go forth with him ; and took and circumcised him because of the Jews which were in those quarters : for they knew all that his father was a Greek. And as they went through the cities, they delivered them the decrees for to keep, that were ordained of the apostles and elders which were at Jerusalem. And so were the churches established in the faith, and increased in number daily. Now when they had gone throughout Phrygia and the region of Galatia, and were forbidden of the Holy Ghost to preach the word in Asia, after they were come to Mysia, they assayed to go into Bithynia : but the Spirit suffered them not. And they passing by Mysia, came down to Troas. And a vision appeared to Paul in the night ; There stood a man of Macedonia, and prayed him, saying, Come over into Macedonia, and help us. And after he had seen the vision, immediately we endeavoured to go into Macedonia, assuredly gathering that the Lord had called us for to preach the gospel unto them. Therefore loosing from Troas, we came with a straight course to Samothracia, and the next day to Neapolis ; and from thence to Philippi, which is the

chief city of that part of Macedonia, and a colony : and we were in the city abiding certain days. And on the sabbath we went out of the city by a river side, where prayer was wont to be made ; and we sat down and spake unto the women which resorted thither."—Acts xv. 40, 41 xvi. 1—13.

SUBJECT :—*Paul's Second Missionary Tour : from Antioch in Syria, to Philippi in Europe.*

WE have briefly followed Paul in his first missionary tour, when he started from Antioch with Barnabas and Mark. We have also noticed the many serious and significant things that took place at Antioch after his return : the holding of the first missionary meeting, the discussion at the first ecclesiastical council in order to settle a severe controversy that had broken out, and the quarrel between Barnabas and himself. A second missionary deputation now starts from this same Antioch, consisting not of the same parties, nor taking the same rout. Paul and Barnabas no longer go together : a certain alienation of soul has taken place between them which disqualifies for cordial and mutual co-operation. Barnabas takes Mark his nephew, who has offended Paul and occasioned the quarrel between the two old apostolic friends ; and both of them, Barnabas and Mark "sailed unto Cyprus," and we lose sight of them. Luke the historian lets them drop from the page. Their subsequent doings were no doubt of a character worthy of historical record, but no such record exists ; anyhow, it has not come down. Their record is on high. Whilst the historian leaves Barnabas and Mark, he follows Paul and Silas, and ever joins them in their adventures.

In this second missionary tour of Paul, so far as the very under notice record it, several things are strikingly noteworthy :—*Paul starts with a new companion ; he visits new scenes of labor ; he meets with a valuable coadjutor ; and he is consciously influenced by the Spirit of God.* These very things reveal to us—

I. THE APOSTLE STARTING WITH A NEW COMPANION. "At

Paul chose Silas, and departed, being recommended by the brethren unto the grace of God." It is worthy of remark in passing, that the fact that Barnabas and Mark are not said to have been "recommended by the brethren unto the grace of God," favors the inference that the church at Antioch, the mother church of Gentile Christianity, sided rather with Paul than with Barnabas in their quarrel. But who is this Silas—this man whom the great apostle selects as his companion in the room of Barnabas? Silas is a contraction of Silvanus, the name by which he is called in various epistles (2 Cor. i. 19, 1 Thess. i. 1, 2 Thess. i. 1, 1 Peter v. 12). We first read of him in Acts xv. 22. He is there described as one of the "chief men among the brethren," and was elected, at the great church meeting held at Jerusalem to settle the question as to what, if any, Jewish rites were to have a place in Christianity, to go with Paul and Barnabas to represent the Jerusalem view of the question to the church at Antioch. He was a man, therefore, who had won for himself a high Christian reputation in the church at Jerusalem. He goes with Paul through Asia Minor to Macedonia (Acts xv. 40 xvi. 19—25, xvii. 4). He remained behind at Berea for a short time when Paul was obliged to flee from that place. He met Paul again at Corinth (Acts xviii. 5), and there he was actively engaged in the work of an evangelist (2 Cor. i. 19). Nothing more is known of him. Certain noble aspects of his character will appear as we proceed in following him in connection with the apostle. The fact that Paul selected this Silvanus as a companion suggests two thoughts in relation to *social helpers*.

First: *That the strongest require social helpers.* On the great page of human history stands there a man more brave in heart, more mighty in his own strength, more entirely self-dependent than Paul, the "apostle of Jesus Christ?" Not one! Yet he needs a companion. He lost Barnabas, and he "chose Silas." Christ knew our social needs, and hence in sending out His disciples and apostles He sent them in twos. One supplements the deficiencies of the other; in

the breast of one there lies a spark to rekindle the war fire of the other's zeal.

Secondly: *That we should select the best as social help* Paul would not have Mark, and he declines taking Barna again; but he wants some one. The church at Antioch this time was numerous. There were many to choose from, but he selected one of the "chief men among brethren" of the mother church at Jerusalem that numbered its thousands. In a great work link not yourselves spiritually common men when you may get moral peers: princes. These verses reveal to us—

II. THE APOSTLE VISITING OLD SCENES OF LABOR. does not break new ground up to Macedonia, but proceeds to visit places with which he had become acquainted. may notice here, the scenes visited, and the work accomplished.

First: *The scenes visited.* (1) "He went through Syria Cilicia." These were regions of which Antioch and Tarsus were capitals; and to the Gentile Christians in these districts ecclesiastical letter drawn up by the apostles at Jerusalem was specially directed (verse 23.) This was the natural necessary route to take by land from Antioch into Asia Minor. Some suppose that Paul preached in Cilicia and adjacent parts of Syria a few years after his conversion. He goes thither now in order to confirm churches. (2) He next visits Derbe and Lystra. These places are named together, but in the reverse order, as they were now approached from the opposite direction. Paul and Silas had probably come through the famous Cilician Gates a pass in the Taurus range leading from north to south, eighty miles in length. His former visit to these places, the various stirring and significant circumstances connected with it have already been noticed. The great event of the present visit was the finding of "a certain disciple named Timotheus, the son of a certain woman, which was a Jew and believed; but his father was a Greek." We reserve remarks on this Timotheus for a subsequent section of

ticle. Who that remembers the cruel treatment which the postle met with on his former visit to Lystra can fail to admire his magnanimousness and dauntless heroism in entering the place again. (3) He goes through Phrygia and the region of Galatia. This is a district in the interior of Asia Minor. It comprises not only Colosse, Hierapolis, and Laodicea, but probably Antioch in Pisidia. Its inhabitants claim to be the most ancient in the world, older even than the Egyptians. Galatia was occupied by Gauls and Celts three hundred years before Christ. One of the epistles of St. Paul is addressed to the Galatians. (4) He goes to Mysia. This place was situated in the north part of Asia Minor, and had for its boundaries Bithynia, Phrygia, Lydia, the Mediterranean, Hellespont, and Propontis. Its principal town was Pergamos. (5) He goes thence to Troas. He intended otherwise. He "assayed" (endeavored) to go from Mysia to Bithynia, a province lying farther east—"but the Spirit suffered them not." What Spirit? The Spirit of Jesus,* as the best ancient authorities read. How the Divine Spirit restrained does not appear. We shall refer to this again. "Passing by Mysia," probably meaning passing through without stopping, they "came down to Troas," a seaport near the site of ancient Troy. It is immortalized as being the scene of the epic poem of Homer—the *Iliad*—and also of part of the *Æneid*, by Virgil. Here they were opposite to Greece, and near it, so as to be ready to enter on their new field of missionary labor. (6) They proceed "thence to Philippi, which is the chief city of that part of Macedonia." While at Troas "a vision appeared to Paul in the night; There stood a man of Macedonia, and prayed him, saying, Come over into Macedonia, and help us." Obedient to the supernatural request, they leave Troas, and proceeding through Samothracia, an island midway between Troas and Neapolis, they pass through Neapolis on to Philippi. Here they are in Europe. This city is called Philippi in honor of Philip of Macedon, by whom it was

* τὸ πνεῦμα Ἰησοῦ.—Codex Aleph, &c.

rebuilt and fortified. It is famous in history as the scene of the great battle, forty-two years before the Christian era, which decided the fate of the Roman republic, and in which Brutus and Cassius were defeated by Octavius and Anthony. Those who wish a more full and graphic description of Paul's tour from Antioch to Philippi should read the magnificent description given by Conybeare and Howson.

Secondly: *The purpose of this tour.* It is said that "he went through Syria and Cilicia, confirming the churches." And it is also said, that "as they went through the cities they delivered them the decrees for to keep, that were ordained of the apostles and elders which were at Jerusalem. And so were the churches established in the faith, and increased in number daily." These two verses teach us the importance of Christians being thoroughly "established in the faith." (1) It was the grand purpose which the apostles and elders had in the decrees which they drew up at Jerusalem. This was what the church sought throughout the whole of that discussion, in the decision they came to, and in the letter they despatched to all the churches. (2) It was the great object that Paul and Silas had in view in this tour. By instilling the doctrines of the "decrees," they strengthened the souls of the young converts in the faith. (3) It was the result which led to the great multiplication of converts, so that the churches were "established in the faith, and increased in number daily." The deeper our faith in Christian verities, the mightier our power to convert. The weakness of our faith is the cause of the church's barrenness. To strengthen men in true faith is the divinest work of mortals. To shake men's faith is fiendish. These verses reveal to us—

III. THE APOSTLE MEETING WITH A VALUABLE CO-ADJUTOR. At Lystra Paul meets with Timotheus. There are four things to notice about Timotheus. (1) His character. He was a disciple. "A certain disciple." He was a disciple of Christ—a Christian. Probably he was one of Paul's converts, won by him on his first visit to that place. Here

Paul calls him his "son" (1 Cor. iv. 17 ; 1 Tim. i. 2). (2) His parentage. He was "the son of a certain woman, which was a Jewess, and believed ; but his father was a Greek." We learn elsewhere (2 Tim. i. 5) that his mother's name was Eunice and his grandmother's name Lois, both eminent for faith. His father was a Greek and a heathen, for the word "believed" is not added to his name as it is to his wife's. Though it was contrary to the Jewish institution to contract matrimonial alliances with heathen nations (Ezra ix. 12), it was sometimes done, and was regarded as less heinous for females to marry Gentile husbands than for males to marry Gentile wives. (3) His reputation. "Which was well reported of by the brethren that were at Lystra and Iconium." His reputation for Christian principle and for consistency was exalted and was perhaps wide-spread. This testimony corresponds to his general character as portrayed in both the epistles which Paul addressed to him. (4) His circumcision. "Him would Paul have to go forth with him ; and took and circumcised him because of the Jews which were in those quarters : for they knew all that his father was a Greek." It was customary, according to the Talmuds, for the father to have control of his children's religious observances, and because his father was a Gentile, Timothy was not circumcised. "As Paul wished to employ him as a co-worker with himself among the Jews as well as Gentiles, the rite of circumcision was a mere prudential regulation in deference to Jewish prejudices, since for a half Jew not to be circumcised would be worse than for one Gentile-born to neglect it. Paul was firm to withstand to the last point the requirement of circumcision as an essential to the Christian profession, as is evident from the case of Titus. The decree of the Christian assembly at Jerusalem had decided that matter in relation to the pure Gentiles ; but Timothy was partially a debtor, so to speak, by his birth, to the Jewish law, and though the apostle was so unyielding where the rite was demanded as necessary, he could in the exercise of a generous charity yield much to the scruples of his weaker brethren where no

principle would be compromised. Here is apostolic sanction of the principle of expediency." These verses reveal to us

IV. THE APOSTLE AS CONSCIOUSLY INFLUENCED BY THE SPIRIT OF GOD. There is a Divine Spirit, and that Spirit has access to the human spirit. The fact that He influences men is not only a doctrine of the Bible, but is also a matter of consciousness. The modes of its operation are various and often inexplicable. "The wind bloweth where it listeth," &c. (1) Here we have the Divine Spirit consciously *restraining* Paul. They "were forbidden of the Holy Ghost to preach the word in Asia." And "they assayed to go into Bithynia; but the Spirit suffered them not." How the Spirit restrained the apostles from going whither they intended, whether by a revelation, the presence of opposing circumstances, or a mysterious impression which they could not shake off, does not appear. The fact alone is stated—the apostles were prevented by God. They were hindered from carrying out their own volitions. The Divine Spirit is ever *restraining* men—turning them from their own ways. (2) Consciously *constraining*. "And a vision appeared to Paul in the night; There stood a man of Macedonia, and prayed him, saying, Come over into Macedonia, and help us." He was the same Spirit in the stillness of night summoning him away from the regions of Asia Minor into Europe. Observe (1) Heathendom cries to Christianity for moral help. The Macedonian in Paul's vision, praying for assistance, portrays the attitude of the heathen world. It wants help—help to solve the problems that perplex the judgment, to remove the guilt that weighs down the spirit, to master the difficulties which beset its course, &c. (2) Christianity responds to the cry by the voice of its ministers. "After he had seen this vision, immediately we endeavoured to go into Macedonia, assuredly gathering that the Lord had called us for to preach the gospel unto them." The apostle no sooner heard the call than he obeyed. He was off for Macedonia at once. "The fore loosing from Troas, we came with a straight course to Samothracia, and the next day to Neapolis."

Gems of Thought.

SUBJECT :—*Matthew and his Feast.*

And after these things he went forth, and saw a publican, named Levi, sitting at the receipt of custom : and he said unto him, Follow me. he left all, rose up, and followed him. And Levi made him a great banquet in his own house : and there was a great company of publicans and others that sat down with them."—Luke v. 27—29.

Analysis of *Homily the Seven Hundred and Thirteenth.*

each of the four lists of the apostles given in the New Testament, there is the name of Matthew. In some cases he is called Levi, as in Mark ii. 14, as well as in the Gospel of Luke. He was the son of Alphæus, (Mark ii. 14,) not the father of James the Less, but another Alphæus concerning whom nothing is known. He was a publican or tax-gatherer. This position probably was a subordinate one. He was not one of the large farmers of the Roman revenues, like Zaccheus were usually persons of rank or wealth, but a sub-official, who collected the customs at the gates of cities, at seaport towns, or at great public roads. It would appear that he pursued this occupation at Capernaum on the north shore of Galilee, having his toll-house near the lake, with a special view to the traffic upon the highway between Damascus and the seaport towns of Phœnicia. This office was a very popular one, extremely odious to the Jews who felt the degradation of having to pay taxes to the Roman Government. Perhaps tax-gatherers are the most unpopular officials in any community, but they become especially odious when they are employed to collect levies made by a foreign conqueror. It was considered almost the lowest degradation to associate with a publican. The principal event recorded of Matthew is that his call to the discipleship ; scarcely anything is known of him before this, and little after, saving that he wrote that

Gospel bearing his name. That Gospel shows that he Jew in creed and in heart, for in the genealogy of Christ does not call Him "the word which was God," as did Matthew; nor "the Son of God," as did Mark; nor even "the first-born of Adam," as did Luke; but "the Son of David, the Son of Abraham." He traced Christ's pedigree up to the father of the Jewish nation. Christ appears to him not so much the ideal Redeemer of the world, as the "hope of Israel and Saviour thereof in time of trouble."

His call and his feast, contained in the text, draw attention to Christianity in two or three of its leading aspects: *as uncontrolled by the adventitious distinctions of life, as thoroughly social in its influence on life, and as specially commissioned to those of depraved life.* Christianity appears here

I. AS UNCONTROLLED BY THE ADVENTITIOUS DISTINCTIONS OF LIFE. "And after these things he went forth, and a publican, named Levi, sitting at the receipt of custom, when he saw Jesus, he said unto him, Follow me." Few men in Judæa were in a more contemptible position in the estimation of the Jews than that of Matthew when Jesus called him, a poor official underling sitting at the receipt of custom, and taking tolls for a foreign power from the reluctant hands of those who recoiled under a sense of the injustice and humiliation. The fact that Jesus called a man from such a contemptible situation, shows how superior He was to all Jewish prejudice to all adventitious distinctions and to all the popular distinctions that divide men into social castes. Christianity is for man, not for classes. Plato had written over the porch of his school, "Let none but geometricians enter here," but the grand door of Christianity is inscribed in letters legible to all, "Come unto me all ye that are weary and laden." This superiority of Christianity to all social caste distinctions is its first characteristic.

First: *A fact in favor of its Divinity.* Men in all ages have lived in their own social circle, have made the interests of that circle their aim. Jesus of Nazareth was "THE SON OF MAN." Thoroughly human in all His sympathies and

as He. Not as members of a class, a sect, a nation, not as rich or poor, learned or rude, did He regard men—human nature is what enlisted His sympathies. Had the Gospel had special regard to any particular class of men we might well have suspected its Divinity, it would have been out of analogy with God's provisions for man in nature, which are for all, the sun is for all, &c. This superiority of Christianity to all social castes is—

Secondly: *A fact in favor of its universal diffusion.* It is that which man everywhere, under all circumstances and through all times deeply requires, and that which it gives irrespective of all adventitious distinctions; therefore it has the conditions of a universal religion. This superiority of Christianity to all social castes is—

Thirdly: *A fact which renders every man inexcusable for not participating in its blessings.* No man can say that Christianity is not for him, it is as much for him as any one, he may as well say there is not provision in the sun for him, or in the water for him, or in the air for him, these are truly for the pauper as the prince. His call and his feast draw our attention to Christianity—

II. AS THOROUGHLY SOCIAL IN ITS INFLUENCE ON LIFE. And Levi made a great feast in his own house, and there was a great company of publicans and others which sat down with him." Matthew himself gives an account of this feast, it does not call it a *great* feast, as Luke does. He was too modest for this, true hospitality never talks of its great acts, it is the shallow in the hospitable, like the shallow in everything else, that vaunts its doings. The real is always modest. Matthew does not even say the feast was in his own house," as Luke does; merely "in the house." Whether the feast was made immediately after his call, or some time further on, which is the more probable, is but of little moment. It was evidently an important social gathering. "There was a great company of publicans and others," and besides this great company there was Jesus.

The socializing character of Christianity is seen here in things.

First : *In the conduct of Matthew.* His social sympathy here seemed to open under the teaching of Christ, as flow under the sun ; he "made a great feast." The heart of clerk, narrowed perhaps by the routine of an office bind him to dry figures, opened at once into generous love at touch of Christ. How does Christianity stimulate the social in man ? This question may be answered by another, "What are the things which, in their nature, are suited to stimulate us to seek intercourse with our fellow men ?" I think there are three things. (1) The possession of an intelligent interest in them. (2) The possession of interests which are of common interest. (3) The possession of a happiness in which all may participate. Christianity implies this.* The socializing character of Christianity is seen here—

Secondly : *In the conduct of Christ.* He is present at this feast. Though this is only implied in the text, it is in Matthew that "Jesus sat at meat in the house." The whole of Christ's character stood in contrast with the morose and churlish, the ascetic, He was pre-eminently social.

His call and his feast draw our attention to Christianity

III. AS ESPECIALLY MISSIONED TO THOSE OF DEPRAVED LIFE. "But their scribes and Pharisees murmured against his disciples, saying, Why do ye eat and drink with publicans and sinners ? And Jesus answering said unto them, They that are whole need not a physician ; but they that are sick. I came not to call the righteous, but sinners to repentance." These scribes and Pharisees professed to be shocked at the fact of our Saviour having been present at a banquet attended by obnoxious taxgatherers and notorious sinners. "Why eateth your master with publicans and sinners." As if they had said, "This is contrary to our principles ; this is an outrage upon the principles of our religion."

* See "Homelitical Commentary on Matthew," page 168.

answer of Christ is beautiful, "They that are whole need not a physician," &c. It contains three things.

First: An oblique denunciation of Phariseeism. There was to me a caustic irony in this statement, as if he had said, "The object of my mission is not for *you*, *you* are righteous, *you* are full of moral health, *you* require no physician. My mission is for sinners, the greater the sinner the more he requires my help, and the more ready I to help him."

Secondly: The implied avowal that He was something more than an ethical teacher. There are those who represent the work of Christ as mainly that of an ethical teacher. He is a teacher; of all teachers the greatest is He. But He is more than that, more than a legislator and sage, He is a Physician, a Saviour.

Thirdly: A declaration that He had to do with the vilest sinners. He came to heal sin-sick souls, and call sinners to repentance. "This is a faithful saying and worthy of all acceptance." Let no sinner despair.



SUBJECT :—*The Good, Better, and Best in Christianity.*

'And these all, having obtained a good report through faith, received the promise: God having provided some better thing for us, that they without us should not be made perfect.'—Heb. xi. 39, 40.

Analysis of Some of the Seven Hundred and Fourteenth.

THE chapter of which these words are the conclusion is one of deep and imperishable interest. It records the lives and acts of the greatest men of past ages, and explains their philosophy. It shows that faith made these great men great in purpose, achievements, and fame. The text sets forth four facts concerning these ancient worthies. First: that they "had obtained a good report." They were men commended and approved by God and man. They were

men of high reputation and illustrious fame. Secondly: They had obtained a good report "through faith." This made them what they were, they laid hold upon invisible things, they realized them and rose into a higher region than that of the sensuous and palpable. They walked "by faith and not by sight." Thirdly: The faith by which they obtained this good report was in an *unfulfilled* promise. "They received not *the* promises," that is, not the fulfilment of them. The one grand promised blessing which they believed in, and the belief of which was the very germ of greatness, was the *advent of the Messiah*. "The seed of a woman, the prophet like unto Moses, the Hope of Israel." This is the promise, this is what they believed in; the patriarchs, like Abraham, saw the day of Christ afar off and were waiting for Him. They saw the World-Teacher, Priest, Hero, King, Son of God, coming up the steep of ages and they believed in Him. Their faith in this Coming One made them what they were. Fourthly: Notwithstanding the good report which they obtained through faith in an *unfulfilled* promise, their *edification* required "some better thing" provided by God for the men of the Gospel age. What is that "better thing"? The *actual* appearance of Jesus Christ. This is "the thing" which they had not, which we have, and which we require to perfect their character and enjoyment. Their faith could not thus be made "perfect without us," that is, without an experimental faith in that Christ which has actually come to us.

The text presents to us the *good, better, and best* of Christianity.

I. CHRISTIANITY IN PROMISE IS GOOD. The text has the words, "better" and "perfect," and these two words represent the three degrees of comparison—the "better" implies good, and the "perfect" the best. Christianity for ages existed in *promise*. And this "promise," even in its earliest stages, was a *good* thing.

First: It was "good" as a subject for thought. The a

Teacher, Deliverer, King, was the grandest and most inspiring idea of olden times.

It was "good" as a *power of discipline*. It was the light to the pilgrim, the only healing balm to the wounded, the only deliverance to the captive, the only life to the dead souls. Good! Why the Messiah, in the mere shadowy rites and prophetic intimations, commanded thousands of the ancient world to everlasting blessedness. The patriarchs, the prophets, and all the saints, owed their virtue, peace, and greatness to their utterances.)

CHRISTIANITY IN HISTORY IS BETTER. The least in the dispensation, so far as privilege is concerned, is the greatest in the old, greater even than John the Baptist. They had the rough draught of the Temple of God; we have the edifice complete; they had the dawnings of the day, we have the beams of noon; they had the seeds, we have the plants ripened into fruit. "Blessed are the eyes which see the things which ye see, for verily I say unto you, the prophets and righteous men have desired to see the things which ye see, and have not seen them; and to hear the things which ye hear, and have not heard them." It has come and spoken unto you ye had not known; it is better in many respects.

It is more *condensed*. That which was spread over many a written roll, and many an age, is gathered up in one volume; it is *the Truth*.

It is more *intelligible*. That which was expressed in shadowy rites and mystic rites, is here expressed in the plain language of the parent of all lives.

It is more *attractive*. It comes clothed in the form of a perfect living man. It concentrates our attention on one life—the life of Christ.

CHRISTIANITY IN EXPERIENCE IS BEST. To have the "hope of glory" is that which believers in

Jesus and in His Gospel require to make them perfect. There are degrees even in this experience. There is good, better, and best.

First : The *impartation* of spiritual life to the soul is good. To be called from the death of sin and the grave of unbelief to a life of holiness and love is a great good. Who has experienced the change has not felt it so. Eyes to the blind, ears to the deaf, feet to the lame, these are blessings, but life to the dead is greater than all.

Secondly : The *healthy growth* of spiritual life in the soul is better. Every addition of strength, every accession of virtue, every progressive step, heightens the good. Childhood is better than infancy, manhood is better than childhood. The nose is good, the ear is better, the full corn in the ear better still.

Thirdly : The *perfection* of spiritual life is best. (1) All evil removed from it. (2) All good associated with it.

From the subject we learn—First : *That God unfolds redemptive mercy to the world on a graduated scale.* From the beginning it has been from good to “better.” The stream has ever been widening, the rays have been growing brighter. Every age secures some accession, and so it continues until God Himself shall come down in all the plenitude of His love. It will be better and better so long as the world lasts. Secondly : *That the good of all ages are perfected only in Christ.* The old saints “without us,” without our Christ could not “be made perfect.” In Him the saved of all ages meet as branches in the same root, plants in the same garden. All are one in Him. Thirdly : *That the later ages have greater obligation to holiness.* On us the end of ages has come. The good from all past times have flowed down to us. How augmented our privileges, how correspondingly increased our obligations ! This is the argument of the Apostle in these verses. Fourthly : *That the destiny of the good is of interminable progress.* For the true disciple of Christ will be “better and better” for ever. “It doth not appear what we shall be,” &c.

SUBJECT :—*Death by Sin, and Sin by Man.*

by one man sin entered into the world, and death by sin."—
v. 12.

Analysis of Roming the Seven Hundred and Fiftieth.

FIND suggested in this fragment of a sentence—a sentence that has volumes of meaning, and that is part of a fine argument—three momentous facts.

THE GREAT CURSE OF THE WORLD. "Death." What is the writer's meaning here in the use of the word death? Does he merely mean physical death, the decay of our mortal organization, and that dissolution of the union of soul and body which happens then? or does he mean even more than this? I think, even more. For with oft repeated frequency Paul, and other inspired writers speak of the penalty of sin as being not merely physical, but moral death. We all the Saviour spoke of this moral death, this spiritual separation when He said, "If any man keep my saying he shall never see death." "He that heareth my words is passed from death unto life." "Whosoever believeth on me shall never die." This constant use in Scripture of this significance of the word "death," and the sense of the context, lends to the word an awful meaning, a meaning that fully justifies our calling it the great curse of the world. Death! its merely *physical* application is it not a tremendous one? All the aches and pains and agonies that our body has to endure, are but the efforts of death to master it, are but the signs of the conflict of death with life. And then, all these sufferings are rendered worse because they awaken the fear of death. It is because severe accidents are often fatal, because dire diseases are so often mortal that the accident and the disease are so greatly dreaded, and their effects so bitterly endured. In its *social* results moreover death is indeed a curse. Friendships interrupted and too often shattered, homes smitten and broken up, hearts bleeding with *deepest wounds, does not the mere mention of these*

daily facts remind us what a curse death is. The tombs of good men whom we have lost, and the graves of beloved ones bear witness to far more strange and terrible things about death than I can fathom or express. But even more than this death is intended here as we have said. There is a *spiritual* death, of which the other with its very worst physical and social effects, is only a shadow. All that is the opposite of purity, of peace, of love, of joy; in a word, all that is the opposite of eternal life is meant in Scripture by death. "To be carnally minded is death." This death is in the world. This death, which is insensibility, which is corruption, which is helplessness, which is ruin, is wide-spread and almost dominant in the world. Every soul is either a temple or a tomb, a sanctuary or a sepulchre. Let the life of God be wanting and the soul is but the scene of death. Over such death good men lament, angels may wail, and the Spirit of God grieves.

II. THE ORIGINAL CAUSE OF DEATH. "Death by sin." This death, both the spiritual and the physical at which we have been glancing, and of whose horrible presence in the world all thoughtful men are conscious is not here naturally. It invaded the world. Death is here because sin is here. Not only spiritual death of which sin is the immediate, closely preceding cause, but physical death, too, is here because sin is here. Some find a difficulty in admitting that physical death is the result of sin. They say that naturally and of necessity our bodies must decay and die, altogether apart from sin. They affirm that their very elements involve and necessitate death. In answer to such may we not ask—(1) If it is not more than possible that our physical nature is in many ways so injured by sin, that we cannot tell from our present inspection and analysis of the body what it might primarily have been? May not sin have introduced some mortal element into our bodies that makes death now a necessity, or have expelled and excluded some immortal element that would have made death unnatural, and

able? or—(2) Can we not see that the God who translated
 and Elijah from this world to another without death,
 assuredly have so translated all the human race,
 (assuming it were necessary that they should go) from this
 to another? or—(3) Can we not see that but for sin,
 if the article of death had to be passed through, it
 must have been without the slightest pain, or a solitary
 pang of fear? Even now to the Christian death resembles

To the sinless the analogy might have been still
 true. But explain it how we may; or explain it not
 at all, the teaching of the Scripture is that death is the
 penalty of sin. So we must charge sin with all the pains
 and agonies and bereavements belonging to death. Every
 sorrow has been dug by the hand of evil. Sin has slain the
 innocent; sin has destroyed the honored and the beloved; sin
 has bereaved your homes; sin has imposed on you the
 penalty of your own death, for "the wages of sin is death."
 Do not we count sin our deadliest enemy, and contend
 with it as our fiercest foe? The text reminds us of—

THE VAST INFLUENCE OF MAN. "By one man."
 By this tremendous curse of death, this universal sin is now in
 the world through man; and came into it by human agency.
 It was the hand of man that opened the world's gates to sin
 and death. What the force of no foe from without could
 accomplish, happened through the consent and compliance
 of man within. But the text records far more than that
 concerning the influence of man. In it I read "by one man
 entered into the world, and death by sin." Oh! the
 tremendous power, the momentous responsibility of that one

That one man yielded to the temptation to rebel
 against God, he chose to be guided by the suggestion of the
 One rather than the law of the Holiest. And we gather,
 not only from Scriptural records but by our own observation,
 and our own experience, how there is the taint of impurity,
 the tendency of sin now in all the family of man. Had that
 man resisted temptation all might have been otherwise.

Had he been, not a reed shaken by the wind of temptation but a cedar or an oak rooted in God, and so calm amid the storm that beat upon him in that dreadful crisis, he should have inherited stronger natures, and have been fortified by nobler habits, and elevated by holy tendencies. But the "one man" who stood in the very forefront of the battle and was severely assailed by the Tempter, used the will he had, (and without which will he could not have had any virtue) and chose to sin. And to-day our parents' sins, our ancestors' sins, even back to the sin of the first sinners have exercised their share of influence in making us who we are. Our yielding to the temptations presented thus as otherwise to us, is none the less guilty than Adam's. For if on the one hand our nature is weaker than his and our tendencies more debased than his, on the other we have in the sufferings and deaths of generations of men, a warning and a beacon such as he could not have known. So without charging home on our "first father" more than his due proportion of guilt, we summon him here as an unanswerable witness of the vast influence of individual men. Our sin should ever be discouraged, our virtues excited by the remembrance that "by one man sin entered into the world and death by sin."

Brothers, let us thank God for the Gospel that so gloriously meets at every point the sad suggestions of our text. Is death in the world? Its conqueror, He who has taken it sting and crushed its power is the ever living, ever present Christ. Is sin in the world, working its fearful ravages? The ally, the precursor, the very parent of death? The Saviour from sin, the sinless example, the mighty Redeemer has trodden this same earth, breathed this same air, and is even more intimately one with this same human race. A "one man" sinned, "one man," even the Incarnate One, has redeemed the world. And where sin abounded, grace shall much more abound. Let these glad tidings be our theme and their spirit our life!

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Biblical Criticism.

ACTS OF THE APOSTLES:—EMENDATIVE RENDERINGS.

Acts ix. 2.—*Asked* of him, &c.

2.—men [*ανδρας*], &c.

3.—And as he was *going*, *it fell* that he *drew* near Damascus, and suddenly there *flashed around* him, &c.

4.—And falling *upon* the earth, he heard a voice saying to him, Saul, Saul, why dost thou persecute me? (Here the stress is to be laid on *me*, not at all on *thou*.)

5.—But He said (leaving out "the Lord"), I am Jesus whom thou persecutest. (Omit the rest of the verse, and the beginning of verse 6, as far as "Arise.")

6.—and it shall be *spoken* to thee *whatever is binding on thee* to do.

7.—And the men that *were way-faring* with him, &c., but beholding no man.

8.—*But* when his eyes were opened he saw *nothing*, but *by* leading him by the hand they *led* [him] into Damascus.

10.—and the Lord said to him in a vision, Ananias. And he said, Behold *me*, Lord.

11.—the *lane* called Straight, and *seek* in the house of Judas for *a man named* Saul, of Tarsus, &c.

12.—And saw [omitting "in a vision"] a man [*ανθρωπον*] Ananias by *name*, coming in and *laying* [his] hand on him, that he might *see again*.

13.—I have heard *from* many *concerning* this man [*ανθρωπον*], *what evils* to thy *holy ones* he *did* in Jerusalem.

15.—Go, for *a choice* vessel is *this man* to me, to bear my name before *nations* and kings and the *sons* of Israel.

16.—He *is bound* to suffer, &c.

17.—And Ananias went *away* and came into the house, and *laying* his hands on him said, Brother Saul, the Lord hath *sent me*, *Jesus that appeared* to thee in the way that

thou camest, that thou mayest *see again* and be filled with the Holy Ghost.

18.—And *forthwith* there fell from his eyes as it *were* scales and he *saw again* [omit *forthwith*], and *arising* was baptised.

19.—And *taking food*, he was strengthened. And was with the disciples in Damascus *some days*.

20.—And *forthwith* in the synagogues he preached *Jesus*, &c.

21.—And all that heard were *beside themselves*, and said, Is not this the man that *wasted* in Jerusalem, &c., and *he* come hither that he might *lead* them bound unto the chief priests?

22.—But Saul *was more made powerful*, and confounded the Jews that dwelt in Damascus, *establishing* that this is Christ.

23.—And *when*, &c., *plotted together*, &c.

24.—But their *plot* was known of Saul, &c.

25.—Then *his* disciples, *having taken him by night*, *lowered* him by the wall, *letting him down* in a basket.

26.—And when he *was arrived* in Jerusalem, he *essayed* cleave to the disciples: and they all feared him, not *believing* that he was a disciple.

27.—*Led* him to the apostles, and *recounted* to them *how* in the way he *saw* the Lord, and that He *spoke* to him, *and* how in Damascus he preached boldly, &c.

29.—*Preaching* boldly in the name of the Lord; he *spoke* also and disputed against the *Hellenists*, but they *took in hand* to kill him.

30.—Which the brethren *knowing*, &c.

31.—Then the *church* throughout *the whole of* Judæa and Galilee and Samaria, had *peace*, *being built*, and *going in* the fear of the Lord and the comfort of the Holy Ghost, *and* multiplied.

32.—He came down also to the *holy ones*, which, &c.

33.—*Eneas by name*, for eight years *bedrid*, who *was* paralytic.

34.—*Jesus the Christ* *healeth* thee, &c.

35.—*Who* turned to the Lord.

6.—Which interpreted is *spoken* Dorcas [that is, *Gazelle*], &c.

7.—That *after sickness she* died : and having washed her put [her] &c.

8.—But Lydda being near Joppa, the disciples, hearing Peter was there, sent two men [*ἀνδρας*] to him, beseeching he would not delay to come to us.

9.—And Peter arising came with them. Whom arrived led up . . . and shewing up what coats and cloaks is made while with them.

10.—But Peter thrusting them all out, kneeling down, and turning to the body, said, Tabitha, arise. And opened her eyes, and on seeing Peter, sat up.

11.—And giving her [his] hand, he raised her : and after the holy ones and the widows, &c.

12.—And it got known through the whole of Joppa, and believed upon the Lord.

W. C. M.A.

The Chair of Theology.

condition we have rather been elected to by others, than arrogantly assumed lives. Studious young men, in and out of orders, are adopting the custom ; us for information and advice respecting a course of theological study, use of books, and the like. The thought has occurred, that it would be for advantage, and our convenience, to throw such remarks as we are able to offer in systematic form, once for all, that our correspondents may be referred to a document.]

NOMENCLATURE :—SCHOLASTIC AND SCRIPTURAL.

we now to examine the Scriptural use of the word ADOPTION. It occurs only in the New Testament, and only in the following five places :—

a. viii. 15.—For ye received not the spirit of bondage to fear [*τῆς φόβου*] ; but ye received the spirit of son [*υιοθεσίας*], whereby we cry, Abba, Father.

a. viii. 23.—Even ourselves groan within ourselves, for adoption [*υιοθεσίαν*], the redemption of our body.

Rom. ix. 4.—Who are Israelites, whose is the *adoption* [*ἡ υιοθεσία*], and the glory, and the covenants, and the giving of the law, and the service [*ἡ λατρεία*], and the promises.

Gal. iv. 5.—To redeem them that were under the law, that we might receive the *adoption* [*τὴν υιοθεσίαν*].

Eph. i. 5.—Having predestinated [*προορίσας*] us unto *adoption* [*υιοθεσίαν*] by Jesus Christ to Himself, according to the good pleasure of His will.

It will be observed that the English word *adoption* stands in all these passages for the Greek *υιοθεσία*, which is used in three places without, and in two with, the article. In all these places the Vulgate renders the word *adoptio filiorum*, *adoption of sons*. De Wette renders it *Kindschaft*, that is, *sonship*.

The word is compounded of *υιος*, *son*, and *θεσις*, *position*. Bretschneider says: "In the writings of Paul, it is used concerning those, whom God by the Messiah adopted as sons, and made heirs of the promised salvation. It is adoption and the right of sons; that is, as the adopted son is heir of the father's goods, so God, giving us by Christ the right of sons, has given us also certain hope of future happiness, in which He Himself rejoices, to be obtained after death, in heaven."

Adoption was, among both Greeks and Romans, recognised by law. It was called by the Greeks *εἰσποίησις*, *ποίησις*, *θίσις*. The adopted son was registered as the son of his new father. Among the Romans, a legal ceremony was necessary, in the case of those under age, to transfer them from their natural to their new parents.

Whether in the Scriptural use of the word there was any reference to these Greek and Roman usages is very doubtful. At any rate, the thing is sufficiently plain without supposing any such reference. By nature men are children of God; but by sin their sonship has been marred and obscured, though not destroyed. The Israelites, by virtue of their covenant with God, were called His children. The original relation was restored and made manifest. Under the Gospel, since there has been a revelation of Christ the Son of God, in Him

sonship is not merely restored and made manifest, need and made more glorious. The restoration comes with a new birth. Both were effected when one became a Christian. The Fathers generally use the word as one of the synonyms of baptism.

Preacher's Finger-Post.

RELIGION IN EUROPE.

loosing from Troas, a straight course to and the next day to and from thence to which is the chief city of Macedonia, and where we were in that city three days. And on the fourth went out of the city to a place, where prayer was made; and we sat down unto the women who came thither. And a certain named Lydia, a seller of purple, of the city of Thyatira, worshipped God, whose heart the Lord opened, and she attended unto the things which were spoken of Paul. And she was baptized, and we, and all that were with us, and she besought us, saying, Come into my house, and abide there. And we abode there.—Acts xvi.

Timotheus, and Luke, too, is now

Thither they come not by their own power, but by the Eternal Spirit, all, and over all, in vision to Paul

brought them to this important city in Europe. Great cities are great fountains of social influence, their streams run through the world. These great fountains are greatly polluted, and require above all places the cleansing influence of Gospel truth; hence, thither God especially directs His ministers. It would seem that the apostles when they entered the city did not announce their approach at once. "We were in that city abiding certain days." One might have supposed that Europe would have rung out such a loud ALL HAIL! to these messengers of mercy, that all Philippi would have crowded about them immediately on their entrance. But no! as ever, "the kingdom of God cometh not with observation." The passage leads us to consider three things.

I. THE FIRST GOSPEL-PREACHING IN EUROPE. "And on the sabbath we (Luke included) went out of the city by a river side, where prayer was wont to be made; and we sat down, and spake unto the women which resorted thither." An exquisitely simple and unostentatious record of the opening of the mission in Europe. No long preamble, no parade. Observe—First: The *season* of this first Gospel preaching. It was on the "sabbath," the seventh day, held as most sacred by the Jews. On this day the religious sentiment would be more active in the Jewish mind, generally, than on other days, and therefore would be more disposed to listen to the new revelation which the God of their forefathers had made. It is well for ministers to study the mental moods of men in their dispensation of truth. There are days and circumstances that throw souls into moods specially suited for religious impressions. There are tides in the affairs of spiritual as well as secular concerns. Observe—Secondly: The *scene* of this first Gospel preaching in Europe. "Out of the city by a river side, where prayer was wont to be made." They retired from the hum and *bustle of the city into the solitudes and sublimities of* nature. "By a river What river was this stream that flowed from Philippi into the Struthon? We know not, nor does it matter. Few objects in nature are more beautiful and suggestive to a reflective mind than a river. I think of life, ever changing, and of the blemish of the universe, from ocean to ocean. It is not merely by the river, but there "where prayer was wont to be made." They were accustomed to have *proseuchæ* (oratories), for prayer, built near water, where they might attend various ablutions connected with their religious exercises. Such was the scene where this first preaching in Europe took place. To Christ all places are alike. "God is a Spirit," & we serve—Thirdly: The manner of this first Gospel preaching in Europe. "And we sat down, and spake unto the women which resorted thither beautifully free and natural. They did not stand in the attitude of orators; they "sat down," mingled with the people. They delivered set discourses; they "spoke," talked, conversed more. Perhaps each said something, though Paul was the most. What did they talk about? The beauty of nature? the immort-

all the providence of
 eternal? If they referred
 to it, they were not the
 theme. Christ and
 his were, we may rest
 assured, their great subject.

THE FIRST GOSPEL-
 IN EUROPE. Who
 say? Poets, states-
 men, philosophers, heroes,
 No! "Women."

'spoke unto the

Why were women
 not men? Was it
 because the men came at
 first and the women at
 last? or because the
 men had a special service
 to perform? Did wives
 have to pray for their
 husbands, and sisters for
 their brothers and their brothers?

We know not the
 answer. All we know is that
 women are always more
 easily disposed than
 men. The fact that the
 Gospel was first preached to
 women in Europe suggests
 three things. First:

The Gospel is *universally*
applicable. Had the apostles
 the truths they had
 to announce required for
 their reception intellectual
 logical force, philo-
 sophical, they would
 have begun first, not only to
 speak to men of the higher
 mind. But they felt
 that the Gospel, being a
 matter of facts, character,
 that was required

to understand it was the
 common intuitions and sym-
 pathies of a woman's affection-
 ate nature. The fact sug-
 gests—Secondly: That the
 Gospel *honors the female*
character. All religions but
 that of the Bible degrade
 woman. Throughout the
 glowing East, yes, and
 throughout the world where
 Christianity is not, woman
 is regarded as the mere in-
 strument of man's greed and
 lusts. Everywhere she is a
 slave; and though, as in the
 more civilized parts of the
 world, she may be petted and
 fondled, she is still a slave to
 man. The Gospel honors
 woman. The Saviour of the
 world was born of a woman.
 He talked to the woman
 of Samaria. Women were
 amongst His followers. He
 showed Himself to women
 after His resurrection, and
 women were amongst the
 converts in the Pentecostal
 sermon, and the apostles now
 preached in Europe first to
 women. Woman is under
 special obligation to the Gos-
 pel. The fact suggests—
 Thirdly: That the Gospel
 specially concerns *social in-*
fluence. It is no flattery to
 a woman to say that she has
 a greater influence on her
 race than man has. When
 she acts worthy of her nature,
 her influence as sister, wife,
 mother is regal. Woman in

influence is not the weaker but the stronger vessel.

III. THE FIRST GOSPEL-CONVERT IN EUROPE. "A certain woman named Lydia," &c. Observe three things here concerning her. First: *Her secular calling.* "A seller of purple." Purple was a color got from a shell-fish, and of great cost and richness. It was chiefly worn by the wealthy and great. This woman was in trade. She sold in Philippi and other places, perhaps, the costly color which she obtained in Thyatira, a city of Lydia in Asia Minor, where the art of dyeing was greatly cultivated in ancient times. Secondly: *Her religious character.* "Which worshipped God." This does not mean that she was genuinely religious in heart, but that she was a proselyte. She was a formal worshipper of the God of Abraham. Thirdly: *Her spiritual change.* "Whose heart the Lord opened," &c. (1) The *seat* of the change. The "heart." This, notwithstanding her religious profession, had been closed. The Spirit of truth had not entered it. It was shut. Avarice, prejudice, habit, shut up the heart. (2) The *cause* of the change. "The Lord opened" it. Not by a miracle, not irrespectively of means, but by the influences that were brought to

bear upon her on this occasion: sabbath day associations, natural scenery, the presence and speeches of the apostles, &c., disposed her to listen to what Paul had to say. (3) The *proof* of the change. (a) *Teachableness.* "She attended unto the things which were spoken of Paul." As a thirsty soul she drank in the new truths. (b) *Profession.* What did she avow? The necessity of the cleansing influence for herself and household. She does this symbolically—"She was baptized." This case of baptism does not prove that faith is a necessary condition of the ordinance, for it is not said that her household believed. (c) *Gratitude.* "I have judged me to be faithful to the Lord, come into my house," &c.

What a wonderful history! The Gospel is preached to many women, and only one seems to have been converted. Lydia becomes the first Christian in Europe, and the mother of the Philippian church. A hundred years before this, by a battle of carnage and blood, in this Philippi the foundation of the empire of Augustus was laid; now a bloodless battle was fought here by the apostles, that laid the foundation of Christ's ever-growing kingdom in Europe.

BIT OF DIVINATION;
DEVIL OF AVARICE.

It came to pass, as we
sayer, a certain damsel
with a spirit of divina-
as, which brought her
ch gain by soothsaying:
ollowed Paul and us,
aying, These men are
of the most high God,
unto us the way of
And this did she many

Paul, being grieved,
said to the spirit, I
hee in the name of
t to come out of her.
e out the same hour.
her masters saw that
their gains was gone,

Paul and Silas, and
into the marketplace
ers, and brought them
istrates, saying, These
Jews, do exceedingly
ity, and teach customs,
not lawful for us to
her to observe, being
nd the multitude rose
against them: and
rates rent off their
commanded to beat
when they had laid
s upon them, they cast
prison, charging the
ep them safely: who,
ived such a charge,
into the inner prison,
their feet fast in the
cts xvi. 16—24.

nsel which inter-
e apostles on their
e place of prayer,

Paul about for
ays" and "grieved
possessed we are
a spirit of divina-
as the margin has
Python." In the
rthology "Python "

was the name of a serpent
which guarded an oracle on
mount Parnassus, and was
slain by Apollo, thence called
Pythias as being the God of
divination. Hence sooth-
sayers were called by the
same name, as the priestesses
of the temple of Apollo were
believed to be inspired by
the god, and to utter oracles
when in the state of enthu-
siasm and ecstasy. The girl
perhaps was sincere in the
belief that she was really
possessed by the spirit of the
Pythian god. This remark-
able incident leads us to
consider the devil of avarice
in two aspects.

I. IN THE PURSUANCE OF
ITS PURPOSE. This maid was
the mere organ and agent of
mercenaryness. This in truth
was the demon which inspired
her. In pursuing its sordid
aim we discover three things,
which have ever marked its
history. First: *The prosti-
tution of mind.* This young
woman's nature was sold to
mammon. Her sympathies,
talent, intuitions, genius, all
were consecrated to the greed
of her masters. Does not
greed ever thus prostitute
mind? It hires the genius
of the world in its service.
A more terrible sight can
scarcely be witnessed than
the prostitution of souls to
the mere purpose of gain.
We discover—Secondly: *The*

practice of falsehood. This woman was a soothsayer. She pretended to withdraw the dark veil of the future, penetrate to its mysterious arena and foretell coming events. She did all this for money. She "brought her masters much gain by sooth-saying." This is only a specimen, alas! of that falsehood which characterizes the history of Avarice. Men build up their fortunes by falsehoods. Lies are considered the life of trade. We discover—Thirdly: *Religious profession.* To impose upon the spectators, she professed her acquaintance with the apostles and almost a reverence for them. "These men," said she, "are servants of the most high God, which shew unto us the way of salvation." This declaration was truth, truth well spoken, though truth spoken undoubtedly for mercenary ends. Perhaps she had sufficient prescience to see that the mission of the apostles would be successful, and that her declaration of their success would heighten her reputation and increase her authority. Alas! Avarice uses religion for its own ends; puts on its garb; uses its vocabulary, and kneels to its heroes. This remarkable incident leads us to consider the devil of avarice—

II. IN THE FRUSTRATION OF ITS PURPOSE. Paul turned and said to the girl. "Paul, being grieved, I command thee in the name of Jesus Christ to come out of her. And he came out the same hour." Does this mean the exorcising of a personal spirit of evil, or does it mean the expulsion of the spirit of evil from her? I incline to the latter opinion and regard Paul as effecting her conversion. This and this he did as avarice versions are accomplished—"in the name of Jesus Christ" and at once—"in the same hour." The change effected in her whatever it was, interrupted the gains of her mission. The "masters saw that their hope of their gains was frustrated." Critics observe that this is a paronomasia or play of words in the original is lost in our version, the same verb is here used that in the preceding which describes the departure of the spirit from her. I will now serve—First: *The vision of this frustrated conversion.* "They caught Paul and drew them into the marketplace unto the king. Nothing enrages a

* ἐξῆλθεν . . . ἐξῆλθεν
and he went out . . . was;

o much as interference
his gains. Snatch a
of his gold from his
and he will rage like a

Selfish men will
any enterprise how-
ivine that interferes
heir gains. Vested
s are the great anta-
of truth everywhere.
y: *The hypocrisy of
strated avarice.* When
rought the apostles
he magistrates, what
lid they allege against

Did they say these
ave interfered with
affic, or our gain?
uld have been truth.
y prefer a false accu-

"These men, being
o exceedingly trouble
, and teach customs,
re not lawful for us to
neither to observe,
omans." The false

they make is such
vers their sordid na-
with the garb of
und patriotism. These
i grubs would be
patriotic heroes.

: *The power of this
d avarice.* These
had sufficient power
e the multitude in
vor and to command
istrates to do their
"And the multitude
p together against
and the magistrates
f their clothes, and
ded to beat them.

And when they had laid many
stripes upon them, they cast
them into prison, charging
the jailor to keep them
safely."

Such was the power which
avarice had in Philippi
eighteen centuries ago, and
such is the power, alas! which
it has ever wielded; and
still wields. It can move
magistrates and monarchs.
"Money answereth all things"
and the love of it is the
"root of all evil."

—

STAGES TO PERFECT BLESSED- NESS.

"In whom ye also trusted, after
that ye heard the word of truth,
the gospel of your salvation: in
whom also after that ye believed,
ye were sealed with that holy
Spirit of promise, which is the
earnest of our inheritance until
the redemption of the purchased
possession, unto the praise of his
glory."—Eph. i. 13, 14.

THE greatest thing in the
world is the Gospel. It is
here called "the word of
truth." The world abounds
with words, written words.
Some of the words contain
truth, but this is "*the* word
of truth," the revelation of
Him who is THE TRUTH. It
is here called "the gospel of
salvation." It is a proclama-
tion of good news to the *lost*.
The good news is that all
might be *saved*. It assumes
that all are lost. The text

suggests to us the various stages through which the soul, in connection with the Gospel, passes to perfect blessedness. There is *knowledge, faith, confirmation, and heaven*. There is—

I. KNOWLEDGE. "After that ye heard the word." The Gospel, of course, can have no effect upon souls who have never heard of it. All that lies beyond the realm of knowledge is nothing to our experience. The Gospel must be known, and a knowledge of it does not come either by intuition, discovery, or supernatural impartation. (1) Hence the important use of a Gospel ministry. (2) Hence the necessity for all who would be saved to attend upon that institution. There is—

II. FAITH. "In whom also after that ye believed." There is much hearing without belief. Belief is a necessary stage. But belief in what? Not in the mere *genuineness* of the Gospel, nor in the *truth of its contents*; but in its *Author, substance, end*. "In whom," not in which. Christ is the Gospel. There is immense difference between faith in propositions and faith in person. If I believe in Christ as the all-wise, all-powerful, all-loving Redeemer, I shall—(1) Reverently love His character. (2) Cordially credit His

Word. (3) Loyalty in His arrangements. (4) Faith in Christ Himself. (5) Revealed condition of well-being. "He believeth on me." There is—

III. CONFIRMATION. "Ye were sealed with the Spirit of promise." This is impressed upon a soul and gives undoubted value to the contract it makes. So the Holy Spirit, the "promise" of past ages, firms the souls of the believers in the faith; they are made secure. The Spirit seals them. They have assurance. They are those whom they believe. There is—

IV. HEAVEN. Here is spoken of as "inheritance," and as "chased possession." The figures very significant: *Heaven is received*. When it comes into the soul, this knowledge, faith, confirmation. "Whom ye have not seen, ye love; in whom though now ye see, yet believing, ye rejoice." Secondly: *Heaven is an instalment*. *pledge of heaven yonder*. *earnest of our inheritance*.

Such are the stages through which a fallen soul up to blessedness. The first step is knowledge of Christ, which comes by hearing; the next is faith in Christ, which comes

; the next confir-
 mation comes through
 the next Heaven,
 as through this
 seal, this sealing of
 What stage hast
 thou?

REACHING AT THESALONICA.

When they had passed
 Amphipolis and Apol-
 lone to Thessalonica,
 the synagogue of the
 Jews, as his manner
 was, went into them, and three
 reasoned with them
 in scriptures, opening and

Christ must needs
 and risen again from
 the dead; that this Jesus,
 whom I preach unto you, is Christ.
 They themselves believed, and
 the Paul and Silas;
 without Greeks a great
 number of the chief women
 But the Jews which
 moved with envy,
 and certain lewd fellows
 of the sort, and gathered a
 band, set all the city on
 fire, and assaulted the house
 sought to bring them
 out. And when they
 could not, they drew Jason
 and brethren unto the
 city, crying, These
 men pervert the world upside
 down, hither also; whom
 we have received: and these
 all against the decrees of Cæsar,
 saying there is another king,
 and they troubled the
 rulers of the city,
 because they heard these things.
 They had taken security
 of the other, they
 —Acts xvii 1—9.

his colleagues are

now at Thessalonica, the capi-
 tal of the second district under
 the fourfold division of Mace-
 donia by the Romans. It
 was the principal place of the
 whole country, a place of
 great trade, and the resi-
 dence of the Roman governor
 or pro-consul. It lay about
 twenty miles south-west of
 Philippi, at the head of the
 Thermaic gulf, which extends
 up from the Ægean sea. Its
 present name is Saloniki,
 and it has a population of
 nearly sixty thousand. The
 Gospel which Paul preached
 here now, for the first time,
 led to the formation of a
 church, to which he after-
 wards addressed two of his
 epistles. This record of his
 first visit teaches us three
 things concerning his preach-
 ing there—that it was *evan-
 gelic*, that it *won converts*,
 that it *awoke opposition*.

I. His preaching was
 EVANGELIC. "And Paul, as
 his manner was, went in unto
 them, and three sabbath days
 reasoned with them out of
 the scriptures, opening and
 alleging that Christ must
 needs have suffered, and
 risen again from the dead;
 and that this Jesus, whom I
 preach unto you, is Christ."
 First: *His grand theme was
 Christ*. (1) He showed the
 necessity of His suffering and
 His resurrection. He "must
 needs have suffered, and risen

again from the dead." The Cross of Christ was his great subject. He exhibited that in all its high aspects. (2) He showed that he was the true Messiah. "This Jesus, whom I preach unto you, is Christ"—is the Messiah of your Scriptures. Secondly: *His grand authority was the Scriptures.* He "reasoned with them out of the scriptures." He did not attempt to derive his arguments and illustrations from general literature or philosophy, but from the Scriptures. He would, perhaps, quote the old prophecies (Gen. xlix. 10; Isa. xl. 1—10; Isa. liii.; Dan. ix. 24—27; Micah v. 6; &c.) and show that in the life of Jesus of Nazareth, who suffered and rose from the dead, those wonderful prophecies were fulfilled. Thirdly: *His grand method was reasoning.* He "reasoned with them." "Opening and alleging." "Opening" (*διαβολῶν*), means to *explain*, to *unfold*. "Alleging" (*κατατίθεμενος*), means *laying down the proposition*. He laid down his propositions, he explained them, and he argued their truth from the Scriptures. This is model preaching. Let ministers give to men now the Christ of the Scriptures, not the Christ of theology.

II. His preaching won CONVERTS. "And some of them

believed, and consort Paul and Silas; and devout Greeks a great multitude, and of the chief not a few." The "Greeks," were those who renounced heathenism, and came proselytes to the religion, and worship the synagogue. They, called by the Jews, proselytes of the gate." "chief women," were of influence, members of families of high rank converts were—(1) *Nu* "A great multitude Influential." Chief women. Some of the leading of the city. (3) *They united.* They "came with Paul and Silas." men beliefs awaker men sympathies gathers men of different of character and grace life together.

III. His preaching OPPOSITION. "But they which believed not, with envy," &c. In opposition we see four First: *The force of* "The Jews which believed not, were moved with This malignant passion evil natures had been in the Jews by the conquest which they had won in their synagogues. This passion has always the inspiration of all nations. It crucified the

unted the apostles to
d to death. It shows
w in a thousand
Secondly: *The ser-*
mobs. These Jews
nto them certain
lows of the baser
gathered a company,
all the city on an
tc. The translation
ords is not accurate.
d "lewd" is not
ginal. The persons
to were those un-
l idlers that are
nging about places
; resort, the lazy
at fill workhouses
pers, and jails with

Certain evil fellows
-ketplace. These are
ady instruments to
of evilmen in power.
agogue can cajole
i the rich can pur-
neir services with
x populi, vox diaboli.
The revolutionizing

of the Gospel. "These that
have turned the world upside
down are come hither also."
These men spoke a truth,
though unintentionally. The
Gospel does turn the world
upside down, for the moral
world is in the wrong position.
Fourthly: *The falsehood of*
wickedness. "These all do
contrary to the decrees of
Cæsar." The charge they
brought against them was
that of sedition and rebellion
against the Roman emperor,
high treason against the
crown. These men covered
their envy under the garb of
patriotism.

Such was Paul's preaching
at Thessalonica, and what
the Gospel did at Thessa-
lonica. When preached as
Paul preached it, it will ever
have the same results—
win numerous converts, and
awaken strong opposition.

of Sermons on the Book of Proverbs.

(No. XIII., p. 109.)
ual experience shows it.
not felt the fearful
of this mistake. The
id this terrible evil is to
good. "Trust in the
all thine heart." Have
rust in the supremely

(No. XIV.)

ACKNOWLEDGMENT OF GOD.

"In all thy ways acknowledge him,
and he shall direct thy path."—Prov.
iii. 6.

I. MAN'S WAYS ARE MANY. "All
thy ways." First: *All men have*
different ways. These are deter-

mined by organization, idiosyncracies, education, social influences, &c. There is the way of the sensualist, sceptic, barbarian, civilized. Secondly: *Each man has often different ways.* His ways are diversified by change of age, circumstance, experience.

II. MAN'S DUTY IS ONE. What is that? "*Acknowledge him.*" Not merely His existence, personality, presence, power, &c., but His absolute authority over you. His claim to be—(1) The one grand subject of your thought. (2) The one great object of your affection. (3) The one supreme aim of your life.

III. MAN'S OBEDIENCE IS BLESSED. Practically acknowledge Him, and what then? "He shall direct thy paths." His direction will secure—(1) *Safety.* There are dangers in the paths of life. (2) *Happiness.* He will make every path beautiful; people it with angel attendants. (3) *Endless progress.* You are to walk on for ever, and the path will be upward.

(No. XV.)

SELF-CONCEIT.

"Be not wise in thine own eyes."—Prov. iii. 7.

SELF-CONCEIT is an evil as prevalent as it is offensive and pernicious. There is a terrible woe written against the self-conceited. "Woe unto them that are wise in their own eyes, and prudent in their own sight." (Isa. v. 21)

I. IT INVOLVES SELF-IGNORANCE. No man who knows himself could be self-conceited. Even angels who know themselves "veil their faces." Let the wisest man think of two things. First: His knowledge in comparison *with what is to be known.* What is it? How did Newton feel? Secondly: His knowledge in comparison *with what he ought to have known.* How

much more he ought known than he actually is! What opportunities he missed! A self-conceited man necessarily is a self-ignorant. He is like a pauper who fancies himself a king.

II. IT OBSTRUCTS IMPROVEMENT. "Seest thou a wise man in his own conceit more hope of a fool than of thee?" (Prov. xxvi. 12.) (Al. viii. 2; Gal. vi. 3.) That which obstructs mental improvement is clear from two things. *That mental improvement is an earnest seeking for knowledge* does not come involuntarily, nor does it come independently of our efforts, nor even by efforts feeble, absolute, and desultory. There is no invincibility in pure earnestness in spirit.

Earnest seeking for knowledge requires a deep sense of the need of knowledge. There is no craving, amounting to agony, in order to overcome inertia, and to grapple with difficulty. Now, a self-conceited man feels no such need, and knows everything.

III. IT DESTROYS SOCIETY. Self-conceit destroys social attraction. A self-conceited man disgusts rather than pleases, rather than draws. He is despised rather than respected. *Generosity, truthfulness, these are the elements of social power.* But these find no place in the soul of the self-conceited.

(No. XVI.)

THE HIGHEST GIVING, AND THE HIGHEST KNOWLEDGE.

"Honour the Lord with substance, and with the first of thine increase," &c.—Prov. xiii. 7.

I. The highest giving is the Lord with thy substance.

the highest giving? First: *the Best Being*. Who is the Lord." The distinction of a moral intelligence power of giving to is highest honor is to gift accepted of Him. *Giving the best things to us*. "Thy substance." Gifts of all thine in giving to God does not give contributions but the giving of our. The surrender of al to give virtue and all other contributions. xii. 1.)

highest GETTING. By you get back—What? and fullest divine So shall thy barns be plenty." This is a session of the highest highest degree; and all kinds—temporal, social, spiritual. Sure God is godliness, and the condition of all First: He who yields attends to the condition prosperity—indulgence, economy, fore—"Seek ye first the Lord," &c. Secondly: Is his all to God will alial favor of Heaven. g rests upon the labor godly. God is not o forget your work," 10.)

[o. XVII.)

PLICTION.

please not the chastening either be weary of his correction. Id. 11, 12

ms are to be accepted
SPIRITUAL DISCIPLINE.
ning of the LORD."

III.

"His correction." Human sufferings in this world must be regarded

—(1) Not as *casualties*; events that come on us by capricious chance or iron necessity. They are from "the Lord." The Lord is in all. "The Lord gave, and the Lord hath taken away." &c.

(2) Nor as mere *penalties*. It is true that sin is the source of all suffering. But suffering here, in the cases of individuals, is not often the measure, the kind, or degree of the sin. It is *reformatory*, not destructive. "The chastening of the Lord." Affliction has obviously a power to *individualize* man. It detaches him from the race and makes him feel his own solemn loneliness. It *spiritualizes* man: it makes him feel how worthless materialism is, and how momentous spirit. It *solemnizes* man. It brings the idea of death, retribution, eternity.

II. Afflictions are to be accepted as *TOKENS OF PARENTAL LOVE*. "Whom the Lord loveth." "As a father," &c. The anguish is not caused by the lash of a tyrant, or the infliction of an inexorable judge, but by the love of a father. First: *The character of God as a benevolent Being attests this*. It is a monstrous profanity to believe He can have any pleasure in our suffering. He is Love. Secondly: *The experience of the good attests this*. David: "Before I was afflicted I went astray" (Ps. cxix. 67). Paul: "I take pleasure in infirmities" (2 Cor. xii. 8, 10). And the good in all ages. Thirdly: *The word of God attests this*. "Happy is the man whom God correcteth" (Job. v. 17). "As many as I love I rebuke" (Rev. iii. 19). "And He shall sit as a refiner" (Malachi, iii. 3).

(No. XVIII.)

THE BLESSEDNESS OF WISDOM.

"Happy is the man that findeth wisdom," &c., &c.—Prov. iii. 13—18.

THESE words catalogue the blessings that accrue to a godly life. This godliness or wisdom—

I. ENDOWS WITH THE BEST WEALTH. It is here represented as better than "silver," "fine gold," "precious rubies," or all things that can be desired. What are the greatest temporal possessions in comparison with a God-loving soul! (1) *The former cannot be really enjoyed without the latter.* A corrupt soul cannot really enjoy the world. (2) *The former has a very transitory existence compared with the latter.* The temporal is transitory in itself, and is ever rapidly passing from the grasp of its possessor. "He that doeth the will of God abideth for ever." (3) *The former is not essential to the blessedness of the latter.* A godly soul can be happy in a pauper's home. The Lord is its portion. "What things were gain to me," says the apostle, "those I counted loss."

II. IT CONTRIBUTES TO THE PROLONGATION OF LIFE. "Length of days is in her hand." This has been illustrated in a preceding sketch.

III. IT SECURES HAPPINESS IN ALL DEPARTMENTS OF LIFE. "Her ways are ways of pleasantness, and all her paths are peace." Her ways are the ways of chastity, justice, truthfulness, holy affections, benevolent activities, and communings with the Great God. From these, pleasures must inevitably spring. Religion is happiness. It has a "rest for the soul" (Matt. xi. 29). It has a "fulness of joy" (Ps. xvi. 11). It has a sublime happiness even in temporal affliction (2 Cor. vi. 10; 1 Peter, i. 3).

IV. IT RESTORES TO DEPRIVED PRIVILEGES. "Shine of life," &c. Adam by sin the privileges of the tree. Who can tell the virtues in connection with that tree he ever have suffered. Would he not have grown and honor for ever? The tree is a tree of life, a tree in the soul. Like the Apple tree, it is in the midst of the New Jerusalem, on the side of the river, yielding in manner of fruits, and all of it are for healing nations. This tree of life is Central. "In the midst, the tree is in the centre of nature. This tree of life is Well-rooted." Side of the religious soul is a soul root stream of Divine love a tree. This tree of life was—(3) "Twelve manner of fruit affords every variety of meets every taste and want of life was—(4) *Restorative* of the tree for the healing nations." It restores faculties, renews decayin

(No. XIX.)

WISDOM, THE SOURCE OF SOVEREIGNTY OF WORK.

"The LORD by wisdom has founded the earth; by understanding has he established the heavens," &c. iii. 19, 20.

THESE words give us a hint concerning the universe.

I. THAT IT IS ORGANIZED WISDOM. "By wisdom has the LORD founded the earth." The universe stands opposed to the cosmological theories. It is opposed—First: *To the material universe.* The universe is eternal either in its elements or its combinations. It is opposed—Secondly: *To the*

the universe. It sprang from the spontaneous concurrence of Wisdom hath founded by understanding hath shed the heavens." has hollowed out the arranged the systems The scientific student es design and exquisite in every part of nature. IT IS ORGANIZED BY OF ONE BEING. "The is not arranged on a is the outcome of gences. One intellect he whole. Every part ndous engine, even to t pin was sketched by as no counsellor and can instruct. First: *the universe shows this.* unity of style and of Secondly: *The word of this.* "In the beginning." "Thou Lord ning;" and Jer. x. 12; civ. 24. The Bible alone agrees with the science, the intuitions and the claims of piety.

(No. XX.)

PRINCIPLE TO PRINCIPLE

Let not them depart from the sound wisdom and discipline.—Prov. iii. 21—26.

principle, we think, is ion involved in these y son let not them," the principles of truth. ages connected with he ethics of godliness tched, and they are—
"Life unto thy soul."

The principles of heavenly wisdom—First: *Originate spiritual life.* They are the soul-quickeners elements. Secondly: *Nurture spiritual life.* They are as the air, the dew, and the light.

II. ORNAMENT. "Grace to thy neck." These principles clothe the life with the beauty of holiness. They give a refinement, a gracefulness, and an elegance. This gracefulness of soul is an ornament. First: *Becoming to all.* Some ornaments are not. Secondly: *Within the reach of every man.* There are ornaments that can only be obtained by a few. Thirdly: *Admired by the highest intelligences,* as great men, angels, God. There are ornaments that are admired only by a few. Fourthly: *Imperishable in its nature.* All other beauty decays, "This is a crown that fadeth not away."

III. SAFETY. "Shalt walk in thy ways safely, thy foot shall not stumble." The twenty-sixth verse assigns the reason for the safety. God is the guide and the guardian of the faithful. "The steps of a good man are ordered by the Lord" (Ps. xxxvii. 23). "He that dwelleth in the secret place" (Ps. xci. 1—3). "The Eternal God is thy refuge" (Deut. xxxiii. 27).

IV. COURAGE. "Thou shalt not be afraid." It is one thing to be safe and another thing to feel safety. A feeling of safety may well make us courageous. A man whose soul is in vital alliance with the principles of everlasting truth need not be afraid of sudden fear, nor of the desolation of the wicked when it cometh. "None of these things move me."

Theological Notes and Queries.

OPEN COUNCIL.

[The utmost freedom of honest thought is permitted in this department. The reader must therefore use his own discriminating faculties, and the Editor must be allowed to claim freedom from responsibility.]

THE GREAT PROPITIATION.

Replicant.—In answer to *Querist* No. 16, p. 352, Vol. XVII. Let us inquire—

II. *As to the meaning of the preposition ὑπερ (for) with the genitive case.* Those who find a vicarious or substitutionary atonement in the New Testament lay great stress upon the meaning of the word ὑπερ which is very frequently used in connection with our Saviour's death. When that death is said to *affect persons*, the word ὑπερ is used, almost, to the exclusion of all others. The word is used, however, in reference to sin, and other words are occasionally used in reference to persons, as stated before.

In the following places ὑπερ is used in connection with persons:—Luke xxii. 19, 20; Rom. v. 6, 8; viii. 32; xiv. 15; 1 Cor. v. 7; xi. 24; 2 Cor. v. 14, 21; Gal. ii. 20; iii. 13; Eph. v. 2, 25; 1 Thess. v. 10; 1 Tim. ii. 6; Titus ii. 14; 1 Peter ii. 21; iv. 1; 1 John iii. 16; Heb. ii. 9.

A careful study of the uses of ὑπερ with the genitive case, by classic and Hellenic Greek authors, leads me to offer the following definitions of meaning.

I. The preposition ὑπερ with the genitive case shows that the object denoted by the word which follows it is LOWER IN POSITION, VALUE, NUMBER, OR QUANTITY, than the object to which reference is made in the word or sentence which

precedes it. This appears to be the original meaning of the word, as is evident from the fact (a), that such is its general meaning, whether used with the genitive or the accusative case; and (b), that the word is found to retain its original form and signification in a large number of Aryan languages, as in the Sanscrit *upari*, Greek *ὑπερ*, Latin *super*, French and Italian *sur*, Welsh *ar*, old Irish *fer*, Anglo-Saxon *ofer*, German *ueber*, and English *over*.

Hellenic writers often use other words to denote this relation, as *επ' αὐτῷ* (Matt. xxvii. 37, "set *over*—*επ' αὐτῷ*—his head;") and *ἐπὶ*, (Col. iii. 14. "above—*ἐπὶ*—all these put on charity") and *ἐν* with ὑπερ in the verb (2 Thess. ii. 4. "*Ex-ὑπερ*—alteth himself above—*ἐπὶ*—all that is called God;"), and *παρὰ* (Rom. xiv. 5 "One man esteemeth one day above—*παρὰ*—another;") and ὑπερ with the accusative (Phil. ii. 9. "And gave him a name above—*ὑπερ*—every name).

In classic Greek, however, the preposition ὑπερ with a genitive is constantly used in its original meaning, so that it will be need less giving many examples. Homer frequently speaks of a servant who "poured water from a beautiful golden pitcher *over*—*ὑπερ*—a silver basin." 1 Od. 137; 3 Od. 73; Od. 53; 7 Od. 173; 10 Od. 381

als also of Minerva, as
ng over—*ὑπερ*—the head
slope," 4 *Od.* 302; and of
sl' who hung the harp
—*ὑπερ*—the head of the
Od. 68; and of Saturn,
ed "a black cloud to stand
περ—the hollow ship,"
06. See also *Herodotus*,
12; 4 B. 181, &c.

meanings were soon dem-
on this, which is original
al. The higher object
on the lower, and owed
ed position to the fact
was supported. It was
said to be high *because*
of that other. The higher
y cover the lower so as
t it from injury, hence
of *ὑπερ*, for the defence
or the benefit of. In a
ay the preposition *ὑπερ*
o all the various meanings
here defined.

ie preposition *ὑπερ* shows
bject denoted by the word
ceeds it, is given AS THE
OUND, REASON, OR OCCA-
the act described in the
k precedes it.

les: The disciples were
t "they were counted
o suffer for—*ὑπερ*, on
f—the name" of Christ,
11). "Great is my glory-
n Paul, "of *ὑπερ*, on
f—you" (2 Cor. vii. 4).
ερ, on account of—such
I will glory; yet of—
yself I will not glory"
ii. 5). "I, Paul... the
of Jesus Christ, for—
n" (Eph. iii. 1). "That
punish you on account
—the Greeks (1 *Her.* 27).
; to punish Cyrus on ac-
—*ὑπερ*—Astyages" (1
"I would punish thee
of—*ὑπερ*—the Grecian"

XVIII.

(Helen) (2 *Her.* 115). "The royal
judges decided that ten of the
principal Egyptians should be put
to death on account of—*ὑπερ*—
each man" killed in the Mityle-
nean vessel (3 *Her.* 14). "I am
ashamed for—*ὑπερ*—you, and for
—*ὑπερ*—us your friends" (*Plat.*'s
Crit. v.) See also 2 Cor. vii. 14;
viii. 24; Eph. iii. 13; vi. 20; Phil.
i. 29; Col. i. 24.

In these passages there is nothing
like substitution, and yet the
quotations from Herodotus speak
of the punishment of one for
(*ὑπερ*) another, the exact form of
expression used in the New Testa-
ment in reference to our Saviour's
death. The first case cited from
the father of history (1 *Her.* 27),
is that of the Greeks of the Archi-
pelago, who wished to punish
Croesus, king of Lydia, not instead
of the Greeks who lived in Asia
Minor, but because of his cruel
treatment of these. In the second
case (1 *Her.* 73), Croesus wishes
to punish Cyrus for his conduct
towards Astyages. In the third
(2 *Her.* 115), Proteus of Memphis
speaks of taking vengeance upon
Paris for his abduction of Helen.
In the fourth case (3 *Her.* 14), the
Egyptians who, at Memphis, put
to death the herald of Cambyses,
as well as the crew of the vessel
sent to offer terms of peace, were
to suffer for their crime by death.
Here to die for—*ὑπερ*—is not to
die as a substitute, but to die in
consequence of wrong done to
them, or generally, to die for them,
they being the instrumental cause.

3. The preposition *ὑπερ* with
the genitive case shows that the
persons referred to in the word
which follows it, are BENEFITED by
the act expressed by the word or
sentence which goes before; the act
being generally designed FOR THE
GOOD OF such persons.

Examples: "Pray for—*ὑπερ*—

x 2

for the benefit of—those who despitefully use you.”—Matt. v. 44. “He that is not against us—καθ’ ἡμῶν, to our disadvantage—is on our part—ὑπερ ἡμῶν—for our benefit,” Mark ix. 40. “We ought also to lay down our lives for—ὑπερ—for the benefit of the brethren,” 1 John iii. 16. “Priscilla and Aquila . . . have, for my sake—ὑπερ τῆς ψυχῆς μου, for the benefit of my life—laid down their own necks,” Rom. xvi. 4. “The members should have the same care for—ὑπερ, for the benefit of, for the good of—one another,” 1 Cor. xii. 25. “Pray for me—ὑπερ ἐμοῦ—for my good,” Eph. vi. 19. See also, 2 Cor. vii. 7, 12; viii. 16; ix. 14; Phil. i. 4; Col. i. 7, 9; iv. 13.

“Thou hast spoken well for—ὑπερ—the gods, and for—ὑπερ—me,” (*Eurip. Iphigenia in Tauris*, 766), i.e., “for the benefit of the gods and me,” the fulfilment of a promise being supposed advantageous to both gods and men. “For the interest of—ὑπερ—the whole family I ask these things,” i.e., the life of himself and sister, *Eurip. Orestes* 673. “Now for—ὑπερ—all Greece she (Helen) shall give satisfaction—δώσει δίκην—for those whose fathers she killed;” i.e., Helen should suffer death, because many died at Troy, on her account. Her death would be a satisfaction—a profit, a good—for the children of the slain. *Ib.* 1134. Orestes went to Helen to ask “that he might not die” and to pray “for me ἐμοῦ θ’ ὑπερ” says *Electra*—i.e., for her life, her good or benefit. *Ib.* 1334.

IV. The preposition ὑπερ with a genitive shows that the object denoted by the word which follows it, is THE RESULT, in whole or in

part, of the act spoken of by the word or sentence which goes before.

Examples: “This sacrifice—for—ὑπερ, designed to result—the glory of God.” xi. 4. “If we are afflicted—for—ὑπερ, designed to result—your consolation and aid,” 2 Cor. i. 6. This use of the word is much less frequent than the uses before defined. The following meanings are also found.

V. The preposition ὑπερ with the genitive shows that denoted by the word before it, is the object for which the word following is designed for the PROTECTION or DEFENCE of the object referred to. The word which follows.

Examples: The hireling leaves the wolf coming flees, and leaves the sheep a prey to him, but “the good shepherd gives his life for—ὑπερ—the sheep.” The defence of the sheep case against the wolf, John x. 11, 12. “I will give my life for—ὑπερ—thee,” John xiii. 37.

VI. The preposition ὑπερ with the genitive shows that which follows it, forms the MATTER of the word or sentence which goes before it.

Examples: “Esaias all concerning—ὑπερ—Israel,” ix. 27. “For we would have you to be ignorant of—ὑπερ—trouble,” 2 Cor. i. 8.

In these cases ὑπερ is used for περὶ.

VII. The preposition ὑπερ with the genitive shows that expressed by the word which follows it, was performed REPRESENTATIVE of the act referred to in the word which follows. In this case it is performed BY PROXY; the person whom he represents acting for him by authority to him by the person who

an ambassador acts for sign, or a counsel for his here the authority comes sovereign and the client ly.

∴ "We are ambassadors —Christ . . . we in *Christ's stead*—ὕπερ 2 Cor. v. 20.

Saviour died for sinners t sense, then, it follows ed as *their agent*, died received authority from so. This is not what ays respecting the death

ow apply the results of tifications to the atone- rist—to the case of his r—ὕπερ—sin; and (b) —sinners.

As to our Saviour's death —sin. The various mean- ep, numbered 1, 3, 4, 5, are evidently inadmis- is case, as Christ could th any local reference to for the benefit of sin (3); eing incapable of being or to produce sin as a or to defend sin from n (5). He having been l to effect that destruc- is the subject matter of r, finally, as the proxy of Ve are thus forced, by a ful process of elimina- cept the second meaning. or sin in the sense that a account of sin, that sin sus of his death. The is own sins being the his death must be re- he was (a) sinless, and pressly stated that "He w sin." There remains the one explanation, viz. ied on account of our sin, lored on account of the as, or as Criton felt on account of the appa- rifice of Socrates and his

friends. Paul, in the case cited, was made glad by the moral change which the Gospel had produced in the Corinthians, and Criton was grieved because the character of Socrates and his friend was likely to be damaged. Our Saviour, too, died because men's sins made him unhappy. Man's mental degradation, of which sin is at once the cause and the evidence, grieved the holy heart of Jesus. His mental sorrow was so great that his body died. He died, not as the result of physical torture; such torture could not have produced death so soon, or in such a manner. It is now well known that the physical cause of the death of Jesus was the rupture of the heart. Sorrow, like disease, tends to weaken and destroy muscular energy, and predispose the frail and feeble body for such an end. Intense mental agony, in the case of Jesus, brought on the fatal crisis, so that he died through grief—a broken-hearted man! It was thus that Jesus died for sin. His sorrow for our sin, which had cast a dark shadow over every hour of the Saviour's life, attained its culmination on the cross. As many a pious mother has been brought, with sorrow, to a premature grave on account of the sinful life of son or daughter, so the Saviour died through the pressure of our sins upon His loving heart—through the grief occasioned by our sin. It was thus that "He was wounded because (διὰ) of our sins, and bruised because (διὰ) of our iniquity . . . The Lord laid upon himself"—upon His own loving and feeling heart—"the iniquity of us all."

SECONDLY. As to our Saviour's death for—ὕπερ—sinners. Here it is also evident that the meanings numbered 1, 4, 6, and 7, must be rejected, as his death had no local reference to sinners (1); nor did

he die in order to produce sinners (4); nor were sinners the subject matter of his death (6); nor, finally, could he die as sinners' proxy, as *their agent*, and by their appointment (7). The meanings numbered 2, 3, and 5, alone remain as *possible*. If our Lord died *on account of sinners* according to the second meaning, the import of the two expressions *for sin*, and *for sinners*, would be much alike; "*for sinners*," meaning, *for persons who were ruined*, and "*for sin*," signifying, *for that which caused the ruin of such persons*. In this case, the tears, sighs, pale looks, and even death of Jesus, must be regarded as the outward signs of his inward sorrow. His human nature was but a medium of revelation. He came to earth to prove the love of God, and that proof reached its highest point, became an actual demonstration, when He died upon the Cross. The fifth meaning is but a particular case of the third; defence being a case of benefit. Christ by death did not defend us against God, as a just Being, for He was that God Himself. The shepherd defended the sheep against the wolf. Here the wolf is a representation of neither God, nor Justice personified, but of Satan. The object of our Saviour in that chapter is to show, by a graphic figure, that His people are safe in His keeping; rather would He die in their defence than suffer the enemy to destroy even the least of them.

We are thus led to regard the third meaning of *νπερ* as the one which suits best when the word is used in connection with persons. *Christ died for the benefit of sinners*. John's idea of the nature of our Saviour's death was beautifully simple. "Hereby perceive we the love of God, because he laid down his life *for—νπερ—us*; and we ought to lay down our lives for

—νπερ—the brethren"

16). The preposition *ν* be taken here in the same both cases, for the whole the argument depends on Christians can die *for* *e* in the same sense as Christians. In both cases they are identical—love. In the result is the same in though there may be a in degree, as the love of dying for man may be tense than it is possible to exist in mere mortals.

If the expression, "He life *for us—νπερ ἡμῶν* that he died as our substitute satisfy Divine justice on the second clause of would require us to believe *Christians should die for purpose* on behalf of their No amount of sophistry from this conclusion, as this a conclusion which we accept. John's meaning me to be this—As Jesus the good of sinners, he loved them, so ought he to die for the good of us if ever called upon to do so they love each other too.

An examination of all of Scripture where our death for persons is spoken show that, for the word may substitute the *ν* which explains *νπερ* according meaning No. 3, "*for the* How the benefit of men by the Saviour's death is far an open question, but of his benefiting of them as their substitute to us must be rejected, as in with the general meaning and especially with the assigned to it by John iii. 16,) in connection Lord's death.

GALILEE
(To be continued.)

Literary Notices.

hold it to be the duty of an Editor either to give an early notice of the sent to him for remark, or to return them at once to the Publisher. It is to praise worthless books ; it is robbery to retain unnoticed ones.]

THE REVIEWER'S CANON.

In every work regard the author's end,
Since none can compass more than they intend.

AUGUSTINE HYMN BOOK. A Hymnal for all Churches. Compiled
DAVID THOMAS, D.D. London: F. Pitman.

face to this book, which appeared two months ago, explained the
le on which the hymns, canticles and anthems were compiled.
ok contains 726 compositions, about 52 of these, however, are
f those old favorites found in all hymnals, and which are here
der the head of *Sacred Poetry*, because they are not in conformity
e principle on which the AUGUSTINE is compiled. There are,
re, 674 actual hymns thoroughly adapted for public worship, and
rly all these there are well-known tunes. We heard of one en-
ed brother, the type we fear of a large class, who opposed the
ction of this Hymnal into his congregation because it did not
1000 pieces. He wanted *quantity*. Are there in the books con-
these 1000 pieces 200 real hymns—hymns that men of “reflec-
ture, and conscience” would think of singing? After having
y searched through all those books, we write *no* with emphasis.
ar easier and cheaper thing to produce a book containing 2000
h common compositions than 200 real hymns. But there
a who buy books, as they buy sugar—by the pound. The
list” has pronounced no judgment upon its merits, nor stated
ument in its favor. Perhaps it would be a false delicacy to allow
k to go uncharacterized in these pages, because its compiler
to be the editor of the “Homilist.” The only recommendation
; we shall give is, that all ministers or deacons who are about
sing a new hymnbook into their congregations, should compare
ugustine” with any hymnal extant and then deal honestly in the
regardless of the influence of cliques, the gains of publishers,
pronouncements of sect-scribblers. This recommendation we
urge on the ground of common justice and free Christianity.
hose who have the solemn responsibility of selecting hymnbooks
regations should, by an honest and intelligent comparison of
ous hymnals, endeavor to select the best. Whilst the highest
dations have been given to the “Augustine” by the unsectarian
d those in the higher walks of literature, it has met with, what

any catholic compiler of a hymnbook might have expected, the grossest literary misrepresentation and injustice in the prints which are the organs of religious factions. These are the little curs of the press which, to use the language of the illustrious Robertson, who heard their bark in every step he took in his path of independent thought,—“it is not worth while to stop your horse and castigate, for they will be of yelping and come back to snarl.” But after all they do no harm: they do not bite, and their bark only announces the appearance of a body big enough to frighten them. We should recommend the publisher of the “Augustine” to attach to the advertisements of the book the denunciations, as well as the commendatory, “notices” of the work. The former, in many cases, would be more serviceable than the latter. The publishers of Carlyle’s works, also of those of Robertson, have done this, and we should think that many copies of the works of those great men have won popular favor through the ungenerous and unjust attacks made on them by the baser portion of the press. We have no fear of a hymnal ultimately gaining the favor of intelligent congregations, which contain a large number of such compositions as the following:—

Of the Father’s heart begotten,
Ere the world’s creation-day,
Thou the Alpha and Omega
Fount and close, and spring and stay,
Of all things which are, which have been,
And, which shall be still for aye.
Aye, for ever, evermore.

Lo! the Prince by ancient prophets
Chanted in the olden days,
Whom the faithful seers of Israel
Pledged in ever-living lays:
Lo! Thou shin’st, Thou long expected:
Thee, their God, let all things praise.
Aye, for ever, evermore.

Thee, O Christ, yea with the Father,
And the Holy Ghost, to Thee,
Hymn and psalm, and praise undying,
And all high thanksgiving be;
Honor, glory, power and conquest,
And a realm eternally.
Aye, for ever evermore.

Wake the hymn, thou height of heaven,
Into song all angels break;
Let whate’er of strength aboundeth
Now to God’s high praise awake;
Let no tongue of man keep silence,
But each voice sweet music make.
Aye, for ever, evermore.

Thee, the old men—Thee, the young men,
And the little ones heart-free,
Choirs of mothers, maidens, children,
In their young simplicity;
Thee, with voice and heart accordant,
Hymn in holy jubilee.
Aye, for ever, evermore.

A CRITICAL HISTORY OF CHRISTIAN LITERATURE AND DOCTRINE FROM
THE DEATH OF THE APOSTLES TO THE NICENE COUNCIL. Vols II
and III. By JAMES DONALDSON, M.A. London: Macmillan & Co.

A FEW months ago we called the attention of our readers to the first volume of this work. We briefly described, and strongly recommended it. The author investigates the authorship of the various works which have come down to us from apostolic times, to ascertain the influences which led to their production, and discover their true theological opinions. On the words of the apostolic fathers we base what is called apostolic evidence. Nothing, therefore, is more important than for us

about the character and the utterances of these witnesses. volumes now before us, take us from the death of the apostles scene Council, and bring under our notice the various " of that period. The names of these writers are—Aristides, Justin, Tatian, Athenagoras, Theophilus, Hermas,

The writings of some of these are very fragmentary ; others complete. "These *apologies*," says the author, "are not or Christianity ; in fact, Christianity had not as yet been writing. Celsus wrote his work against the Christian wards the middle of this period, and his work remained for upwards of fifty years. These *apologies* are genuine hat is, defences of persons who have been accused. The at this time were generally condemned to death without any y because they confessed that they were Christians ; and ies are appeals from the subordinate judges who thus treated a supreme administrators of the law, the emperors. Their herefore, is to show that it is unjust to condemn a person earing, and on the ground merely of a name, and to prov usations commonly made against the Christians were utterly

They were written to avert persecutions which threatened ns on every hand." The *apologies* are proofs that these per- id not proceed from supreme authorities. They were not by laws enacted expressly for the purpose, nor were they the nporary decrees issued by the emperors. This work is fraught ation of the rarest and richest kind, and much of it is of arest. It displays laborious research, great scholarship, and y ability. No one who desires to understand the historical f our faith can well dispense with this work. Theological l be incomplete without it.

LETE WORKS OF STEPHEN CHARNOCK, B.D. With Introduc- y REV. JAMES M'COSH, LL.D. Vol V. Edinburgh : James . London : James Nisbet & Co. Dublin : G. Herbert.

se of Charnock contains discourses of the necessity of Christ's xaltation ; His intercession ; the object of faith ; affliction ; the Gospel ; sinfulness and cure of thoughts ; the church's urning for men's sins ; the sins of the degenerate, &c., &c. ent of this author's works has been frequently expressed. im in the front of puritanic theologians. His soul is of a

His thoughts, spirit, and style are majestic. He would do real service who would strip such authors of those verbal s which mark the authorship of their period and give their the fewest and choicest words of modern English.

KINGS OF SOCIETY; or, Leaders of Social, Intellectual, and Religious Progress. By REV. W. ANDERSON. London: Elliot Stock.

THIS work contains some good, bold, and for the most part correct sketches of some of the world's great men. By "kings of society," says the author, "I mean those truly great men whose dominions are the heads and the hearts of the people;—men who in spite of contempt, slander, and discouragement urged unwelcome but important truths, until what was denounced as visionary was accepted as axiomatic. Such are leaders indeed, though undistinguished by stars, ribbons, or garter-kings indeed though no crown encircle their brows." The author has produced a book that contains much to interest and profit. It is a book capable of striking into the hearts of young men aspirations for what is morally noble.

PALESTINE: for the Young. By REV. ANDREW A. BONAR, Glasgow. London: Religious Tract Society.

PALESTINE is spread out in these pages in aspects that must charm the heart of the young and tempt them to climb its heights, walk its flowery meads, and enter its clustered vineyards. The language employed in this book is intelligible to the young, and the illustrations are numerous and striking. He who reads this book climbs a Pisgah from which he can obtain a goodly view of the goodly land. What James Montgomery in poetry said of Moses, may be said of him who reads a work like this.

"He climbed the mountain, and, behold!
The land before him lay;
Here, Jordan's boundary-waters rolled,
There, Carmel stretched away."

TWELVE LECTURES TO WORKING MEN. Vol. I. By HUGH STOWELL BROWN. London: F. Pitman.

THIS book contains twelve discourses on various subjects, some of which are queerly named such as, "The devil's meal is all bran." We are not of those who think that working men require to be addressed in vulgar slang. Many of them we have reason to know feel that they are insulted when addressed in such small chat and coarse language, as are found in some of these discourses. The world does not want low life in lectures and literature.

THE SEPULCHRE IN THE GARDEN. By WILLIAM LANDELS. London: James Nisbet & Co.

THIS book contains discourses on the death, burial, resurrection, and ascension of Christ. The subjects are of great moment and in perishable interest, and the author treats them in a thoughtful and devout spirit.



A HOMILY

ON THE

Religion of Nature and the Religion of the Gospel.

"thou doest well, shalt thou not be accepted? And if thou doest ill, sin lieth at the door."—Gen. iv. 7.

IN the chapter before us we have an account of the first death that ever occurred among men. How fearful and ghastly must have been the sight! What dark shadows must have flitted over it, and what horrors must have coiled themselves around it! This was martyrdom, the first ever recorded, but the gory nger of millions that were to follow. It was occasioned religious controversy. Religious disputations are not in selves wrong, but they often end disastrously. The light ed by argumentation is frequently extinguished by on, and the successful and triumphant advocacy of the engenders in the bosom of the vanquished feelings of y, malice, and revenge. We are accustomed to read ear in these days of representative men: the two men e us may be fairly regarded in that light. Cain Abel, like Sarah and Hagar, may be allegorized; the r was a fair representative of Natural Religionists, the of Deism; the latter the representative of those who ce Revealed Religion.

n's religion, in common with many other false religions, he following distinguishing characteristics:—1. *It was*
M. XVIII. 0

a religion that had in it some good. It acknowledged the existence of divine Providence, and human obligations. Cain brought to the Lord a *Minchah*, a eucharistic or gratitude offering, consisting of the fruits of the ground, and thereby acknowledged Him as the Lord of the Universe and the Dispenser of all secular blessings. There are no religions, however false, which do not contain some elements of good. Were it not for this they could not endure for a day. Nevertheless, the evils far preponderate. 2. *It was a religion of expediency.* It was assumed to keep up appearances. How devoid of principle are thousands in our day. Any religion will do for me, but that which will most efficiently subserve my interests will suit me best, is the language of many. 3. *It was a religion which lacked faith.* It concerned itself about the present, but was utterly blind to the future. Where there is no faith there is no reality. How little faith there is in our day. What multitudes call faith is but a thoughtless and a superficial assent to some dogma held by the parent or enforced by the instructor of youth. Its real name is credulity or prejudice, and not faith. 4. *It was a religion abounding in self-righteousness.* It ignored the existence of sin and of every moral defilement. It proceeded upon the principle that there was no breach made between the Creator and the creature, and, hence, that there was no confession of sin required, nor any atonement necessary. How many hold similar views at the present day? 5. *It was a persecuting religion.* It could tolerate no other views but its own. It soon stained its hands with blood, an example faithfully followed in all subsequent ages of the world. The religion of God is meek and forbearing; that of man vindictive, cruel, and bloody. The more heavenly religion is, the more tolerant and charitable it is; the more earthly, the more bigoted and persecuting. The human is always narrow and selfish.

Abel's religion had also its characteristics, but they were of a different nature to those of Cain's. 1. *The religion of Abel embodied all the good that was in the other.* "And Abel

brought it,"* namely, the gratitude offering. What value in Deism is contained in Christianity. 2. *It is even in its own excellencies.*† There is no mention being the *best* of the kind, which is noticed of Christianity not only contains all the truths em-Deism, but holds them with a firmer grasp, reveals clearer light, and acts upon them with greater . *It recognized the existence of guilt and its merited addition to the best fruits of the field, Abel brought firstlings of his flock.*" The offering of Cain merely a confession of obligation; the sacrifice of Abel on of sin and a desire of atonement. The immolation victim involved the shedding of blood, and hence acknowledgment of transgression and of the fearful doom transgressor had deserved. 4. *It was actuated by* By faith Abel offered unto God a more excellent than Cain." There was faith exercised in the mercy and prospective faith in the promised "seed of the woman." This sacrifice of Abel was probably the first bloody offering presented on any human shrine to the offended God; at all events, it is the first definitely mentioned in God's Word, and hence the offerer may be justly called the recorded head of the whole typical system of sacrifice. Christ was the antitype and the fulfilment. 5. *It was accepted of by God.* "He obtained witness that he was acceptable to God testifying to his gifts." Probably the divine Father accepted and consumed the sacrifice, and thereby furnished the offerer with evidence of its divine acceptance. It is irrational to suppose that God could have been gratified by the immolation of one of his creatures as was the case in the stupendous scene which it foreshadowed, the

innocent and others contend that the words, "He also brought it," should be rendered, "Abel brought it also," i.e., a minchah, offering.

plentiful sacrifice."—*Tindale*. "A much more sacrifice."

There is no mention of Cain's being the best of the kind, noticed of Abel's.

temper of mind from which it proceeded, and the strict formity which it implied to His own revealed desire, Him with delight, and hence He gave a visible sign of respect which he entertained for Abel and his offering. divine institution of sacrifices would seem to be unquestionable. Who could have thought of it if God had established it ?

SUBJECT.—*Natural and Revealed Religion.*

I. NATURAL RELIGION.—This consists in “doing well.” Let us look at the *principle* upon which it is founded. This principle is *practical goodness*—“doing well.” *This principle is intrinsically excellent.* It is the noblest of all principles in the wide universe of God. Man was created to do well. The functions of his moral and physical constitution were designed and adapted to secure that end. He cannot please Most High without doing well, nor enjoy within his breast the real elements of joy and happiness. *It is a principle upon which it is much to be desired that all men act.* This world would assume a very different appearance if that which it now presents were all within it to do well. If all did well, we could at once dispense with our police, with our soldiery, with our prisons and penal establishments. If all did well, there would be no more oppression and injustice in our land, nor any complaining in our streets. If all did well, there would be an end to lying and slander, to fraud and deceit, to theft and violence, to drunkenness and murder. If all did well, there would be no more wars and conflicts, no garments rolled in blood. The world would present a “*Paradise Regained*,” and all the scenes of loveliness and beauty and happiness beheld by our first progenitors which he beheld and enjoyed by all their descendants. *It is a principle to which no one can object.* There are no principles, in themselves good, to the practical development of which many might feel disposed to object. Their violation might seriously interfere with the interests of others, but no being in the universe could object to that religion.

protectors were "doing well." God would smile upon it, would applaud it, and creation would ring with its praises.

Thus look at the *standard* by which it is to be tested. The standard is the moral law of creation, by which man is bound to love God with all his heart, and his neighbour as himself. In order to "do well," then, according to this law, it must be borne in mind that every requirement of the law must be complied with. There must be no omission, no single demand neglected. A person may say that he has transgressed the law, but has he obeyed it?—that he has rebelled against God, but has he served Him?—that he has not hated his neighbour, nor done him any harm, but has loved him and "done him good?" The compliance must be complete, and characterized by the following particulars:—*The act itself must be perfect.* It must have in it no mixture of evil. It must be a gem without a flaw, a lily without a spot, a rose without a thorn, a verdant leaf without one withered leaf. *The motive must be good.* The heart must be pure, for there every action originates. If the fountain is clear, the stream will be turbid. If the tree is good, the fruit will be bitter. Not unfrequently actions have been applauded which, if the motives which they proceeded from were but known, would have been universally execrated. Many a seeming act of benevolence proceeding from motives the most selfish, and many a glorious display of apparent friendship and self-denial has been determined by considerations the most base and execrable. Even the worthy of angels have sometimes emanated out of the mouth of worthy of fiends. *The rule must be good.* The thing is not only to be done, but it must be done as the Supreme Ruler of the Universe directs. No action is either just or otherwise than as it is conformable to His sovereign will, whether revealed or established in the nature of things. Conduct must be as true to His will as the magnet is to iron, or matter to the great law of gravitation. The whole must be good. There must not be a single deviation from the prescribed path. The whole course must be as steady,

constant, and uniform as the revolution of a planet around its centre. Should there be one injunction broken, or one duty neglected, the law would thunder forth its anathemas. "Cursed is every one that continueth not in all things which are written in the Book of the Law to do them." One neglect constitutes unfaithfulness, one fall involves ruin, one deviation leads to destruction.

Let us look at its *reward* to its faithful adherents, "Shalt thou not be accepted?" Such a religion *will command the approval of the Almighty*. The interrogation evidently carries with it the force of an affirmation, and hence assures the righteous the approbation of God. The approval of the sons of the morning is great; to have them to fan us with their ambrosial wings, and cheer us with their radiant smiles. The approval of our own conscience is greater—to be ever calm and serene, having an angel cherished in our breasts; but the approval of the Lord of Hosts infinitely transcends in value and importance every other approval. This involves in itself every other approval worth obtaining. When God smiles conscience smiles, when He smiles creation smiles. The approval of the Almighty will unite its object to the confederacy of the blessed, and make him a citizen of the commonwealth of the loyal and the excellent throughout the universe. *This religion also will secure for all its votaries immortality*. Had Adam continued to do well he would have continued to live. Death has no shaft for innocence; the grave has no shell in which to place the righteous. Virtue is the elixir of life after which the ancient sages searched so diligently, and sighed so heavily, of which he who continues to drink will continue to live. As violation of God's law involves death, so obedience to that law secures life. The person, whoever he may be, who walks along the path of righteousness will walk along the path of immortality. Heaven and "doing well" have been wedded unto each other, and united so closely by the eternal will of the Almighty, that no power in hell or upon earth, in time or in eternity, can put them asunder.

is the religion of nature, and a glorious religion it is to those who come within its embrace. This is the religion of the angels, and it should have been the religion of men. But

Examine yourselves. Measure your conduct by the standard of the sanctuary. Have you ever since you emerged into the world a state of responsibility uniformly done well? Have all your thoughts and feelings, words and actions, been in strict conformity with the law of God, which tries the reins and the heart? Have you omitted no duty? Have you obeyed every precept? Have you sinned, or have you not? Are you or not guilty? If you pronounce against yourselves, and against yourselves the justice of seriously pondering the duty of considering the nature, the effects, and bearings of sin, in order that you may be better able to form a just estimate of your painful position and a right appreciation of the remedy which revealed religion presents.

What is the nature of sin in its nature. What is it? An infraction of the law, a rebellion and a conspiracy against the authority of kings, an ingratitude to the kindest of friends, an insult to the tenderest of fathers, a daring insult to the authority of the Almighty in the presence of all his other creatures, a mutiny the most unjustifiable and base, the seed of every poisonous weed, the fountain of every stream of iniquity, the cause of every wail of despair, the most loathsome and execrable thing in all creation. *Think of it in its nature.*

It has wounded the affection and grieved the heart of the Heavenly Father. It alienates the heart from the love of happiness, and oppresses the conscience with guilt and shame. It severs its subject from society by its morbidness and its utter disregard for the interests of others. It leads to new infractions of God's law, and to habitual transgressions of right. It brings along with it shame and remorse and misery in the present world, and some forebodings in the prospect of that which is to come. *Think of it in its ultimate consequences.* Its effects here are not its consequences hereafter will be still more terrible. It contracts guilt and anguish of conscience, but soon it

will deliver over to despair and punishment. What is this black harvest of woe and of corruption which grows in the land of death, and which is being incessantly reaped by the sorrowful and wretched inhabitants of the place? It is the consequence of the "sowing to the flesh." What are those chains of darkness by which so many in the prison-house of hell are bound and fettered? They are those which were forged by sin in the present life. The undying worm and the quenchless fire, the outer darkness and the bottomless pit, the burning lake and the everlasting destruction, and all the other fearful forms and terrible images that rise up before us in the region of darkness, are the consequences of sin. What a dreadful thing, then, it is to be a sinner, while sin is so hideous in its aspect, so earthsome in its nature, and involves effects so immediate, and consequences so destructive, painful and remote. What shall we do? How can we escape? How can a sinner be justified with God? Ask natural religion; has she any scheme to propose? The wound is deep, has she any cure? The danger is great, has she any way of escape? How can a man be pardoned and restored again to the favour of his Creator? Can she throw any ray of light athwart the dark abyss? Will she suggest *repentance* as a means of restoration? Will repentance replace things as they were? Will it repair wasted fortunes, recruit broken constitutions, raise the murdered dead? Will tears, and groans, and agonies honour a violated law, vindicate the Divine character, sustain a righteous Governor, and prevent further enormities? Penitence is but an acknowledgment of the crime, and can give no compensation to public justice. Thieves and murderers often profess repentance, but their repentance never screens them from punishment. Will she suggest *reformation*? This cannot alter the past. To incur no new debt will never wipe off the old arrears. If that river should ever run more calmly and majestically along its natural and prescribed bed, that will never repair the desolations it once made when it overflowed its banks, brok

forth from its accustomed channel, and laid waste all the adjacent country. Future amendment cannot repair the injury done by the sinner in the past, even provided that amendment should be perfect, and complete. Will she suggest an offering? What offering has man to present? Has he a lamb, or a kid, a bird, or a flower of his own creation, that he can lay on the altar of Jehovah, in order to turn aside the avenging stroke? Had he abundance to give, even then his case would be a desperate one. Need we again propound Micah's anxious question, "Wherewith shall I come before the Lord and bow myself before the High God? Shall I come before Him with burnt-offerings, with calves of a year old? Will the Lord be pleased with thousands of rams, or with ten thousands of rivers of oil? Shall I give my first-born for my transgression, the fruit of my body for the sin of my soul?" The question is already answered, "Lebanon is not sufficient to burn, nor the beasts thereof sufficient for a burnt-offering." Creation is too light in the balance to outweigh the mischief which human revolt has effected in the empire of God. Something else must be introduced into the Divine administration as an atonement for sin, before mercy and clemency can be exercised, and the bands of just authority preserved unrelaxed. Will she suggest the *mercy* of the Eternal? There is in the heart of God a boundless ocean of compassion, but which way can it flow to a disaffected province, in harmony with the claims of public justice and order? King Darius felt painfully anxious to deliver Daniel from the punishment which he had incurred. His heart was set on the work, and he laboured "till the going down of the sun to deliver him," but at last he had to command that Daniel be brought forth and thrown into the den of lions. Why was this? Not because the King had no mercy on him. Mercy towards Daniel he had in abundance, and for many a weary hour did he think and ponder and devise about a way to deliver him. But no expedient could be found which would at once preserve the honour of the Government, and allow a exercise of clemency towards the offender. Darius,

as far as kingly power was concerned, could have at once pardoned Daniel, or could have repealed the decree, or could have banished those who clamoured for Daniel's execution; but had he thus acted, he would have given such evidence of fickleness of mind, imbecility of purpose, and disregard of his own law, as to encourage disaffection among all his councillors and princes, and spread distrust and uncertainty throughout every part and province of his vast empire. Here, God had infinite mercy, and also desired to deliver the sinner, but there was no way in which it could be effected without harmony with the honour of His administration. Had it been a private injury, it might have been privately forgiven; but being a public wrong, it demanded public condemnation. What then is to be done? Has natural religion no other schemes to propose, no other suggestions to make? No, that we know of. Then we are left in midnight gloom, wrapt in dark despair. Here is the wound, but there is no cure; here is the storm, but there is no covert; here is the condemnation, but there is no pardon; here is hell, but there is no way of escape. Oh, press Nature once again, and thrust with greater earnestness and anguish of heart than before. Extort from her an answer to the all-important question, "How can a man be just with God?" Ask if there is somewhere in her deep recesses and hidden secrets a scheme through which the transgressor can be pardoned and the threatening storm dispelled, and the eternal God propitiated. What is her reply? "The depth saith, It is not in me, and the sea saith, It is not in me," and all creation echoes and echoes the desponding answer, "It is not in me." For wisdom cannot discover it; gold cannot buy it, and nature knows not the price thereof. Then we are lost, lost forever. No, fainting soul, no; look up and live. When natural religion abandons us, revealed religion embraces us; when the light of nature waxes dim, and leaves us in the dark, inspiration lights up a torch of heavenly radiance and illuminates the whole of our path, even into the land of immortality; when Deism founders in the great deep, leavi

or as she is concerned, all hands to perish, Christianity is buoyantly, rescues the shipwrecked crew, and, amid adverse storms and billows, takes them home safely to port of eternal life. If Sinai is enveloped in gloom, Igotha is irradiated with light divine; for listen to the language of the text, as proceeding from the lips of the Lord of hosts, "If thou doest not well, a sin offering lieth at thy door." If the Most High had said, "Cain, if thou doest not well, can wrath and indignation against thy brother render thy case better?" On the contrary, have recourse to thy Maker for mercy; a sin offering lieth at thy door. An animal proper to be offered as an atonement for thy sin is now crouching at the door of thy fold.* Here, then, comes the religion of faith and of revelation to succour and to save, when aid can be expected from no other source.

II. REVEALED RELIGION. Taking the expression as it is here employed, "A sin-offering lieth at thy door," we are furnished with three thoughts,—

First: *That revealed religion assumes that men are guilty.* If there is no sin, there can be no need of a sin-offering; and if there is a sin-offering, it is presumed that there is sin. Men have not done well. "There is none that doeth good, no not one." Revealed religion does not attempt to prove this fact, more than it enters upon a process of reasoning and argumentation to prove the existence of God, and that of the

* "If thou doest not well, the sin-offering lies at the door; thou mayest take the benefit of it."—*M. Henry*. "A sin-offering lieth at thy door."—*Dr. A. Clarke*. "Cain, if thou doest well, that will be thy excellency; thou shalt be accepted; but if thou doest not well, it is a matter of no very great consequence, because there is a sin-offering at thy door."—*Roberts*. See Boothroyd, Bush, &c. The word "chattath" used here, generally denotes sin-offering, and is so used in upwards of a hundred places in the Old Testament. By the Septuagint it is often translated *ἀμαρτία*. That word is used in 2 Cor. v. 21, "He hath made him to be sin (sin-offering) for us." See also Heb. ix. 28, "He shall appear the second time without sin."

human soul. It takes it for granted, and acts accordingly. Christianity regards all mankind as having "come short of the glory of God." When on her errand of mercy into the world, she came to seek and to save the lost. She calls the righteous, but sinners to repentance. She has nothing to do with those who do well, her mission is among children of sin and death. What a fearful and a humiliating thought, that all mankind are sinners; that all have joined in the wicked revolt; that all have united themselves to a great confederacy of evil. What a dark blot this will be on the history of men! What a black shadow on our brightest scenes! Not only does revealed religion assume the fact that men are sinful, but she also *recognizes our liability to punishment*. She regards them as "children of wrath," as "condemned already." Our liability to punishment is figuratively represented as debt. Paul describes it as a handwriting of ordinances that was against us. The legality of this bond, the justice of this chirograph was never questioned for a moment by the Friend of sinners. When He came to meet it, His object was not to dispute, but to cancel; not to object to a single item it contained, but to blot it out by nailing it to His cross. He regarded it as true and a valid indictment against the human race. To dispute the justice of the claim, and the reality of the obligation, is the first part of an honourable payment of any debt. Christianity assumes that we are guilty, and at once admits our liability to punishment, and the justice of our sentence. An admission—doomed to die!

Secondly: *That it has provided a sin-offering.* "A sin-offering resteth at the door."

There were three kinds of sacrifices offered by the Jews. Many of the Mosaic oblations were eucharistic—expressions of religious gratitude. Many of them were peace-offerings—recognitions of friendship between the worshippers and God. Many of them were piacular and atoning. The latter occupied the most prominent position in the Mosaic economy and formed the great type of the atonement of Calvary.

iron shall bring the bullock of the sin-offering, and
 ce an atonement ; for it is the blood that maketh an
 at for the soul." The offering mentioned in the text
 latter description. The sin-offerings of the Jews in-
 the great doctrine of substitution. This has often
 iled against by "the enemies of the Cross," and oc-
 ly disputed by its friends. Nevertheless, it continues
 d forth in all its pristine glory, and peerless majesty,
 of the foremost amid all the doctrines of revealed
 1. And why should it be objected to ? The principle
 stitution is recognized and acted upon every day, all
 old over. A child has transgressed, the father is re-
 to chastise him ; but the tears and the anguish of the
 l mother cause him to relax in his purpose and with-
 is hand. A citizen has transgressed the law of the
 he is tried, found guilty, and condemned ; but a person,
 tands high in the government, and who has been of
 service to the commonwealth, intercedes on his be-
 and clemency is shown him. A person in distress goes
 ; neighbour and solicits his assistance, he himself is
 y unworthy of any consideration ; but in virtue of the
 ame that his father bore, or the excellency of his departed
 r, of the merits of his brother, he is relieved. In each
 se instances we have the principle of substitution owned
 acted upon. Every hostage given and taken among
 is, every victim that has ever bled on a sacrificial altar,
 very act of kindness shown to one for the sake of an-
 , as that of David towards Mephibosheth for the sake of
 han, involves the same principle. It is only when
 ed to the mediatorial work of Christ that it is condemned
 discarded. *In the sin-offering there was a substitution of*
 n. The victim had to take the place of the guilty ; the
 ent exchanged with the transgressor. Christ was
 tituted for the offenders. "God sending His own
 in the likeness of sinful flesh, condemned sin in
 flesh." "He spared not His own Son, but de-
 ed Him up for us all." "The Son of Man came

to give His life a ransom for many." "He gave Himself for us." "God sent forth His Son made of a woman, made under the law, to redeem them that were under the law." Jesus took the place of the prisoner, allowed Himself to be bound, that the captive might be freed. The language uttered in dark Gethsemane has been the language of Christ in relation to men universally. "If ye seek me; let these go their way." Such a substitution however can imply no transfer of moral character, no exchange of delinquency and responsibility. The very nature of things rendered such a transfer and commutation a matter of utter impossibility. While standing in the room of the unjust, He remained just Himself. He was ever sustained with the consciousness of His own innocency, and with the assurance that, in the midst of all his sorrows and sufferings, God fully approved of Him, as doing His pleasure. *In the sin-offering there was a substitution of sufferings.* The punishment which the sinner deserved was removed to the innocent. "And the elders of the congregation shall lay their hands upon the head of the bullock before the Lord, and the bullock shall be killed before the Lord." The innocent assumed the liability of the transgressor. The penalty was transferred from him that was personally responsible, to Him that became so by imputation. They exchanged conditions. Life was given for life. The substitute bowed to the awful severities of the law, and justice acquitted the prisoner. In this sense alone can we understand the various expressions used in relation to Christ, such as, "He was wounded for our transgression," &c. "For Christ, also, hath once suffered for sins, the just for the unjust." "Christ died for the ungodly." "Being made a curse for us." "Messiah shall be cut off; but not for Himself," &c. We are not to suppose, for various reasons, that Christ endured the identical punishment threatened to the sinner, nor that His sufferings were the same in their nature as those endured by the impenitent in hell; but that He suffered in our room, and in our stead, all that the Divine government required as a public satisfaction for

deliverance; that He endured all that public justice required, in order to impress the universe with the awful evil in the equity of God's government, and His resolve to maintain law and order. Except Christ's sufferings of this nature—endured on behalf of others, vicarious and expiatory—we cannot explain them; for sufferings belong to sinners only, or to those who become sin-offerings in their room. His experience in the garden, His address to the Father on the cross, can at once be understood on the principle of substitution; on any other principle they are passed with insuperable difficulties. Excluding His death, His death is reduced to simple martyrdom, and the strange circumstances clustering around it, are changed into dark enigmas, fitted only to bewilder, confuse, and baffle human intellect. *The acceptance of the sin-offering was united with Divine evidence.* Divine fire descended and consumed the victim. When Manoah offered unto the Lord a kid upon a rock, "it came to pass when the flame went upward from the altar, that the angel of the Lord appeared in the flame off the altar." When Moses and Aaron offered their offerings on behalf of the people, there came a fire from before the Lord and consumed upon the altar their burnt offering. The acceptance of the offering, also, was a sign that the sinner should live. "If the Lord were disposed to kill us, he would not have received a burnt-offering and a meat-offering at our hands." The sacrifice of Christ has been accepted. The divine fire descended and consumed the life of the victim. The salvation of the malefactor, the resurrection from the grave, the ascension to heaven, the descent of the Holy Spirit, are all evidences of the truth. The law was magnified, justice was satisfied, the principle of the Divine administration was made manifest in exercising mercy to the offender, and hence the sinner shall live. The offering which Christ made by Himself for us, a sacrifice to God, was unto the Father Himself a sweet smelling savour, a sweet incense which filled heaven with its perfume, a delicious fragrance,

that extended its grateful odour to every part of creation. *This sacrifice is also efficient for all the purposes for which it was presented.* The sin-offering, under the law, made expiation in a subordinate sense ; it was efficacious in obviating the temporal penalties of the law, but could not remove moral punishment of transgression. It revoked the sentence of temporal death, and re-admitted the culprit into the solemnities of the sanctuary, but could not arrest him in its destructive march, nor gain admission to heaven. The sacrifice of Calvary rolls away guilt, suspends the interdict, delivers from death, and conducts to life everlasting. The Jewish oblation made atonement to God as the Sovereign of Israel ; the Christian sacrifice, as the moral Governor of the world. The type absolved from civil penalties, the antitype expiated the moral turpitude of sin, and removed the condemnation. The former secured inferior and temporal good ; the latter, the highest consolations of life, the blessings of eternity. The one sanctified to the purifying of the flesh ; the other purifies the conscience, and the individual for the services of heaven. *The offering having been accepted, the sinner is now treated as if he himself had suffered.* The law cried for thousands of years, "Without shedding of blood there is no remission ;" but now that it has been satiated with blood, and "with the precious blood of Christ, as of a lamb without blemish, and without spot," remission is freely granted, and the transgressor treated as if that pardon had been procured through the shedding of his own blood. Christ suffered as if He were a sinner, and now the sinner shall be treated as if He were innocent. The just endured for the unjust ; and the unjust shall be treated as if He were just. The Son of God was treated on our account as if He were unworthy, and we are now treated on His account as if we were worthy. This transfer of benefits to one, on account of the worthiness of another, is an arrangement observed and acted upon every day in the providence of common life. A stranger knocks at your door, and wishes to be entertained for a night ;

as him unceremoniously. He knocks again, and makes of the name of your son, and assures you that he calls at request. Your conduct towards the stranger becomes at altered. What has made this difference? The use of er's name. A disaffected person has erected the lard of revolt, and calls his companions to arms. He is and condemned. A prince of the royal blood inter- on his behalf, and for the sake of his worthiness the gent is pardoned, and is treated henceforth as if that iness which procured his pardon were his own. A is ransomed by the generosity of a kind benefactor, and v treated, in his new state of freedom, as if that freedom een purchased at his own cost. A person is imprisoned bt; a friend steps forward and pays the required sum. risoner is released, and is treated as if he had paid the nt himself. So in our case. Mankind had been found of the wildest treason; the sentence of death had pronounced; but the Prince of Life, moved by infinite assion, undertakes their cause, endures the penalty, es their redemption, and now, on their submission to the of amnesty, they are forgiven and restored, and ed with the same kindness and favour, as if they had ed the penalty themselves, and procured their own tion.

irdly: *That this sin-offering reposeth at the door.* expression naturally suggests three or four thoughts. *It ies that the atonement of Christ is accessible to the sinner.*

had only to cross the threshold of his tent to avail elf of the lamb that God had provided for him. Every er which Justice interposed to the salvation of man is ved, and all the blessings of redemption are exhibited heir acceptance, and offered as gratuities. Every facility ncouragement is given them to avail themselves of the ties of mediation. Christ has come near them. He is er too high, nor too low, nor too far from them. He is e door "Say not in thine heart, Who shall ascend VOL. XVIII. 1"

into heaven to bring Christ down from above?" He is already come—Immanuel, God with us. "Or who shall descend into the deep to bring up Christ again from the dead?" He is risen, and is no longer found in the sepulchre. Or, Who shall go over the sea for us, and bring Him unto us? He is close at hand. The word of salvation is nigh thee, in thy mouth, sufficiently simple to be understood, and sufficiently plain to be practically acted upon. The brazen serpent was exalted on a pole in the camp of Israel, in the immediate vicinity of the wounded and the dying, that every one might be able to see it. Christ has been exalted to be a Prince and a Saviour, so that all can see Him. He has come nearer than that: He has been standing at the door. *It implies that it rests with man to avail himself of it.* God had brought the offering to Cain's door; but it was left with Cain to determine whether or not he would make use of it, and thereby secure the approbation of God. The atonement is only a means to an end; and as means, to be effectual, it must be used and applied. As it is in the list of moral means, it secures nothing purely of itself. It is the balm of Gilead; but will cure none without being applied and used. God will do for a man nothing that man can do for himself. In Providence we find this the case. Providence will give the sailor the wafting breeze; but he must unfold the sails to catch. Providence will give the farmer's harvest; but will neither plough the field, sow the seed, nor reap the crop for him. He must do this himself. Providence loads the tree with fruit, but the gardener must plant and prune. Providence gives us raiment, but not in garments ready made. Providence supplied the children of Israel in the wilderness with bread, but they had to gather it. The same great principle is acted upon in the sphere of redemption. No man can make atonement for the sin of his soul; but he can accept of that made, and except he receives it, he must perish without it. Sovereign grace presents to our eyes "Him who was pierced;" but we must weep. It supplies us with an infallible remedy;

e must receive it. It points us to "a new and a living
 but we must walk it. God is faithful to His part; we
 be the same to ours. *It implies that men neglect it*
 long the beast had been crouching at Cain's door, we
 t informed; but he does not seem to have paid much
 on to it, and even now he must have his mind di-
 to the fact by the Lord himself, in order to arouse
 a sense of his duty. That sinners will neglect the
 tonement made for them, is one of the most atrocious
 emendous facts in the history of evil. This fact is so
 melancholy, and, in one sense, so unaccountable, that
 ave questioned whether or not there existed any relation
 n them and the atonement. But we find this moral
 ence manifesting itself in every age of the world.
 the brazen serpent was exalted, as the means of sal-
 in the camp of Israel, some possibly despised
 it, and necessarily became the victims of death. When
 g's servants went forth to invite men to the banquet,
 ited would not come, but made excuses with one consent.
 ews rejected the Messiah! How many hundreds
 usands there are in our land that regard Him "as a
 t of a dry ground, without any form or comeliness."
 gh fairer than the children of men, yea, than the sons
 morning, yet, in the eye of the sinner, "He hath no
 that he should desire Him." "He is despised and
 l of men." What a terrible fact in the history of
 depravity! *It implies that God exercises great pa-*
and long-suffering towards the sinner. "A sin-offer-
 oseth at thy door." How long it had been there we
 told; but, however long, it continued to rest there.
 we think of the reception that Christianity has met
 a this world, we wonder that God has allowed it
 ain so long here; that He has not long ere now
 l it in His wrath. But He forbears, not willing
 y should perish. How long, friends, has God for-
 rith you? Twenty, forty, sixty years? The sacrifice
 ary was resting at the door of your heart, when you were

led by a parent's hand to the house of prayer. It was there when you were a child in the Sunday School. It was there when you grew up to manhood, and became settled in life. It continues there to the present hour. How much longer it will God only knows. But what a marvel of divine patience that it should have continued until now. Open WITHOUT FURTHER DELAY to Him who knocks, to-morrow may be too late. *It implies that the sinner cannot go to hell, without first trampling on the sacrifice of the cross.* "The sin-offering lieth at the door," and as the sinner passes over the threshold, on his way to destruction, he tramples upon it. The atonement of Christ has placed obstructions on the sinner's way to ruin, and before he can reach the goal, he must, with the folly of a madman, surmount them all. The Saviour has flung himself on the path between men and hell in order to hinder them in proceeding; and, before they can succeed in this insane journey, they must "tread under foot the Son of God, and count the blood of the covenant an unholy thing." Should the sinner go to eternity unforgiven he must go there with the proclamation of pardon ringing in his ears. Should he go there polluted, he must pass by the fountain opened for sin and for uncleanness. Should he go there unhealed, he must pass by the Great Physician, who can heal to the uttermost. Should he have to encounter the clouds of wrath, as they gather themselves in portentous accumulations around him, he will have to do so with the consciousness that he neglected the hiding-place to which he was invited as he passed along. *It implies that the impenitent will be for ever deprived of every excuse for his destruction.* There was once salvation within his reach; the atonement was at the door; Jesus Himself was knocking for admission; the sinner has destroyed himself. What a source of comfort and peace it would be to him, now, if he could attribute his destruction to some one else; could he ascribe it to any perfection of God; to any secret decree; to any insufficiency in the atonement; to any unwillingness on the part of the Saviour to receive him; but there is no such

on to be found. Conscience cries out, "I might have saved, I heard the sound of the trumpet, but took no ring; I had an offer of pardon, but would not accept it; I stood on the brink of the fountain, but would not enter; I stood at the door and knocked for many a year, but I refused to let Him enter; I had eternal life offered me, but I refused it; I might have been saved, but refused; I knew my duty, but did it not." Oh, what pungent reflections will be in hell, when all will feel that their ruin is exactly the consequence of their own mad volitions, and that no barrier existed to their admission to the joys of the blessed, what originated in their own depravity.

WISDOM! pause and consider, before thou takest another step in the path of life. Hast thou done well? Conscience says, "No." It confronts thee with thy sins. Thy past life has been branded with transgressions, and thy soul laden with guilt. There is a dark and threatening cloud hanging over thee, and the muttering of a fearful tempest is heard in distance, which will soon overtake the impenitent. What can I do?" Escape for thy life, delay not another moment, look not behind thee, stay not on all the plain, hasten to the refuge. "Is there a refuge for me?" Yes; there is a sin-offering presented for thee, which will at once be a shelter from the wind, and a covert from the storm. Enter thyself under the shadow of the cross; confess thy sins on the head of the victim, and thou shalt live. There is thy shelter. Every other refuge is a refuge of lies; but accept the atonement and thou art safe. "He that believeth shall be saved." This is confirmed by every decree of the divine purposes; by every perfection of the Almighty; by every drop of the blood of atonement; by every trophy of His mercy; by every promise of the inspired volume. Thou hast no time to lose. A season will soon come, when there remaineth no more sacrifice for sin; when the probation will be over, and the merits of the atonement no longer available: and if thou shouldst be overtaken by death, before thou hast come to Christ, what a fear-

ful condemnation will await thee. Hostility to the cross will procure thee a darker and a more dismal eternity than can now be conceived. Amid all the wailings and lamentations in the world of woe, the chief will proceed from those who have trodden under foot the Son of God, and counted the blood of the sacrifice an unholy thing.

D. EVANS

Dudley.

A Homiletic Glance at the Acts of the Apostles.

Able expositions of the ACTS OF THE APOSTLES, describing the manners, customs, and localities described by the inspired writers; also interpreting their words, and harmonizing their formal discrepancies, are, happily, not wanting amongst us. But the eduction of its widest truths and highest suggestions is still a felt desideratum. To some attempt at the work we devote these pages. We gratefully avail ourselves of all exegetical helps within our reach; but to occupy our limited space with any lengthened archaeological, geographical, or philological remarks, would be to miss our aim; which is not to make bare the mechanical process of the study of Scripture, but to reveal its spiritual results.

SECTION THIRTY-SECOND.—ACTS XVII.

"Now while Paul waited for them at Athens, his spirit was stirred in him, when he saw the city wholly given to idolatry. Therefore disputed he in the synagogue with the Jews, and with the devout persons, and in the market daily with them that met with him. Then certain philosophers of the Epicureans, and of the Stoicks, encountered him. And some said, What will this babbler say? other some, He seemeth to be a setter forth of strange gods: because he preached unto them Jesus, and the resurrection. And they took him, and brought him unto Areopagus, saying, May we know what this new doctrine, whereof thou speakest, is? For thou bringest certain strange things to our ears: we would know therefore what these things mean. For all the Athenians and strangers which were there spent their time in nothing else, but either to tell, or to hear some new thing. Then Paul stood in the midst of Mars' hill, and said, Ye men of Athens, I perceive that in all things ye are too superstitious. For, as I passed by, and

your devotions, I found an altar with this inscription, TO THE UNKNOWN GOD. Whom therefore ye ignorantly worship, him declare I unto you. God that made the world and all things therein, seeing he is Lord of heaven and earth, dwelleth not in temples made with hands; neither is worshipped with men's hands, as though he ded any thing, seeing he giveth to all life, and breath, and all; and hath made of one blood all nations of men for to dwell on the face of the earth, and hath determined the times before appointed, the bounds of their habitation; that they should seek the Lord, if they might feel after him, and find him, though he be not far from every one of us: for in him we live, and move, and have our being. As certain also of your own poets have said, For we are also his offspring. Forasmuch then as we are the offspring of God, we ought not to think that the Godhead is like unto gold, or silver, or stone, wrought by art and man's device. And the times of this ignorance God winketh at; but now commandeth all men every where to repent: that they should turn to him, who hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead. When they heard of the resurrection of the dead, some mocked: others said, We will hear thee again of this matter. So Paul departed from among them. Howbeit certain men clave unto him, and continued with him: among the which was Dionysius the Areopagite, and a woman named Damaris, and others with them.—Acts xvii. 16—34.

SUBJECT :—*Paul at Athens.*

PAUL forced, as we have seen,* from Berea, is conducted into Athens, the most celebrated city of the world. It is venerable for its antiquity, having been founded fifteen hundred and fifty years before Christ; it was glorious on account of its magnificent productions of artistic and historic relics. It was the distinguished seat of philosophy, science, and the arts; the most famous poets, statesmen, and heroes of the heathen world were either born or bred there.† Although at this time deprived of all political importance, it was still revered throughout the world for what it had achieved in the cause of freedom,

* "HOMILIST," this number.

† A magnificent description of Athens, and Paul's entry into it, occurs in *Acts and Homilies*. (*In loco*.)

literature, and art. It was called eye of Greece, the inv of letters, the light of the civilised world. Her schools attracted the flower of the Roman youth, and the name of her great men were held in sacred veneration. The condition of Athens when Paul enters it exhibits, in striking and impressive aspects, two great subjects.

First: *The great capabilities of the human mind apart from the Gospel.* It was a city which on all hands presented proofs of what man's intellect could achieve. There stood the Parthenon, the Temple of Athene—a pile which even now, after the lapse of centuries, remains the wonder of the world. There stood the Erechtheum, the most venerable of all Athenian sanctuaries; there, too, was the Lyceum, where Aristotle lectured; the Cynosarges, where Antisthenes, the Cynic, expounded his harsh and crabbed doctrines; and an Academy where Plato gave his lessons was there. It was in fact, a city of architectural magnificence and monumental splendour. Deities were numerous there, and almost every deity had its temple. The triumphs of mind in its architectural skill, æsthetic creations, and philosophical theories everywhere visible. What Jerusalem has been in the religious culture of humanity, Athens has been in the culture of the æsthetic and reasoning powers of mankind. No human mind made this Athens before Paul entered its streets, before it knew aught of the Gospel of God. It marvels man's intellect can work altogether apart from the Gospel. It can think like Plato, reason like Socrates, declaim like Demosthenes, and sing like Homer, rear monumental temples like those of Callicrates and Phidias.

The condition of Athens before Paul enters it presents to us—

Secondly: *The lamentable deficiency of the human mind apart from the Gospel.* With all the display in the city of æsthetic genius and intellectual power, there was a marked lack, if not an utter absence of all the higher elements of the soul. There was no loyalty to the one God of heaven for the city was “wholly given up to idolatry.” It was

idols. It was easier, says an old writer, to find a god than a man. They had no grand moral purpose in life; they spent their time in nothing else but "either to tell or hear some new thing." Empty theories and idle gossip occupied their chief attention, since they knew not the only true God, and had no grand purpose in life. The deeper and diviner parts of their souls were undeveloped. Supreme love for the supremely good, and those inspirations of philanthropy which have regard to the moral interest of souls, they knew not. Athens by wisdom knew not God. Far enough are we from disparaging what is called the light of nature, or from underrating the capabilities of the human mind, for searching out God in the works of His hand, but all history shows that where the Gospel has not gone man has never reached the true religion, and never felt the higher inspiration of his being. (See Romans i.)

The passage before us brings under our notice *Paul's moral survey of the city, his discussions in the Agora, his discourse in the midst of Mars' Hill, and his departure from Athens.*

I. PAUL'S MORAL SURVEY OF THE CITY. "Now, while Paul waited for them at Athens." Silas and Timotheus he had left in Berea, and for some time—how long it is not stated—he remained in Athens alone waiting for them. Never does the sense of solitude press more heavily on the soul than when walking in the streets of a strange city elbowed by passing and repassing crowds. Though possessing a mind qualified by nature and cultivation to appreciate in a high degree the splendid works of architecture and sculpture which lay about him, in an atmosphere peculiarly transparent, and under a sky beautifully genial, we have no record of any expression of delight which escaped him as he beheld the city. But the contrary: his spirit was "*stirred*" in him, or more exactly, *sharpened*, set on edge. He was thrown into an agony of grief at what he beheld. He had a standard of character unknown to any Athenian sage. He looked upon humanity with a new eye—an eye that peered through all its surroundings into its moral heart. Paul was not dead to the

æsthetic, but he was intensely alive to the moral, and he felt that the æsthetic glory of Greece was but a gorgeous covering which genius had woven and spread over a vast cemetery of moral corruption. That which touched him to the core was, "*He saw the city wholly given to idolatry,*" or as the margin has it, *full of idols κατειδωλον*. All history agrees with this representation. Pausanias says that it had more images than all the rest of Greece, and other ancient writers speak of it as the one great altar, and the one great sacrifice of Attica. There were three things in this idolatry that would greatly *distress* his noble nature. First: *Genius perverted*. Whilst he could admire the skill that chiselled the marble into such exquisite forms, and piled it into magnificent superstructures, and the ingenuity of intellect, and the adroitness of logic that propounded and discussed philosophical hypotheses, he felt that all this power was *perverted* since it was all on the side of idolatry, and this stirred his spirit. Genius and intellect *wasted*—nay, worse than that, employed for immoral and impious ends. As a cultured and devout son of temperance gazes without one thrill of admiration on the æsthetic magnificence of some gin palace, and feels only the most poignant distress at the thought to what the building is devoted—aye, and the greater the display of genius in the architecture the greater his agony of soul on account of the immoral purposes for which it is employed; so Paul looked at Athens now. There is nothing in mere material civilization even in its highest forms, to delight a truly enlightened soul.

In this idolatry he would see—

Secondly: *Souls degraded*. He saw souls, the offspring of God, made to rise to the knowledge, the image, and the fellowship of the Infinite, prostrating their natures at the shrine of idols. Their gods, the best of them, were but men—men that had been, or were supposed to have been—whose attributes were exaggerated by superstitious fancy, and whose very lusts and passions in some cases were of the most revolting kind. Paul knew that the destiny of the soul depended upon its worship; that if it worshipped any object

out the ONE true and living God it must inevitably sink lower and lower for ever. In this idolatry another thing would affect him.

Thirdly : *God dishonoured.* There is but one being in the universe that has a claim to the worship of man—the Creator. He claims the supreme homage and services of all souls. His claim is just ; no conscience can dispute it. Because the apostle loved supremely this Supreme Object of worship, he felt intense pain at seeing his righteous claims condemned.

II. PAUL'S DISCUSSIONS IN THE AGORA. The apostle having his moral feelings thus wrought upon, did not wait for Silas and Timotheus until he opened his mission, but embarked at once into the conflict. "*Therefore disputed he in the synagogue with the Jews and with the devout persons,*" &c. There is nothing strange about his entry into the synagogue. This he did in every place where there was a synagogue, and this being his custom, we need not dwell upon this part of his conduct here at Athens. It is his discussion with the Gentiles that now calls especially upon our attention. "*He disputed*" (*διαλεγετο*) indicates a dialogue between him and them. Perhaps he followed the Socratic method of discussion—a method which they respected, and which he found adapted to his end. There are three or four things here worthy of notice.

First : *The scene in which the discussion was carried on.* It was the market-place—the Agora. This was a place near to the centre of the city, an open space, which was full of monuments commemorative of persons and events of imperishable interest to the Athenian mind. Here people at all times met in concourse, some for business, some for speculative discussion, some for idle gossip. It was a place for whetting the intellect of the city, launching a new theory on the tide of discussion, as well as for gratifying the curiosity of the idle. It was a bold thing for this humble tent-maker of Tarsus, unable, perhaps, to speak their grand language with classic accuracy,

to venture into this arena. He had, however, unbounded faith in the sublimity of the Gospel, and was not afraid to submit it to the keenest genius and the loftiest intellects. Observe—

Secondly : *The parties with whom the discussions were conducted.* With whom did the apostle argue, "With the effeminate and uncultured in mind, the mental rabble, who had no power to challenge the accuracy of his opinions or stand against the force of his influence?" No. "*Then certain philosophers of the Epicureans and of the Stoicks, encountered him.*" Of all the sects (says a modern writer) of Grecian philosophy, these were the two most likely to come into collision with the apostle. Of the other sects, some had denounced the search after truth as hopeless, and had abandoned themselves to scepticism; others indulged in their speculations, and lived in the region of fancies and abstractions. But the Stoics and Epicureans were practical rather than speculative; they sought to settle the foundations of virtue, and to indicate the happiest path of life. The Stoics regarded *necessity* as the supreme power, and virtue as consisting in acting according to nature, and him as the wise man who so regulated his life as not to be elated with prosperity nor distressed by adversity. He was the greatest man who was the most emotionless. The Epicureans regarded *chance* as the supreme power, and happiness as the end of being, and hence counselled men to avoid all sources of discomfort and suffering. Both schools professed to tell men how to be good, and how to be blessed. With such men Paul would naturally come into fierce collision, for he propounded a theory of the universe, and a theory how to become good and blessed, which struck at the foundation of both schools. In Jerusalem the Gospel had to contend with the Sadducees and Pharisees, the representatives of *intellectual pride* and *self-righteousness*, but in Athens with Epicureans and Stoics, the representatives of *carnality* and *indifferentism*. It is equal to evil in every form. Observe—

Thirdly : *The subject on which the discussion took place.* What was the grand subject Paul brought under their notice?

newly-discovered fact in nature, or some philosophic hat had engaged the attention of the greatest thinkers ? “ *He preached unto them Jesus and the Resurrection ;*” claimed Jesus as the true Messiah, and His resurrection he dead. His subject was THE GREATEST PERSON AND GREATEST FACT in the moral history of the globe. Christ the grand theme in the apostle’s discussion with these sophers. He spread out His wonderful history before and endeavoured to show its significance and grand He was not ashamed to speak of Him who was rejected despised of men—“a man of sorrows, and acquainted with grief”

serve, fourthly : *The effects which this discussion pro-*

What were the immediate effects which this discussion produced in the Agora amongst the Stoics and Epicureans ? Immediate effects seemed very unsatisfactory. There 1) Contempt. “ *What will this babbler say ?*” The word in the margin *σπερμολόγος* is base fellow. Literally this means *grain-picker*, an epithet at first applied to and then to beggars who collect and live on scraps, and became a term of contempt. Paul was probably not in their sense, nor could he speak their language in perspicuity and cadence, nor was he of commanding presence. They would regard him therefore as a propounder of doctrine, mere babbler. (2). Misconception. They thoroughly misunderstood him. “ *He seemeth to be a setter forth of strange gods.*” It would seem, according to some critics, they understood Paul as meaning, by Jesus and Anastasis (resurrection) a new God and Goddess. Their misconception arose not from want of simplicity on his part, but want of unprejudiced minds on their part. (3) Curiosity. Though they did not understand him, yet what they heard so kindled their curiosity that they wished to hear more. “ *They took him and brought him unto Areopagus, saying, we know what this new doctrine, whereof thou speakest, For thou bringest certain strange things to our ears : we know, therefore, what these things mean ?*” This

was so far the most favourable result. The apostle's teaching succeeded up to this point in generating in them the desire to know something more about the new doctrine.

(To be Continued.)

Germ of Thought.

SUBJECT: *Self-Conceit.*

"Therefore they sacrifice unto their net, and burn incense unto their drag."—Hab. i. 16.

NEBUCHADNEZZAR and his army ascribed their success to the means and stratagems which they had used for the subjugation of the Jews, and attributed all the prosperity which had followed them to their own valour and courage, their own prowess and skill. But above the human agency, there was always the divine plan. Men often ascribe to their own power and wisdom the attainment of a certain end which could not have been reached had it not been for the divine purpose and superintendence.

One of the aspects under which the selfishness of man's nature manifests itself is *self-conceit*—the over-estimate of one's own capabilities and powers, and the depreciation of the capabilities and powers of all other people. *Self-knowledge is not self-conceit.* There is a saying in vogue which would imply that it is. "That man is clever, *and he knows it*." Of course he does; it is no evidence of self-conceit for a wise man to think and know that he is not an idiot. *Nor is the right and diligent use of the talents with which God has entrusted us any indication of self-conceit.* The Bible speaks of self-conceit in these words, "Be not wise in your own conceit;" "Woe unto them that are wise in their," &c.; "The lofty looks of man shall be humbled," &c.; "Seest thou a man wise in his own," &c. A foreign writer has said, "That the most equal distribution God hath made of any-

ing in this world is of judgment and understanding, because every man is content with his own, and thinks he has enough." But if we saw ourselves as others see us, and compared ourselves with others greater and better than we are, we might arrive at a right and just estimate of our own powers, we should not be ashamed sometimes to confess our ignorance, we should not make ourselves the standard of wisdom, but we should gladly attend to what others say, and weigh all in the balances of the sanctuary, assured that the way to greatness is by lowly service, that the most intelligent beings in the universe are also the humblest, that the portals of the temple of wisdom are for ever barred against the self-satisfied and proud, and that while God resisteth the proud, He giveth grace to the humble. Let us give some illustrations of the principles contained in the words, "They sacrifice unto their," &c.

I. Men do this WHEN THEY ATTRIBUTE THEIR TEMPORAL PROSPERITY TO THEIR OWN SKILL AND ENERGY, AND NOT TO GOD. Wealth may, or may not, be a proof of skill and industry. Self-reliance is a noble quality; it is different from self-sufficiency. We are dependent upon God. Physical health and vigour are they not the gifts of God? The air we breathe—is it God's? The sun that shines upon us—is it not God's? "He maketh his sun," &c. Has sorrow darkened your path, has poverty stared you in the face? Then listen to the voice of God, as it speaks, as it did to Job, from the whirlwind; try to learn the lesson which the sorrow teaches. But you have basked in the sunlight of joy, and if your path has been bestrewn with flowers, then with every morning breeze, with every evening blast—yea, on the wing of every moment of the day—let your thankful strain ascend to Him who says, "The silver and the gold are mine." Do not attempt to exclude God from your warehouse, but rather, you shalt remember the Lord thy God, for it is He that giveth thee power to get wealth."

II. Men do this WHEN THEY ATTRIBUTE THE DISCOVERIES OF

SCIENCE AND THE INVENTIONS THAT HAVE BENEFITED THE WORLD TO THE HUMAN INTELLECT, AND NOT TO GOD. The achievements of mind have been throughout all ages wonderful and great. But God giveth to man understanding, and unlocks the chambers of nature that he may enter. *Man's discoveries are God's revelations.* God is in science, God is in history, as truly as in the Bible, as truly as in man's redemption. In all our inquiries after truth let us pray for a guiding beam from the divine Shekinah.

III. Men do this : When THEY ATTRIBUTE THE PROSPERITY OF A COUNTRY TO ANY OTHER SOURCE THAN TO GOD. Patriotism is a virtue. Englishmen, like other nations, are apt to boast of their country. Our prosperity may be ascribed to different causes : we may speak of our insular position, of the blending of races, and the consequent improvement of national character, but there is One who raiseth up nations, and who casts them down. Ancient monarchies, once renowned and mighty, have passed away as successive billows breaking on the shore. The power of Rome has departed, the splendour of Athens has declined, the commerce of Corinth has disappeared, the pride of Jerusalem has been levelled to the ground. Christianity is the only true basis on which a nation's prosperity and greatness may rest. National decay will follow religious decay. We thank God for brave patriots on the field, for honest merchants in our cities, for industrious workmen in our shops, for able statesmen in our Senate, for a noble Queen upon our throne, but above all for the Bible, which, as our Queen so nobly said, is the source of England's greatness. Let us honour God ; let not pride weaken us ; let not presumption endanger us, and upon us shall the Old Testament blessing be pronounced, " Happy is the people that is in such a case ; yea, happy is the people whose God is the Lord."

IV. Men do this IN THEIR TREATMENT OF GOD'S BENEFICENT REVELATION TO THE WORLD. The objections to the doc-

trines of revelation are mostly the fruits of vaunting pride. Men would work out a salvation of their own, and not comply with God's plan. They have such abundant faith in their own notions, and so little in the counsels of the Eternal, so great confidence in their own works, and so little in the work of Christ for them, that they suppose they must without difficulty at last enter the realms of eternal blessedness. They will not receive the wedding robe as a gift, they will weave it for themselves, and wear it at the royal banquet. They will not plunge into the fountain which the pierced heart of the Saviour supplied; they have their own Abana and Pharpar, and they cry, "Are they not better than all the waters of Israel? may we not wash in them, and be clean?" My brother, the door of mercy is too low to admit any Pharisee who comes with stately gait, and head erect. The penitent enters with downcast, tearful eyes, and angels in heaven sweep their harps when he cries, "God be merciful to me." The withering words that smite man's pride to the dust are these, "Except ye be converted, and become *as little children*," &c.

V. Men do this when they DEPEND FOR THE SPREAD OF GOD'S RULE ON HUMAN PLANS AND ORGANIZATIONS, AND NOT ON THE BLESSING OF THE HIGHEST. "The excellency of the power is of God." We have a sword that has been tempered and sharpened in heaven; full many a foe has fallen beneath its heavy stroke; it is a trenchant blade, and right bravely did apostles, and confessors, and reformers wield it; but remember, it is the sword of the Spirit, and unless *His* hand be laid on the jewelled hilt, no heart will be pierced, no enemy will be slain. Let us come back to this old truth, that without God's presence and blessing, all that we do is in vain. "Oh, breath," &c. Sinner, come to Christ as you are. Your place is low down before the mercy-seat. The Saviour invites you; come to His feet, and beg for the crumbs that fall from His table, and His answer will be sweet as a seraph's song, "Go thou in peace; thy sins are forgiven thee."

Liverpool

JAMES OWEN.

VOL. XVIII.

Q

SUBJECT :—*Christ the Task Master.*

"For the kingdom of heaven is like unto a man that is an householder, which went out early in the morning to hire labourers into his vineyard. And when he had agreed with the labourers for a penny a day, he sent them into his vineyard. And he went out about the third hour, and saw others standing idle in the market-place, and said unto them, Go ye also into the vineyard, and whatsoever is right I will give you. And they went their way. Again he went out about the sixth and ninth hour, and did likewise. And about the eleventh hour he went out and found others standing idle, and said unto them, Why stand ye here all the day idle? They say unto him, because no man hath hired us. He saith unto them, Go ye also into the vineyard, and whatsoever is right that ye shall receive," &c., &c.—Matt. xx. 1—16.

THE dawn of true life in the soul is in that moment when it first finds out its highest calling, its mission, work. The source of all real dignity of character and nobleness of heart and bearing lies in this conviction—There is for me an appointed toil—work which "the heavens and earth have set me." The earliest recorded word of the Saviour, when His young heart began first to look out upon the wide life before Him, was a word which reveals how firmly He had grasped this its highest meaning, "My Father's business." And in His last dying prayer, He seems to exult in a calm, tranquil joy, because He could say, "I have finished the work which Thou gavest me to do." The long years of toil and strife through which He had passed, the "slow, sad years" of His discipline and obedience, had not shaken the lofty purpose with which His life began.

This thought of duty, debt, obedience, was the secret, the spring and power of Our Saviour's own life while He sojourned among men. He never once lost sight of it, not in the most weary period of His history. And it is this, the source of His own strength, which He is seeking in this Parable to impart to His disciples. Every true life is a service, and must be made a toil. The Master's eye is upon us all, from the earliest dawn of our life even to the eleventh

l we cannot escape from the command, "Go ye also vineyard."

adding thoughts of the parable may be stated thus:—

1ST IS THE TASK-MASTER OF THE WORLD.

the sharpest lessons of human life is, to most men, very of the limits of their own power in the con-nd direction of their destiny. The lesson is so many (most) men never learn it at all, and die—the last. Yet all life is full of this teaching. Its never ceases in every period of our history, and it upon life's last page. God is the Task-Master of

This is the simple meaning of that bitter, inex-ing which men call fate. God puts you down chooses to put you in the world. He surrounds circumstances which He chooses for you—not you lf; and thus, even before you come into being, s right to own and govern you. Then, too, the of law, as it is a witness to the presence and power rgiver, so it reveals His will concerning the sub-at law. With a terrible, and as it seems some-el hand, law chastises men into obedience. Un-ts judgments, unflinching in the execution of the it of disobedience, it gives misery (in some one of and thousand forms in which misery is the compa-il) to the man that sins, and blessedness to the pure

The swift retributions and unerring strokes of the v by which the world is governed bear witness to every side assert the sovereign right of the great er of the world to do with us as he will, His right to our task and keep us there. The failure on to apprehend the meaning of these parts of human ot affect the divine intention in them. All through ou may have been fighting against His will: no His authority may have ever suggested itself to the hour of your sharpest trial; still He is the er of your life. Every time hard necessity has

pressed upon you ; every time duty has met you in your path or in your home ; every time pity has enticed you to the service of your fellow-men, this has been the meaning—"To your toil, son of man !"

In this parable Christ gives a higher meaning to the common facts of human life, and reveals Himself as the Master of the vineyard who, in every stage of our individual history, goes forth into His vineyard, seeking the service of man. Rightly understood, the different stages in life's progress are the coming of "the Kingdom of Heaven" to the soul.

II. THE WORLD'S TASK-MASTER COMES TO MEN IN EVERY STAGE OF LIFE. He comes even at "the eleventh hour."

It would be easy for every man, in reviewing his own history, to see how he has been everywhere met by the call of duty ; that wherever he has turned his eyes there has been work for him to do. And to a Christian all work should be work done for Christ. Thus every call to the common tasks of daily life will seem like the voice of Christ, "Go work to-day in my vineyard."

But a truer interpretation of this parable will be found in the more subjective regions of the heart. The kingdom of God is within you. Very far back in life's history is the moment when the Task-Master first stepped into the vineyard of our life. "*Very early in the morning* the householder went out to hire labourers into his vineyard." There are many passages in the New Testament which speak of infancy and childhood as a realm lying "not far from the kingdom." This is surely one of them. In those far, strange years of being behind us all, wherein our nature lay calm and tranquil as a lake before the storms of passion had swept its surface, or sin had stained its deeps, the eye of the Saviour, the great Task-Master of our life was upon us. He was in the garden among its flowers and sunshine. In the mute lessons of our home He was teaching us the awfulness of duty, reverence, obedience. In the highest human relationships He was shadowing forth the

larger and Divine authority over the spirit which He has since claimed for Himself as the Task-Master.

Again : In the third hour the master is represented as again going forth into the vineyard. The explanation of the third hour is to be found in the next period of human history. God visits us in the dreams and aspirations of our youth. The boy Jacob saw in his dream the ladder that joined earth to heaven ; the boy Samuel heard the Voice of the Lord in the silence of the temple where he lay to sleep. The Saviour Himself began very early to see His duty and His destiny, and awoke to the awful pressure on His spirit of " His Father's business." It is so in a measure with us all. There comes a blessed, blessed moment, when lightness gives way to reflection, and carelessness to thought, and in a Divine dream of toil we yearn to be made noble for the service of the unseen. Silently thus the Task-Master of our life has stepped upon the deck of our frail bark, and seized the helm to guide it to His will. At his peril, let any man trifle with his *first* convictions of the truth. He sees the evidence of Christ's presence in His life. That is the story of the " third hour."

Again : In the sixth and ninth hour God visits the soul. This represents the Saviour's presence in our manhood. He visits us in the convictions of our maturer years, when we are struggling with the realities of life. It is a great thing when the dreams and aspirations of youth have passed into great convictions—convictions that will settle like rock beneath us, on which to build the temple of a noble life. The illusion of our early years falls, like a veil of coloured gauze, from our eyes. Then we see life, with all its risks and " hair-breadth perils," to be real—exceedingly real. These convictions are themselves an evidence of the presence of the Master in the soul. He who is the Lord of our life visits us in the very thick of its strife, with great conviction of its possibilities and its meaning. He comes to dictate to us our work, and to nerve us to its performance, startling us with the command, " Go work to-day," &c.

The last thought here is the most solemn of all. In the eleventh hour, too, He comes, when the golden sight is growing dim, and life's fountain is ebbing fast away, and sense and thought are sinking to their rest; in the days when the keepers of the house shall tremble, and the strong men shall bow themselves. Then, too, Christ is there. There is something almost terrible in this last chance of consecration and sanctification God gives the soul. "Go to work to-day, your day is almost done; even now your sin is burning upon the last low verge of life—yet go."

III. In whatever stage of life the world's Task-Master engages our service the REWARDS ARE CERTAIN. "I will give unto this last even as unto thee." Christians, be content with your average. An envious measuring of another's bliss betrays the presence of the old unconquered self. "Is thine eye evil, because I am good?"

LEIGH MANN.

Biblical Criticism.

ACTS OF THE APOSTLES:—EMENDATIVE RENDERINGS.

Acts x. 1.—There was a certain man [*αὐτὸς*] in *Cæsarea*, by name Cornelius, a centurion of the *cohort* called Italian.

2.—Devout and *fearing* God with all his house, *doing* much alms to the people, and *praying* to God always.

3.—He saw in a vision *manifestly*, &c.

4.—And he *looking stedfastly* on him, and *becoming afraid*, said . . . *went up* for a memorial before God.

5.—And now send men [*ἀνδρας*] to Joppa, and *fetch* Simon, who is surnamed Peter.

6.—Omit the clause, "He shall tell thee what thou oughtest to do," on the authority of Lachmann, Tischendorf, and the Sinaitic Codex.

7.—And when the angel *speaking to him went away*, having called two of his *domestics*, and a devout soldier of them that *were continuing with him* ;

8.—And *having recounted* all things to them, he sent them to Joppa.

9.—On the morrow as they *were going their way* and *drawing* nigh to the city, Peter went up upon the *house* to pray, about the sixth hour.

10.— . . . but as they *were making ready*, there came [*εγερτο*, not *επερεσεν*] upon him a trance.

11.—And he *sees the* heaven opened, and *coming down* a kind of vessel, like a great sheet [omit “unto him”], bound at the four corners, and let down *upon* the earth.

12.—Wherein were [*ἐν ᾧ ἦρχε* meaning, were there before the sheet was let down] all fourfooted beasts and *reptiles* of the earth, and *birds* of heaven. [Omit “and wild beasts.”]

14.—But Peter said, Not *at all*, Lord, for never *ate* I *ought* common and unclean.

15.—And the voice again the second time *came* to him, What God *cleansed*, do not *thou* [emphatic] call common.

16.—This was done thrice, and *straightway* the vessel was taken up into heaven.

17. As now Peter *was much at a loss* in himself what the vision *might be* which he *saw*, behold the men [*ἄνδρες*] sent from Cornelius, *having asked out* Simon’s house, stood at the gate.

18.—And *calling*, they *inquired* whether Simon, surnamed Peter, lodged there.

19.—And while Peter *was considering much concerning* the vision, &c.

20.—*But arise and go down*, and go with them, *not at all deliberating*, &c.

21.—Then Peter, *going down* to the men [*ἄνδρες*], [omit “which were sent unto him from Cornelius”], said, &c.

22.—And they said, Cornelius, a centurion, a man [*ἄνθρωπος*] *righteous and fearing God*, and *well-reported* of the *whole nation of the Jews*, was warned by a holy angel to *fetch thee* into his house, and to hear *things from thee*.

23.— . . . And on the morrow Peter went out *with* them, and *some* of the brethren of Joppa *went with* him.

24.—And on the morrow they came unto Cæsarea. *B* Cornelius *was waiting* for them, having called together his kinsmen and *necessary* friends.

25.—And as Peter was *about* coming in, Cornelius *meets* him, *falling* at his feet, worshipped.

26.—But Peter *raised* him up, saying *Arise*, I also *myself* am a man [*ανθρωπος*].

27.—And talking with him he *came in* and *finds* men come together.

28.—And he said unto them, Ye [emphatic] know *how* *unright* it is for a Jew [*αυτοι Ιουδαιω*] to *cleave* or come unto one of another *race*; and to me God shewed call no man common or unclean.

29.—Wherefore also without *contradiction* I came when *was fetched*. I ask, *then*, on what *account* ye *fetched* me.

30.— . . . and at the ninth, *praying* in my house and behold, a man [*ανηρ*] stood before me in *brilliant* apparel.

31.—And *says*, Cornelius, thy prayer *was* heard, and *thine* alms *remembered* in the sight of God.

32.—Send then to Joppa, and call for Simon, *who is* *named* Peter, &c.

33.—Immediately *then* I sent to thee; and thou *didst* *come*. Now *then* all we [emphatic] *in the sight* of God are present to hear all things that *have been ordered* to thee by the Lord.

34.—Then *opening* his mouth, Peter said, &c.

36.—The *word* which He sent to the *Sons* of Israel, *preaching* the Gospel of peace through Jesus Christ,—*this* [man] Lord of all.

37.—Ye [emphatic] know the *thing* which *came to* *pass* *through* the *whole* of Judea, *beginning* from Galilee, &c.

38.—Jesus of Nazareth, how God *anointed* Him . . . *who* went *everywhere* doing good, and healing all that *were* *overpowered* by the devil, &c.

39.— . . . both in the *region* of the Jews and in Jerusalem, whom they slew *by hanging on wood*;

40.—*This* [man] God raised up the third day, and gave Him to become manifest.

41.—Not to all the people, but to witnesses *that were foretold* by God, to us, who ate and drank with Him after He rose from the dead.

42.— . . . and *fully* to witness that it is He who is determined by God as Judge of living and dead.

43.—To Him all the prophets witness that *every one* that believeth on Him *receiveth* through His name remission of sins.

44.—While yet Peter was speaking these things, the Holy Spirit fell on all that heard the word.

45.—And the faithful of the Circumcision were beside *us*, as many as came with Peter, because that also on the Gentiles the gift of the Holy Ghost *had been* poured.

46.—For they heard them speaking with tongues, and magnifying God. Then answered Peter,—

47.—Can any man at all hinder water, that these be not baptized, who received the Holy Ghost as we [emphatic] ?

48.—And he ordered them. . . . Then they asked him to abide some days on.

The Preacher's Finger-Post.

PAUL'S ADIEU TO ATHENS.

"So Paul departed from among them."—Acts xvii. 33.

SEWHERE we have looked Paul in connection with Athens; we have marked the things with which he surrounded the city, his conduct

with the philosophers of the Agora, and his wonderful sermon on Mars' Hill. The sentence before us presents him leaving the famous city, never more, perhaps, to visit it.

I. He leaves Athens hav-

ing considerably ALTERED its SPIRITUAL CONDITION. First, he left it with a new stimulus to thought. He that heightens my impulses to thought influences my condition and destiny. Our thoughts make us. What a stimulus to thought did Paul give to the Athenian mind. He gave to their understandings a new theory of the universe, a new method to happiness, a new manifestation of God—"God in Christ," &c. There was, perhaps, more thinking in Athens on the night after the discourse on Mars' Hill than there had ever been before. The springs of intellect were touched, and the wheels of thought were in rapid motion. Secondly: He increased its responsibility. Responsibility is measured by privileges. Athens had been highly favoured for ages. Great men had lived and laboured there:—men with many a divine thought within them — Plato, Socrates, and Aristotle, but Paul was greater than all. He gave more of the divine in thought to them than was found in the combined wisdom of all their philosophers. Oh, Athens! better a thousand times that Paul had never entered thee than that thou shouldst fail in the newly-imposed responsibility. Paul changed the position of

Athens in the moral Geographically arially it remained but in the moral God it was a change. The men there would feel again exactly as they had felt, would never think exactly as they had.

II. He leaves Athens a HEIGHTENED ESTIMATE OF CHRISTIANITY. This made a *great impression* taking the Gospel. Perhaps he felt it when he walked the city, seeing it, previous to the beginning of his mission. He undoubtedly heard their great sages, and perhaps in some measure acquainted with their terms of thought. He no doubt, received an impression of their liveliness, energy, the ethics of their intellect, the gorgeous architecture of their brilliant statuary city. How will he say he may have asked the tale I have told of Jesus of Nazareth will my story be more keen in the minds of these men, especially as presented by me without dignity of manner, without oratorical flourish, without a name to them, and without knowledge of the noble language

ly me to address them any great acceptance? what thus, perhaps, he owned. After his discussion, however in the Agora, his sermon on Mars' all these misgivings give place to an undimmed confidence in the glory of his message. He soon found that the Gospel enabled him to assure souls with Athe-
 agas, and to make the grandest systems of it appear paltry in the light of his teaching. He felt the Gospel "was mighty in God in pulling down strongholds," &c. Chris-

has been tested by the school of philosophy, the grade of intellect, and every system of religion, of centuries since Paul's days, and it has always come forth the triumphant

How unbounded, therefore, should be our con-

He leaves Athens, PERHAPS TO VISIT IT MORE. There is something more affecting in a part of this kind. It was going to see Moses leave Pharaoh to meet him until the judgment; a young lawyer leaving going away sorrowful now Paul leaving. Though he would turn to them again:

First:—He had discharged his conscience; he had declared unto them the whole counsel of God; he was clear of their blood. Though he would not return to them again: Secondly: He would be engaged in the diffusion of the Gospel. He was off to Corinth, and thence on, for his Gospel was a Gospel for humanity. Thirdly: Though he would not return to them again, he would anticipate meeting the retribution. He had told them of a day of judgment, and on that day he would meet them.

THE ETERNAL COMMUNITY WITH HUMANITY.

"And there I will meet with thee, and I will commune with thee from above the mercy seat, from between the two cherubims which are upon the ark of the testimony."—Exod. xxv. 22.

WHETHER the "ark," the "mercy seat," and "cherubim" were typical of certain spiritual realities, revealed in the gospel, as some Biblical expositors maintain, or not, one thing is certain, they are admirably illustrative of them. They are striking pictures of things in the great spiritual empire of Christ. As such we shall use them now. The passage thus reminds us:—

I. That in Christ we meet with God as a Being of IMMUTABLE RECTITUDE. Tho

"mercy seat" was the lid covering that chest that contained, amongst other things, the five books of Moses, the code of the moral government of God. Here it was carefully enshrined, covered by the mercy seat, and guarded by cherubim. The whole arrangement was undoubtedly a powerful expression of the fact that the God who thus promised to "commune" with Moses as the representative of the Jewish people had the greatest respect for moral law. In Christ first the moral law was *perfectly embodied*. It was in Him wrought out in living characters. The whole is incarnated, the decalogue takes the form of a life of consummate perfection. In Christ, secondly, moral law is *powerfully enforced*. He enforced it by His words, His works, His death, His spirit.

II. That in Christ we meet with God as a Being disposed to **EXERCISE CLEMENCY**. Though the law had been broken, every principle outraged, God over the mercy-seat met the transgressors. We can say, that through Christ "the tender mercy of our God, the day-spring from on high, hath visited us." God is in Christ reconciling the world unto Himself. He is in truth in all; He is in *material nature*, the vast

and the minute. He is in *spiritual nature*, too, from the feeblest intelligence to the loftiest seraph; He is in all; all are His organs, His instruments of power. But He is *in Christ* for a *special* work, and that is the exercising of mercy. Christ is His mercy seat. Here sinners are to meet Him and commune with Him.

First, Christ is *the highest expression* of God's mercy. His mission is the outcome of mercy. They who represent Christ as procuring Divine mercy put the effect for the cause, and formulate a theory which dishonours God, and misrepresents the gospel of His Son. "God so loved the world," &c. "What the law could not do," &c. Secondly, Christ is the *greatest demonstration* of God's mercy. Calvary is the one overwhelming argument that fury is not in Him; that He is love, and that His compassions are infinite. Thirdly, that Christ is *the mightiest agent* of God's mercy. He is the messenger of *infinite love*. He is appointed to work out the eternal purposes of mercy. This He has been about for centuries, nor will He remit His efforts until the mercy of heaven shall through Him wipe away all tears from all faces. Thus in Christ we

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ry.

That in Christ we
ith God as THE LORD
HELIC INTELLIGENCES.
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the Shekinah, and
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cal critics, the repre-
es of celestial intelli-

They stand as sym-
those beings who
strength, who are
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istering spirits sent
to bless. Christ
man into fellowship
God's angels. He
angels to Him, and
vs men to Him, and
they both meet.
nounced His birth,
rengthened Him in
ferings, they rolled
e from His grave,
aided in the his-
His apostles, they are
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y of angels," &c.

what the "mercyseat"
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This is His "throne
e." Let us come
to it.

THE HIGHEST WISH OF TRUE FRIENDSHIP.

"The Lord Jesus Christ be with
thy spirit."—2 Tim. iv. 22.

FRIENDSHIP has many wishes,
some are very unwise. The
text is a wish which embraces
the highest good of the soul.
It is the wish of Paul's loving
heart for Timothy his son.
The language implies several
things.

I. It implies that man has
a SPIRITUAL NATURE. "Thy
spirit." He knew that Ti-
mothy had a soul. What is
spirit? Philosophy to the
present hour has failed to de-
fine it with rational satisfac-
tion. It is a something that
is unlike matter. It is *indi-
visible*. Matter is a com-
pound, and its atoms can be
divided. But spirit we think
of as an uncompounded sub-
stance, and an indivisibility
complete in itself. It is *self-
active*. Matter has no power
to act of itself and for itself.
It moves only by foreign
forces. But spirit has self-
motion. It moves by itself.
It feels itself to be the cause
of its own actions. Spirit is
self-conscious; matter knows
nothing of itself. The great
planets are ignorant of their
natures, velocities, laws; but
spirit is conscious of its ope-
rations, and of the forces that
move it, and of itself. Spirit
is *religious*, it has affinities for
the Infinite. It has the power

of tracing all existence to Him, of studying His perfections, and of worshipping His being. Matter knows nothing of the Hand that made it, that rounded its orbs, and sunned its spheres.

Yes ; man has a spirit. First, this is a fact *most demonstrable*. There is stronger evidence of the existence of spirit than of matter. We are conscious of the phenomena of spirit, but not of matter. Secondly, this is a fact *most practically ignored*. Theoretically, most men believe in spirit, practically they ignore it ; hence, every where they are under the reign of body. The flesh is at once the great reality, and the great ruler. Thirdly, this is a fact, *the most distinguishing*. It is that which marks us off from all mundane existences. We are spirit ; we are citizens of the spiritual empire ; we have relations stretching into the infinite.

II. It implies that man's spiritual nature needs the COMPANIONSHIP OF CHRIST. No instinct of the soul is stronger than the desire for companionship, and it has no need more urgent. What would a soul be without society ? A germ undeveloped. Society is the quickening, educating, beatifying power of spirit life.

But the companion that

the human spirit wants is a companion that can do two things. First, *centralize its affections*. He must have the attributes capable of commanding the supreme regard and admiration. Man is made to love supremely, and unless he can get a companion upon whom he can set his paramount affection, he is still destitute of a true friend. Christ has all the attributes, and no one else has, to command this. Secondly, it must be one to enlist *unbounded reliance*. The human spirit is conscious of its weakness and dependency, and yearns for some object on whom to repose its utmost confidence. Where is such an object to be found ? All on earth are insufficient, all is inconstant, evanescent, perishing ; Christ is the Rock of Ages. "He is our refuge and strength, a very present help in time of trouble."

III. It implies that companionship with Christ is an ATTAINABLE BLESSING. Paul would not wish an unattainable good. First, it is attainable, notwithstanding the corporal distance of Christ. We commune with other men through our bodies ; the very medium seems to prevent spirits coming into immediate contact ; but companionship with Christ is independent

comes into close fellowship with self. He dwells by faith. Self is attainable, for self has promised "two or three in My name,"

I am with you. "Behold, I do door and knock," it is attainable; in all ages have

The disciples entered their way to "The Lord stood with Paul. He has His disciples in all apostles, the confidants, the dy-

is Christ with Him is, it matters not absent. With Him more than the of all the angels. He is not Him, it who are thy confidants art a friend in the universe.

BREA; OR, MENTAL NOBILITY.

brethren immediately and Silas by night who coming thither to the synagogue of the were more noble in Thessalonica, in which the word with of mind, and searched daily, whether those so. Therefore many

of them believed; also of honourable women which were Greeks, and of men, not a few."—Acts xvii. 10—12.

THROUGH the spirit of persecution which the apostles had roused at Thessalonica, they were forced to Berea. To avoid detection, they steal away from Thessalonica in the night. No sooner do they reach Berea, than Paul, with unflagging zeal and undaunted courage, sets to his apostolic work again. He went into the synagogue of the Jews, and there, as was his custom, reasoned with them about the Messiah. What is said of the Bereans in relation to his ministry is commendatory and significant; they are said to be "more noble" than those of Thessalonica. *Nobility* is a fine word, but does not always represent a noble thing. It is often applied to physical prowess and historic ancestry; but the word in such applications is more or less degraded. He only is *noble* who has a noble soul. There is a mental and moral nobility. The latter is the greatest of all, it is God-like. It is, however, *mental nobility* for which the Bereans seem to be commended. There are three things marked here that indicate their mental nobility.

I. They rendered a CANDID

ATTENTION to NEW DOCTRINES. "They received the word with all readiness of mind," &c. They did not allow prejudice to seal their ears, and to close their souls; they were prepared to listen. First: This conduct is ever *befitting finite minds*. As there must always be to the highest finite intelligences universes of truth of which they know nothing, it becomes even the seraph to be docile, and ever ready to hear. Angels, we presume, are so; they have no prejudices against what is new; they crave for it. How much more becoming in man is this state of mind—man, who knows so little, and that little often so imperfectly. Secondly: This conduct is *very rare amongst mankind*. Somehow or other men for the most part grow up with preconceptions that close the soul to all that seems not to blend with them. Their preformed ideas they treat as absolute truths, and recoil with a jealousy from all that is new. Nothing is more repugnant to these men than a *teaching pulpit*. It is *noble*, therefore, to have the mind so free from these prejudices as to listen candidly to new doctrines.

II. They gave a PROPER EXAMINATION to NEW DOCTRINES. "And searched the Scriptures daily whether

those things were so were not mere patenters, receiving in which led to no end which passed away hour. They set to work examined. First: *examined independent*. They searched the Scriptures themselves. They were not swayed by the authorities, nor did they receive the statement of truth on their own credit. They took the old Scriptures into their own hands, unaided by parchment, deciphered the characters, and so found the meaning. This is what they should do. They should not talk about the right of private judgment; they should be more about the duties. There are blockheads in the world, and priest-ridden in the world, because they search the Scriptures for the first time. Secondly: They *perseveringly*. "And the Scriptures *daily*." They searched the area and so discovered the mines of Scripture, and can know but little of it in a glance or two. Daily and occasional efforts will be useless. There must be at it *daily*, in a new field, scale and mountain, penetrating to new depth *daily*. They wouldst get wisdom, they must search for it as for treasure.

ey yielded to the
OF NEW DOCTRINE.
many of them be-
They bowed to the
evidence. It is
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ed to resist evi-
is *noble* to surren-
orce. First : Their
intelligent. It came
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viction. This is
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of any worth.
Their faith *was*
"Many believed."
women and men

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ability in congrega-
nurches, in pews—
ulpits, too ! Oh,
day when men
nour their minds,
th, and the God of
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vine !

LESION IN MATTERS OF RELIGION.

Lord said unto the
out into the highways
and compel them to
at My house may be
ke xiv. 23.

al idea of the para-
provisions of the
pared to a feast :—

VIII.

the Lord's anxiety to have
His house filled, and not to
throw His pains and labour
away. He is waiting to this
end, to have in the outcast,
disreputable ranks of society.
These, the poor, ignorant, and
most degraded classes, are to
be invited, and compelled to
come in. No such compulsion
is spoken of in regard to the
other and more respectable
classes. It is of these outcast
ones we would now speak.
This is opportune to the pre-
sent day, when such efforts
are being made to reach the
lowest and reclaim the most
vicious.

I. THERE IS A RELUCTANCE IMPLIED.

This we find ; for though
the poor and even the criminal
like to hear the Gospel,
they evince no eagerness to
obey and embrace it. Whence
this reluctance ?

1. *Ignorance*, the lack of
conceptions and knowledge
about God and religious
truths.

2. *Addictedness to immo-
ral and sinful excesses*.

3. *Misconception*. They
think religion a bondage, or
expensive, or a something
meant only for the dying
hour.

4. *Suspicion and distrust*
of ministers and professors.

5. *Dread of ridicule from
their comrades*. Influence of
clan-feeling among them.

R

II. THE CONSTRAINT TO BE USED. "Compel, &c."

The general idea is one of great and urgent solicitation, though not of absolute compulsion.

1. *Not physical coercion.* Why not?

This is unsuitable to the occasion. Men are not forced to a feast, though they may be to a fight.

It is contrary to the genius of the Gospel.

It is opposed to the method of Christ and the Apostles.

It is itself impossible; for you cannot coerce a man's spirit, you can only at the most compel an outward and hypocritical compliance.

2. *Not social tyranny.* This is often attempted by parents over children, masters over servants, landlords over tenants, gentlemen over tradesmen. But this kind of coercion is wrong, as it tampers with conscience, enslaves the mind, provokes opposition, and invariably fails in the end.

3. *It means strong constraint, viz. :—*

Clear and forcible
tion,

Earnest entreaty,
Kindly aid, if need
temporal things, as
comforts to the si
overcoming opposit
dislike.

Personal compari
in going with peopl
House of God, &c.

III. REASONS TO CONSTRAINT.

1. *It is the Master's*

2. *It is an honour to Christ's Church*
ward of Christ's Church
when the lowest are
are raised up and saved

3. *The wretched of the outcasts will*
of the outcasts will
Gospel.

4. *The glorious Gospel can work in*
Gospel can work in

5. *Hence, intense*
their souls should con
to make these efforts.

T. G. H.
Wolverhampton.

BENEFACTENCE.

old not good from them to
due," &c.—Prov. iii. 27—29.

HUMAN BENEFACTENCE HAS
LIMITS. "Them to whom
" To whom do we owe
? To all who need it.
commanded "to do good
men." First: *What you
given in trust.* It is not
you are the trustees. Se-
It is given for distribution.

HUMAN BENEFACTENCE IS
LIMITED BY INCAPACITY.
it is in the power of thy
to it." Our power is the
of our obligation. No
a right to keep back
which he can spare when
labour needs it. This, in
action of heaven, is dis-

"Inasmuch as ye did it
he withholder is a moral
Ye have robbed me."

HUMAN BENEFACTENCE
MUST BE PROMPT IN ITS

"Say not to thy
r, go and come again,
w, I will give," &c. The
James enjoins the same
James ii. 15, 16. Why be

First: *Because the post-
of any duty is a sin in*

IV. HUMAN BENEFACTENCE EX-
CLUDES ALL UNKINDNESS OF
HEART. "Have not evil against
thy neighbour." True charity
thinketh no evil. A selfish heart
is an evil deviser. This is seen
in the tricks of trade, as well as
the stratagems of war.

(No. XXII.)

STRIFE.

"Strive not with a man without a
cause if he have done thee no harm."—
Prov. iii. 30.

Look at strife in two aspects.

I. AS A PRINCIPLE INHERENT
IN THE SOUL. There is a battling
instinct in every human mind.
Man is made to antagonize. This
principle in itself is neither a
virtue nor a vice. But it is a
great blessing, since we have so
much to oppose us here. The
principle is intended to put us
into antagonism. First: *Not
against existence, but against the
evils of existence*—disease, po-
verty, injustice; and, Secondly:
*Not against God, but against the
enemies of God.*

Look at strife—

II. AS A PRINCIPLE LIABLE TO

(No. XXIII.)

THE OPPRESSOR.

"Envy not the oppressor, and choose none of his ways."—Prov. iii. 31.

"The oppressor" is one who imposes unjust burdens; who crushes others to raise himself. He is always unjust, generally heartless, often cruel. He is, alas! no rarity. He is a common character; he belongs to all spheres of life, secular and sacred. There is the political oppressor, who crushes nations by unjust imposts. There is the social oppressor in the master and the mistress who crush their servants by overwork. There is the ecclesiastical oppressor, who seeks a lordship over consciences. The text virtually says two things about him:—

I. HIS CHARACTER IS NOT TO BE ENVIED? "Envy not the oppressor." Why? First, *because envy in itself is an evil*. Emulation is one thing, envy another. The former is not necessarily selfish, malign, or soul-torturing; the latter is, and therefore essentially bad. It is greedy, heartless, cruel, and heart-distressing. Secondly, *because there is nothing in the oppressor to be desired*. There are some objects of envy that have something good. Not so the oppressor; he is bad from branch to root.

II. HIS CONDUCT IS NOT TO BE FOLLOWED. "Choose none of his ways." His ways are all bad. He has many ways, private and public, domestic, political, and religious, but they are crooked by injustice, noxious with the sin of selfishness, and tending to damnation. Stand aloof! "Fret not thyself because of evil-doers; neither be thou envious against the workers of iniquity."—Psalm xxxvii. 1.

(No. XXIV.)

MORAL CONTRASTS.

"The froward is an abomination to the Lord; but His secret is with the

righteous. The curse of the Lord is the house of the wicked, but he blews the habitation of the just," &c.—Prov. iii. 32—35.

I. A CONTRAST IN MORAL CHARACTER. The *froward* and the *righteous*;—the *wicked* and the *just*;—the *scorner* and the *lowly*; the *wise* and the *foolish*. The "froward" is the perverse, refractory, rebellious; the "righteous" is the upright, obedient and loyal. The differences between the good and bad may be summed up into three:—First, *a difference in the grand purpose of being*. The purpose of a wicked man is pleasure, present gain; that of a good man is usefulness. Secondly, *a difference in the governing impulse of being*. The governing motive of the wicked man is selfishness; self is the centre of a circumference of all his activities. That of the other is love. He does not live to himself. The love Christ constraineth him.

II. A CONTRAST IN SPIRITUAL CONDITION. First, *the one repugnant to the Eternal, the other in His confidence*. The "froward" is an "abomination." He is an object of loathsomeness. Sin is an abominable thing. The righteous is in the confidence of God. His secret is with the righteous.—"Shall I hide from Abram?"—Gen. xviii. 17; Psalm xxv. 14; John vii. 7; xv. 16. Secondly, *the one is under the curse of the Lord, the other under His blessing*. The curse of the Lord is on the house of the wicked. The house of Belshazzar is an illustration of the curse of Daniel v. 6; that of Obadiah of the other.—2 Sam. vi. 1 Kings, xxi. Thirdly, *the one repulsed with scorn, the other visited with grace*. "He scorns the scorner," &c. Fourthly, *one is raised to glory, the other degraded to shame*. "The righteous shall inherit glory, but the froward shall be the portion of fools."

Pulpit and its Handmaids.

ISTICS OF THE TRUE FALSE CRITIC.

ness, the discernment
and the propensity to
in natural beauty,
proofs of taste, but
s of its absence. It
an insensibility to
is worse than that,
depravity when pleas-
ed in the discovery of
, real or imaginary.
affects this because
it an evidence of his
east pitiaibly ignorant,
dom punished by the
of that affectation into
and it is the bane in
applied to works of
It is not the eye for
beauties, that consti-
tut critic in this, as in
who is most discern-
beauties of poetry is
taste, the true judge,
ic.

, as he is currently
is discerning in no-
alta, may care little to
this is the mark of
dispositions or of bad
it he might not feel
were he convinced
us gives the most
ofs of ignorance and
tc.

MACCULLOCH.

ES OF PAIN.

been the means of in-
knowledge, our skill,
forts. Look to the dis-
einscience, in botany,
, in anatomy. What
e have we gained of
e and uses of plants
re seeking some herb
ain or cure disease!

What a knowledge have we gain-
ed of drugs, and salts, and earths
useful for agriculture or for the
fine arts, while we have been
seeking only to find an oint-
ment or a medicine! We have
sought a draught to allay the
burning thirst of a fever, and we
have found a dozen delicious be-
verages to drink for our pleasure
or relief. We studied anatomy
to find out the seat of disease, and
how to attack it, and we found
what we did not seek—a thou-
sand wonderful works of God!—
a thousand most curious contri-
vances, most admirable delights!
We found a model for the ribs of
a ship; we found a pattern for a
telescope in the eye; we found
joints, and straps, and knittings,
and valves which have been co-
pied into the workshop of the
mechanic and the study of the
philosopher. Yes, we may thank
our liability to pain for these; for
if pain had not existed, who can
tell whether these things would
have been so soon, if at all, dis-
covered?

SHARPE.

THE PHILOSOPHY OF RAIN.

To understand the philosophy
of this beautiful and often su-
blime phenomenon, so often wit-
nessed since the creation of the
world, and essential to the very
existence of plants and animals, a
few facts derived from observa-
tion and a long train of experi-
ments must be remembered. (1.)
Were the atmosphere everywhere
at all times at a uniform tempe-
rature, we should never have rain,
or hail, or snow; the water ab-
sorbed by it in evaporation from
the sea and the earth's surface

would descend in an imperceptible vapour, or cease to be absorbed by the air when it was once fully saturated. (2.) The absorbing power of the atmosphere, and consequently its capability to retain humidity, is proportionably greater in warm than in cold air. (3.) The air near the surface of the earth is warmer than it is in the region of the clouds. The higher we ascend from the earth, the colder do we find the atmosphere. Hence the perpetual snow on very high mountains, in the hottest climate. Now, when from continued evaporation the air is highly saturated with vapour, though, if it

be invisible and the sky less, if its temperature is suddenly reduced by cold descending from above, ing from a higher to a lower altitude, its capacity to retain humidity is diminished, condensed, and the result. Air condenses as it cools like a sponge filled with water which its diminished capacity cannot hold. How yet how simple, the philosophy of rain! Who but Omnipotence could have devised such a mirable arrangement for the earth?

Dr.

Theological Notes and Queries

OPEN COUNCIL.

[The utmost freedom of honest thought is permitted in this department. The reader must therefore use his own discriminating faculties, and the Editor is allowed to claim freedom from responsibility.]

THE GREAT PROPHET.

Replicant.—In answer to *Querist* No. 16, p. 352, Vol. XVII., and continued from p. 172, Vol. XVIII.

Let us now inquire—

III. *As to the meaning of δια with the accusative case.*

Very little importance can be attached to the meaning of δια or αρι, because these prepositions are very seldom used in connexion with our Lord's death. As far as propositional teaching is concerned, the whole question, in fact, depends on the meanings of περὶ in reference to sin, and ὑπερ in reference to sinners. I have, therefore, examined these two

prepositions at great length, and found that the meaning is generally *unfavourable to the substitutionary theory of the death of Christ.*

The only question of importance, as far as these Greek prepositions are concerned, is this,—*will δια and αρι enable us to understand them in any sense but that of substitution?* If they can have no other meaning corresponding to any of those of περὶ and ὑπερ, it is evident that such meaning must be selected, as περὶ and ὑπερ do not favour the substitutionary idea; but if, on the other hand, they invariably imply and

then must we take *περὶ* and *ὑπὲρ* in an exceptional sense.

In Rom. iv. 25 *δια* is used like *περὶ* in reference to sin. "Who was delivered *for* (*δια*) our offences;" and, in 1 Cor. viii. 11, like *περὶ*, in reference to sinners; "For (*δια*) whom Christ died."

1. The preposition *δια* with the accusative case generally shows that the word which follows it is assigned as THE REASON, GROUND, CAUSE, OR OCCASION, of the act mentioned in the word or sentence going before. In all these cases it may be translated by the word *because*, or *on account of*; but, though the word be invariably represented by the same English equivalent, the shades of meaning are very varied. It sometimes denotes (a) the cause or ground indefinitely in the form *δια το* or *δια τουτο*. Thucydides generally uses *δια το*; Herodotus *δια τουτο*, and others both indifferently. The following scriptural examples may be consulted:—Matt. vi. 25; xii. 27, 31; xiii. 52; xviii. 23; xxviii. 20; Rom. i. 26; v. 12, 18, 24; 1 Cor. iv. 17; xi. 10, 30. Instead of *το*, or *τουτο*, the reason is often given at length in the accusative. This shade of meaning is very common in classic Greek.

Examples.—John x. 32. "For—*δια*, on account of—which of these works do ye stone me?" In the next verse the Jews, in reply, use *περὶ* for *δια*. 1 Thes. v. 13. "Esteem them very highly *for*—*δια*, on account of—their work." See also Col. i. 6; Rom. xiii. 5; 1 Cor. x. 26, 27; John xii. 9. "In which men cannot live on account of—*δια*—the heat." Xen. Anab. i. "We have abstained (from plunder) on account of—*δια*—the oath to the gods." Xen. Anab. iii. "They did not join the Athenians on account of—*δια*—the following affair":—8 Herod. 44. "On account of—*δια*—that work, the

name of the Teneans was written on the Tripod in Delphi." 8 Her. 82. "Their father put their eyes out on account of—*δια*—this cause." 8 Her. 116.

Sometimes, however, (b) *δια* points out the efficient cause rather than the reason. In this case the act denoted by the word before it is the result of the act referred to in the word by which it is succeeded.

Examples.—Rom. viii. 10, 11. "The body is dead, because of—*δια*—as "the result of"—sin; but the spirit is life—*δια*—as the result of—righteousness. 2 Cor. iii. 7. "The Jews could not look on the face of Moses because of—*δια*—the glory of his countenance—i.e., their inability to look at him was caused by the glory of his appearance. See also Acts iv. 21; 1 Cor. ix. 23; Matt. xxvii. 18; Mark ii. 4; xv. 10; Luke viii. 19, *δια του* and comp. Luke xix. 3, *απο του*; Rom. iii. 27; xi. 28; Eph. iv. 18; v. 6; Phil. i. 15; Col. iii. 6; Heb. ii. 9; v. 12; Arist. Anal. Prior. i. 33.

Sometimes the meaning of *δια* is (c) the very reverse of the last. Instead of the cause coming after, and the effect before, we find that the act denoted by the preceding word is intended to effect the result referred to in the word which follows, as is the case with the fourth meaning of *ὑπὲρ*.—Hom. vol. xviii., p. 174.

Examples.—Rom. iv. 25. "He was raised *for*—*δια*, to secure as result—our justification."

In some cases *δια* refers (d) to the occasion rather than the cause or the result, as in 1 Cor. vii. 2, marriage is recommended *because of*—*δια*—fornication; and in 1 Cor. vii. 26, Paul says, "It is well not to marry *because of*—*δια*—persecution;" and in 1 Cor. xi. 10, women are to have power over their heads *because of*—*δια*—the angels—i.e., because of the pre-

sence of angels in the assemblies of the saints.

2. Very often *δια*, like *περὶ* and *ὑπέρ*, signifies FOR THE BENEFIT OF—the act denoted by the preceding word being designed for the good of the person or persons referred to in the word which follows.

Examples.—Mark ii. 27. "The Sabbath was made for—*δια*, for the benefit of—man, and not man for—*δια*, for the benefit of—the Sabbath." John xii. 42. "Because of—*δια*, for the benefit of—the people who stand by, I said it." *Ib.* 30. "The voice came not because of—*δι' ἐμε*, for the benefit of—me; but for your sakes—*δι' ὑμᾶς*,—for your benefit." Rom. iv. 23, 24. "It was written not for *his* sake—*δι' αὐτοῦ*,—but for us—*δι' ἡμᾶς*." 1 Cor. xi. 9. "Neither was the man created for—*δια*, for the benefit of—the woman, but the woman for—*εἰς*, for the benefit of—the man;" woman being made a helpmeet for man because he was alone. Gen. ii. 18. See also Rom. xi. 28; 1 Cor. iv. 6; 2 Cor. iv. 15; Heb. i. 14.

3. The word *δια* often signifies "BY MEANS OF," pointing to the INSTRUMENTAL rather than the efficient cause.

Examples.—Matt. xv. 6. "Ye have made the commandments of God of none effect by—*δια*, by means of—your traditions." John vi. 57. "I live by—*δια*, by means of—the Father, so he that eateth me shall live by—*δια*, by means of—me as food." See also 1 John ii. 12; Rev. xii. 11. So also Homer, 19 Od. 151. "Coming upon me, they took me by means of—*δια*—the female servants." The genitive case usually follows *δια* when it has this meaning.—1 Her. 113; 6 Her. 4; Eur. Hec. 320, 442, &c.

4 The idea of transition is often implied in classic Greek, as in Eur. Iph. in Tauris, 29, "Send me through—*δια*—the clear air."

Ovid translates this sentence "liquidas fecisse per auras," De Ponto iii. 2, 60. Homer frequently uses *δια* with the accusative in the sense of the Latin *per*, through, as in 22 Od. 93, "drove (the spear) through—*δια*—his breast." 22 Od. 495, "went up through—*δια*—the beautiful palace." 2 Merc. 75, "Drove them through—*δια*—the sandy plain." See also 22 Od. 295; 24 Od. 524; 3 Venus 125; 2 Merc. 421.

5. Occasionally *δια* points to the word which denotes simply the MANNER of the act, as in Gal. iv. 13, "Through (*δια*) infirmity of the flesh I preached."

Having sufficiently investigated the meanings of the preposition *δια* with the accusative case, let us now apply our deductions to the death of our Saviour for (a) sin and (b) for sinners.

FIRSTLY. As to our Saviour's dying for—*δια*—sin. "Who was delivered for our offences—*δια τὰ παραπτώματα ἡμῶν*," Ro. iv. 25. Paul had, here, in his mind the Septuagint rendering of Isa. liii. 5, "But he was wounded for our sins—*δια τὰς ἀμαρτίας ἡμῶν*." The only meanings of *δια* which are applicable here are those which denote cause or instrument. He became the victim of death—was delivered—on account of our sins. The meaning of *δια* is thus shown to be singular to that of *περὶ* and *ὑπέρ* used in the same connexion.

SECONDLY. As to our Saviour's dying for—*δια*—sinners. "For—*δια*—whom Christ died."—1 Cor. viii. 11.

The use of *δια* in this connexion is very important, for *δια* is never used in classic or Hellenistic Greek to signify the shadow of substitution. When Paul, therefore, wrote of the christian "For whom Christ died," using *δια* with the accusative, he could not mean that Christ had died as a substitute

for him. Had this been his meaning, it is certain that he would not have used *δια*, as that word has not a shadow of that idea. Whatever he meant in other cases when he made use of other prepositions, here with *δια*, he could not imply substitution in any sense. Two meanings of *δια* are applicable here—Christ died on account of sinners, in the sense that sinners were the cause of his death, or he died *for the benefit* of sinners. The latter meaning

is the more probable. This corresponds to the meaning of *περὶ* and *ὑπὲρ* in the same connexion. As the angels have been sent to minister *for* those who become heirs of salvation—*δια τοὺς μ. κ. σ.*—so did our Saviour die *for* them. The same preposition is used in both cases. Angels do us service *for our good*, and Jesus died through grief upon the shameful cross *for our good*.

GALILEO, B.A.

(To be continued.)

Literary Notices.

[We hold it to be the duty of an Editor either to give an early notice of the books sent to him for remark, or to return them at once to the Publisher. It is unjust to praise worthless books; it is robbery to retain unnoticed ones.]

THE REVIEWER'S CANON.

In every work regard the author's end,
Since none can compass more than they intend.

JESUS CHRIST: HIS TIMES, LIFE, AND WORK. By E. DE PRESSENSÉ.

London: Jackson, Walford & Hodder, 27, Paternoster Row.

THIS work is valuable apart from any relation which it has to the modern errors of the naturalistic schools. Every devout scholar possessing the necessary philosophy to compass, heart to realise, and genius to delineate, who reproduces the life of Christ, renders to the world the most valuable of services. Such a man, who truthfully describes Christ as He has appeared to him, gives to the world its Redeemer in some phase or phases before unappreciated. These last years have furnished us with many excellent works on this subject, such as Dr. Young's "Christ in History;" Dr. Langé's "Life of Christ;" "The Life of our Lord upon the Earth," by the Rev. Samuel Andrews; and a work of remarkable power and merit, entitled "Ecce Homo," just issued by Macmillan & Co. But these do not supersede the necessity of the work before us, which takes much new ground, and exhibits many subjects in new aspects. The relation of the work, however, to the reckless assertions and profane speculations of M. Renan, greatly enhances its worth. The influence which M. Renan's "Vie de Jésus" has exerted upon the orthodox views of Christendom imperatively calls for such works as the one now before us. Few men possess higher qualifications for dealing with MM. Renan and Strauss than Presensé. He is more than their equal in native power and scholarly

attainment. The plan of the work, which is divided into five books, is simple and comprehensive. In the first book, which is preliminary, objections to supernaturalism are disposed of; the impossibility of Christ deriving His doctrine from any or all the schools of thought existing in His time is demonstrated, and the credibility of the Gospel is placed upon evidence that cannot be easily shaken. In the second book, he treats of the preparation of Jesus for His work, and the general character of His public ministry. In the third book he describes the first period of the ministry of our Lord. In the fourth the period of His conflict. In the last, he treats of the closing scenes of our Lord's life. Although the work is rather too florid, verbose and rhetorical to our taste, many will prefer it for these reasons. All earnest students of theology, we think, will agree with us in pronouncing this work to be one of signal merits and striking aptitudes.

DISCOURSES DELIVERED ON SPECIAL OCCASIONS. By R. W. DALE, M.A.
London: Jackson, Walford & Hodder, 27, Paternoster Row.

THIS volume contains ten sermons, delivered by the author on special occasions. Having read three of them, and heard one, we feel competent to say as much about them as our space will allow. The discourses being all prepared by the author for special, and, in some cases, grand occasions, must, we suppose, be taken as the full measure of his mind, and standard of his ministry. He regards them, we presume, as the best things he has accomplished, if not the best he is capable of producing. Had we the space of a "Quarterly" at our command, we should dispute some of his philosophical positions concerning his theological utterances; and were we one of the evangelical Rabbis, we should, of course, denounce and brand. But to us the book is not the less valuable because it clashes with our opinions or strikes at the foundation of some of our beliefs; but the reverse. He who echoes my opinions sings me to sleep; he who strikes at them wakes me to manhood. He who takes this volume up expecting to find sermons of the ordinary type will be greatly disappointed. They have no pulpit platitudes or evangelical sensationalisms; they have shrieks of anguish, no sulphurous odours, no ghastly visions. They are the discourses of an educated man who thinks for himself—think deeply, vigorously, and with devout loyalty to revealed truth. The book abounds with good thoughts, rings with the spirit of an honest teacher, and many of its paragraphs swell into lofty eloquence.

EVERLASTING TORMENTS UNSCRIPTURAL: A Letter in reply to Ten Lectures to the Students at the Metropolitan Tabernacle. By WILLIAM GIBSON WARD. London: Elliot Stock, 62, Paternoster Row.

THIS work is a letter addressed by the author to the students of the

Metropolitan Tabernacle, in reply to two lectures which were addressed them on "Everlasting Torments," by the Rev. W. Barker, and which are prefaced by the Rev. C. H. Spurgeon. The Tabernacle theology course holds strongly to the orthodox doctrine of eternal torments, and Mr. Ward tells us that for some time he was a reader of Mr. Spurgeon's sermons until he met with the following paragraph: "*That saints rejoiced in or never complained of hell fire doctrines; that sinners and believers only objected to them.*" I at once, says Mr. Ward, addressed a note to Mr. Spurgeon, repeating the paragraph from his sermon, and giving him "*a stern fact*" against his theory. I told him I went to the Baptist Chapel at Ross a previous Sunday or two, to hear a student from the Metropolitan Tabernacle College preach there. He dealt rather loudly and freely, and with great unction, upon the "*damned in hell.*" The following night, this saint, who rejoiced in the doctrines of hell-torments," was seen in Ross Churchyard drunk! This lamentable instance only shows, whether the doctrine be true or not, that it is not a doctrine to convert and sanctify:—

"Law and terrors do but harden."

SCIENCE AND CHRISTIAN THOUGHT. By JOHN DEANS, D.D., F.R.S.E.
London: Religious Tract Society, 56, Paternoster-row; 65, St. Paul's-churchyard.

"THIS work" we are informed, "is an inquiry into the present relations of science to Christian thought. At no former period has the subject assumed aspects of deeper interest than now. The last twenty, and specially the last ten, years have been marked by great progress in the chief branches of natural science. A wide field has been surveyed, and a great number of facts have been brought to light, bearing more or less closely on revealed truth. Much new and fresh material has been accumulated, of great value to all who 'take pleasure in seeking out the works of the Lord,' and who love to trace in nature the goings of Him who is great in His Church as a God of righteousness, grace, and love. An effort is here made to bring some of this material within the reach of all, and to render it popularly interesting. In doing so, the author holds himself alone responsible for the accuracy of the statements made and the scientific facts referred to." This volume, though small, is very comprehensive. It is crowded with materials of scientific character, and they are so exhibited as to show that they are not opposed, but in harmony with Christian truth. We heartily commend the work.

THE HAPPY MAN; OR, THE ESSENTIAL PRINCIPLES OF HAPPINESS DESCRIBED. By REV. JOHN PUGH, B.A. London: Elliot Stock, 62, Paternoster-row.

No subject is of more vital importance to man than the subject of this book—the condition of human happiness. But few of the race

thoroughly understand those conditions, and the few who understand them seldom render them a practical regard. He who clearly explains, and by righteously constructed arguments enforces them, renders to his brothers a service of no secondary importance. It requires high qualifications, however, for this work. A man must thoroughly understand the eternal laws of human nature and the true reasons for a virtuous life. He who urges man to search for happiness for its own sake only urges him hell-ward. Selfishness is the fountain of misery. Without saying that this little book comes fully up to the requirements of the case, we can say we know of but few little works that have succeeded better. It abounds with noble principles, clearly stated, and in some cases well illustrated. The thoughts deserve much better paper, and general "getting up."

HEAVEN'S EVANGEL AND OTHER POEMS. By HENRY WILLIAMSON
London: Simpkin, Marshall, and Co., Stationers' Hall-court.

THIS, so far as type, paper, and binding are concerned, is an elegant little volume of poems. But what of the contents? It consists of upwards of forty distinct compositions, all of a poetic character, and possessing different degrees of merit. The author has undoubtedly poetic gifts of no mean order; he has a keen eye for analogies; great aptitude for bringing what he sees into new and beautiful combinations; a heart tenderly alive to the spiritual significance of life, and the power of expressing in flowing and melodious verse the creations of his own imagination. Some of the pieces are worthy of fellowship with the productions of Longfellow.

KIND WORDS: for Boys and Girls. London: Sunday School Union. Children of this age have mental and spiritual advantages unknown to children of any preceding period. Artists, authors, lecturers, are everywhere at work around them in order to interest their imaginations, quicken their faculties, and mould their characters after some high ideal. The press in every direction works most skilfully and constantly for them. It furnishes them with libraries and periodicals in abundance. "*Kind Words*" has just appeared as one of the most charming and effective ministers. It offers, for one halfpenny a-week, beautiful stories, instructive anecdotes, striking pictures, wise counsels, and through all an inspiration of kindness and truth.

CHRIST AND CHRISTIANS IN THEIR RELATION TO THE MORAL LAW, WITH PARTICULAR REFERENCE TO THE LAW OF THE SABBATH. By Rev JAMES ALLAN, B.A. Glasgow: Maurice Ogle and Co., Exchange square.

THIS is one of the most sensible sermons on the subject that we have recently seen. The thoughts are fresh and vigorous, the whole argument concise and telling, and the spirit magnanimous.



A HOMILY

ON

The World in the Soul.

"He hath set the world in their heart."—Eccles. iii. 11.



HIS is one of those Biblical sentences from which it is easy to extract many meanings, but not easy to reach the right one with absolute certainty. The expression seems extravagant, but there are many reasons that justify it. The "world" is truly in every man's "heart."

I. THE WORLD IS IN EVERY MAN'S HEART AS A MENTAL IMAGE. The men of the world whom we have known; the villages, towns, cities which we have visited; the landscapes we have observed—in truth, all outside of us that have ever come under our notice, have stamped their image on the heart. The photographs of all are within. Thus we carry within us all those parts and phases of the world that have ever come within the sweep of our observation. When nature has drawn her veil of darkness over the earth, in the stillness of midnight, with our heads on our pillow, we often look within, and see the world in the mind as we have seen it in the flesh. The home of childhood, the lanes, the fields, the hedges, about which we gambolled in the dawn of life, as well as all the parts of the world observed in later days, reappear to the imagination. We see the blooming

landscapes, the old houses and the craggy cliffs, the shore, the burning stars. We hear the murmuring brook, the boom of the billows, and we feel the world is in us. Other living tenants of this globe have not this faculty of receiving and retaining the world's image. When they close their eyes they shut out the world. Not so with us. The world has so come into us, that we can never get rid of it. Were we transported to another planet we should carry with us all that we have ever known in this.

II. THE WORLD IS IN EVERY MAN'S HEART AS A POWERFUL INFLUENCE. So many and so close are the ties which the Creator has bound us to this world, that it comes into us as a mighty and constantly acting force. The many affections planted in the heart that must bring them into it as an active power. There is *self-preservation*—very subsistence so depends upon the cultivation of the earth, the exploration of the minerals, the navigating of the seas, the transactions of the market, and in working, in some way or other, in the outward world, that it necessarily requires such an amount of our attention, as to bring it into us the most powerful force of action. There is *social affection*. We are boys and girls, men and women, on whom our affections are set—brothers, sisters, husbands, wives, father, and friends who are so near to our sympathies, that, in every figure, we bring them into us. They live in us, and exert no small amount of influence upon the activities of our life. Had we the philanthropy of Christ, we should have brought the whole human world upon our hearts. There is *love of beauty*. Man's instinct for the beautiful is so strong. This instinct not only brings the world near to him, but into him. The craving of the soul for the beautiful form and colour and the grand in aspect, gives this instinct which abounds with the beautiful and sublime, a powerful power in the soul.

Thus the world is in every man's heart as an active and influential force. Perhaps this is the idea that f

tended to convey by the expression : "He hath set the world in their heart ;" for the result of it, he says, is : "that no man can find out the work that God maketh from beginning to the end." As if he had said : Men are so taken up with the world—so engrossed in the necessary duties of the world, that they are unable to find out and appreciate the grand system of Providence that God maketh from the beginning to the end ; they are so absorbed in the present, that they are unable either to scan the past or the future. A great truth this, the power of the present world upon us, shuts us in from the grand visions of spiritual truth.

II. THE WORLD IS IN EVERY MAN'S HEART AS A GREAT REALITY. By this I mean something different from the other senses ; by this, I mean that *the world is to every man according to the state of his heart*. There is an outward world, of course, although some have denied the fact. Pyrrho, a celebrated Greek philosopher, the founder of the theory that there was no outward world, is said to have acted so far in conformity with his theory, that, if a cart ran against him, or a dog bit him, or if he came to a precipice, he would not stir a foot to avoid the danger. He believed that there was no world but that which was in his own mind. Speculative philosophy may use a method of demonstrating this, but the common-sense of humanity will never accept it. The world has an existence independent of the soul. It existed before man was : its heavens shone, its landscapes bloomed, its oceans rolled in majesty, and its mountains rose in majesty, when there was no man ; and were man to be annihilated to-morrow, the world would be. Still, it is a truth that every man makes his own world. The world is to every man according to the state of his soul ; great or small, according to his conception ; overspread with sadness or radiant with joy, according to his feelings ; a scene of temptation to contaminate, or of discipline to refine, according to the ruling principles of the heart. This point is so important, and fraught with so many

practical suggestions, that we shall now limit our attention to its consideration.

First: *The character of the material world is to a man what he makes it.* The world of the untutored rustic is very different from that of the man of science. That of the former is but a few acres of earth, over which he has travelled, or of which he has heard—a mere garden, from which spring provisions for his wants, lit up by a bright body by day and by mystic lamps by night. He sees forms and colours but no beauties: hears sounds, but not melodies; observes motion but not order—he looks on the boundless vault above him radiant with the revolving worlds, with no more admiration or wonder than he would upon lamps suspended from the ceiling of a mansion. To the man of science, however, it is different. The world is a globe with a circumference of many thousand miles, wheeling through space with immense velocity, and the member of a system of innumerable worlds. He sees wisdom and power, and goodness everywhere. He feels with the Psalmist, “That the whole earth is full of the glory of God.” Ah! what different worlds have these men! What has made the difference—the difference in the state of intellect? The man of science has read and thought and investigated; and as he has done so, the world has grown in magnitude—in splendour, and in interest. Moreover, what difference there is between the world of a cheerful and that of a gloomy man! The man of gloomy soul goes forth in nature in her brightest and richest season. The landscape painted with the tints of autumn—the fields wave with crops of golden grain. A thousand voices warble music from every hedge and grove. But to him the world is dark. His gloomy thoughts mantle the whole earth with sackcloth and the dissonant pathos of his own heart, drowns every melodious note; and, surrounded by all this magnificent grandeur, he is prepared to exclaim:

“Lord! what a wretched land is this
That yields us no supply.”

On the other hand, the man of happy temperament and joy

the darkest and most tempestuous day into sunshine.

He makes the bleak and wintry scenes of nature clear and bright. Thus we make our worlds—each man

If each man were to paint the world as his own shaped and coloured it, we should have pictures of worlds as men.

y : The character of the human world is to man makes of it. Men appear very different to different eyes: to the warrior as to the old Roman, men are regarded as machines for battle, mere fighting engines, nothing more. To the worldling man is the mere creature for enrichment of nations, the wealth of the world. In the eyes of the judge of men by our own controlling dispositions. To the selfish all men are selfish; to the dishonest all men are dishonest; to the false all men are false; to the generous all men are generous. Thus the same man is a different man to two individuals whose dispositions are different. To the noble he may be all that is noble; to the other all that is base. Men are but multiplications of our moral nature. *'To the pure all things are pure.'*

∴ The character of the God of the world is to man makes of it. There is a God whose existence is absolute and independent. But no man has a true image of that God. Each has figured to himself this God, and great are the differences in the ideal. Polytheism is not confined to lands where idols are made and worshipped. There is a kind of polytheism everywhere. The God the philosopher imagines is the God he has imaged to himself, and men have different images, according to the state of their own minds. Hence, even in Christian theology, what different conceptions we have of God! Take, for example, the subject of the atonement. The man who has much of the vengeance in his heart regards the death of Christ as a means of satisfying the vengeance of Almighty God. The mercenary regards the death of Christ as the means of purchasing the redemption of a certain number of souls. The prudential man regards it as an expedient to enable God to make his throne safe,

and keep the universe in order. All go to the New Testament for arguments to support their views, and they succeed in getting them, for we can get from that Holy Book what we bring to it. Thus, even the God of the world is according to our hearts. "To the pure thou wilt show thyself pure with the froward thou wilt shew thyself froward."

The subject impresses us with several lessons:—

First: *With the greatness of the human soul.* It shapes everything for itself: the earth, the heavens, and God. It has the capacity to receive, retain, reflect outward things. Wonderful is this power. It distinguishes from all other mundane existences. It gives to each a life exclusively his own. It gives us a strange sovereignty over circumstances. It puts our destiny into our own hands. The world we spiritually live in we fashion for ourselves. It spreads out its heavens, and forms its landscapes. It is ours. No one can take it from us. It is often said we leave the world at death. This is scarcely true; for we carry it with us. Burn its materials to let it vanish away as a cloud of smoke, it would still be for ever in human souls.

The subject impresses us—

Secondly: *With the duty of mental modesty.* No man has absolute truths in him. All that he has are opinions: his own by himself concerning those truths. Hence, he who asserts infallibility in theology demonstrates his utter ignorance of himself, and his relation to the outward world. As no man sees the world with the same eye, or from the same point, he must necessarily have a view in some respects peculiar to himself. His view, however extensive, is necessarily very limited and imperfect. It is right and desirable to compare his view with those of other men. Such comparisons, rightly conducted, do tribute to the power of thinking, and the accuracy of thought. But the attempt to enforce our opinions on others is an offence against society, and an offence to God. Even the inspired Psalmist felt that his own errors were too great to estimate. "Who can understand his errors?"

subject impresses us—

ly: With the necessity of soul culture. If you want a bright and lovely world—a world that you will enjoy as a child—you must endeavour to make the heart right. Do not complain of what is outside, the fault is within. All the treasures thou tasteest rise from the depths within. All that surrounds thee are the impure exhalations of the heart; the discords that grate on thy ear are the tones of thine own disordered soul. Fill thy soul with goodness, and thou shalt see goodness everywhere. Let truth and beauty shine brightly in thee, and the heavens shall bend over thee without a cloud. In fact, if thou wouldst know the truth, thou must be free from selfishness, thy judgment must be just. If thou wouldst see God thy heart must

subject impresses us—

ly: With the nature of the Millennial glory. The subject tells us of a coming period when this world is to undergo a wonderful change. "The forests will break out into song, and the desert will blossom as the rose. And the stones of the fields shall clap their hands. Instead of briars shall come up the fir tree; instead of the briar shall come up the myrtle tree." "The old heavens and the old earth shall pass away, there will be new heavens and new earth, wherein dwelleth righteousness." What is the meaning of this? Our subject helps us to understand it. Change thy heart, fill it with truth, and love, and God, and thou shalt have a new heaven and new earth—a new universe.

A defective mirror gives a distorted view of the objects it reflects. The soul at present is a defective mirror, it shows us a distorted universe. Let the mirror be made good, and we shall see the universe as God made it; and we shall see Him as He is.

subject impresses us—

ly: With the need of Divine influence. Who shall make our hearts right? Who shall repair and clean this defective mirror? Ah, who? We cannot do it ourselves.

Nor can our fellow-men do it for us. This is God's work. It is He who gives a new heart and a new spirit, and creates a new universe. "Create within me a clean heart, O God, and renew a right spirit within me."

A Homiletic Glance at the Acts of Apostles.

Able expositions of the ACTS OF THE APOSTLES, describing the manners, customs, and localities described by the inspired writers; also interpreting their words, harmonizing their formal discrepancies, are, happily, not wanting amongst us. The education of its widest truths and highest suggestions is still a felt desideratum. To some attempt at the work we devote these pages. We gratefully avail ourselves of all exegetical helps within our reach; but to occupy our limited space with lengthened archæological, geographical, or philological remarks, would be to miss our aim; which is not to make bare the mechanical process of the study of Scripture, but to reveal its spiritual results.

III. PAUL'S DISCOURSE IN THE MIDST OF MARS HILL
"Then stood Paul in the midst of Mars Hill," &c. He had been conducted thither by some of those philosophers whom he had addressed in the Agora. *"They took him and brought him unto Areopagus."* This was a rocky ridge facing the Acropolis, where Mars is said to have been tried for murder, and from which the highest court of ancient Athens took its name. Here the seats of the judges were hewn in solid rock, and are said to be still visible. Four hundred and fifty years before this Socrates was arraigned in this court for introducing strange and foreign gods—the charge which was now brought against Paul. It was not, however, as a criminal that Paul was conveyed to this spot. The expression, *"They took him,"* conveys no idea of coercion, but of gentle handling. He was taken up there undoubtedly in order that there might be peace and quiet in order to hear what he had to say. *"Paul has ascended the steps, and stands on the summit of the Areopagus; behind him is a crowd of citizens."*

ve followed him from the Agora; in that crowd are philosophers and artists, poets, warriors, and

Before him lies Athens in all her beauty, and artistic; the Acropolis lies on the east of he stands, abrupt, and vast, covered with the noblest ents of Grecian art, temples and theatres, and statues, uptured groups, rising up in majestic beauty to the Parthenon, the masterpiece in the glory of ancient ure. "On the other side, hard by the Agora, rises x, the place of the assemblies of the people, where the famous stone on which the orators addressed the led multitudes, and from which Demosthenes had often his thunders." What a position for a poor foreigner!—

ure Jew like Paul to take. Yet he takes it, and thus his sermon: "*Ye men of Athens, I perceive that in all ye are too superstitious.*" His exordium shows that he the attributes of a consummate orator: a calm, digni-f-possession, a remarkable facility of so distributing his ts, and constructing his arguments as not to offend the r irritate the prejudices of his auditory, and withal r of reaching and bringing down to the capacity of his

those lofty themes of thought in which all are in-l, and which all can appreciate, and before whose ma-hose little opinions that divide men melt away into gness. He is direct—"Ye men of Athens"—a style in Demosthenes and their great orators used to address 'men of Athens,' not to mere human beings, but to I speak not to men indiscriminately, but to "*you men* ma," men of the most exalted city in the world. He is iative. He does not parade their evils, he recognises their ncies, and gives them full credit for the good he had. "*I perceive that in all things ye are too superstitious.*"

not a felicitous translation of *θεοδιδαιμονεστεροις*. God-; would be better than supersititous. He means, I pre-to give them credit for great *religiousness*; he does not hat their religiousness was rightly directed. Far other-but he meant that they had it to a remarkable extent.

They had an excessive awe of invisible beings. All their buildings and sculpture appear to him the product and expression of religious sentiment. Hence he says : "*For as I passed by, and beheld your devotions, I found an altar with this inscription, TO THE UNKNOWN GOD.*" Not only were they so religious as to worship known deities, but the *unknown* one ; for in his walks through the city he saw an altar with the inscription Ἄγνωστος Θεός. What the Athenians meant by such an altar it is difficult to surmise, unless it was to express the feeling that with all their gods there were some gods wanted—that the known gods did not gratify the cravings and fill up the capacity of their religious nature. What they wanted Paul now stood up to give them. "*Him declare I unto you.*" *Him*—the *one* you are unconsciously seeking after, the one you want, *declare I unto you.* Mark the word *declare*. He does not say *Him define I unto you*, nor *Him describe I unto you*, for who can define the unsearchable, who can describe the Infinite ? But, *Him declare I.*

We have now to notice briefly the substance and impressions of this wonderful discourse. As to the *substance*, *He declares to them God and His universe in general, and God and mankind in particular.*

First : *He "declares" to them God and His universe in general.* 1. He declares God as the *Creator* of the universe ; "*God that made the world and all things*"—the world, not the little planet on which we live, but κόσμος, the harmonious universe ; all things. The declaration that God created the universe would strike at once against the error of the Epicurean philosophy, which regarded the universe as springing from a fortuitous concourse of atoms—the work of chance ; and against the stoical philosophy, which regarded the universe as existing from eternity. The universe is the evolution of the Eternal existence ; Creation is the possibilities of the Infinite mind springing into actualities by its own sovereign volition. 2. He declares God as the *Ruler* of the universe. "*He is Lord of heaven and earth.*" He holds undisputed sovereignty over all—all matter and all mind

orlds and all systems. The universe is not like a great machine built to manage itself, and which the builder has left to its own operations: on the contrary, it is an order of things kept in being and harmony every moment by the sustaining agency of the Creator. 3. He declares God as the Father of the universe. "*He giveth to all life, and breath, and all things.*" And then in the twenty-eighth verse he says, "*Him we live, and move, and have our being.*" In Him is the life of every living thing and the breath of all inanimate. What the root is to the branch, what the blood is to the body, God is to the universe—the life. The deduction which the Apostle draws from this representation of God is two, and they are irresistible. (a.) "*That God is not dwelled.* *He dwelleth not in temples made with hands.*" There is no special place of residence. Your city, as if the oracle had said, abounds with temples for your deities, but the unknown God whom I declare unto you requires no temple, heaven, yea, the heaven of heavens cannot contain Him." (b.) "*That God is independent.* *Neither is worshipped with hands as though He needed anything.*" The heathens thought their gods needed their services. They built temples at a great expenditure of skill and wealth, not for the accommodation of worshippers, but to gratify their deity. The sculpture and the æsthetic beauties connected with the temples were provided not to inspire the devotee, but to gratify and propitiate the god—the God whom Paul declared did not need that. "*He needed not any thing.*" The God of the universe is without needs. He is independent alike of our sins or rebellions. "*If thou art righteous, what does it profit Him?*" &c. ALL HE NEEDS FROM HIS CREATURE IS FOR HIMSELF TO FEEL HIS NEED OF HIM.

Secondly. He "*declares*" to them God and mankind in particular. He refers to what the God of the universe is to man in general. "*And hath made all nations to dwell,*" &c. He declares several things concerning this God in relation to man. First, that he gave to all mankind a unity of nature. "*Made of one blood all nations of men.*" There are immense diver-

sities subsisting between men occupying different regions of the earth. The European, the Mongolian, the Hottentot, how striking the differences between them. These differences have led many a scientific man to conclude that they descended from various stocks. Without touching on arguments of a scientific kind, such as those drawn from anatomy, physiology, philology, in favour of the unity of the race, we merely say that we ground our belief chiefly—

First: *On mental resemblances.* The faculties of thinking, loving, hating, fearing, hoping, worshipping, self-commending, self-condemning, are common to the race. The language which men in different ages and in different lands expressed their thoughts on various subjects, and their moral and religious experiences, we in this region and in this age employ as suitable vehicles.

Secondly. *On Scriptural statements.* There is not a single passage in the Bible to suggest a doubt as to the homogeneity of the race, the descent and fall from one pair. The Bible gives the genealogy of the race up to the days of Christ. "But few scientific men of any note have rejected the Biblical truth. On the contrary, the most brilliant names in science have maintained the unity of the race. Buffon, Linnæus, Soemmering, and Cuvier, in natural history; Blumenbach, Müller, and Wagner, in anatomy; Prichard, Latham, Pickering, among ethnologists; Adeling, W. von Humboldt, and Bunsen, among philologists; and Alexander von Humboldt, at whose feet all science had laid down its treasures." (2) That he appointed to all their *boundary life*. "And hath determined the times before appointed, and the bounds of their habitation." The word *bounds* is generally used to represent the boundary of a field. Two thoughts may illustrate the Apostle's meaning. (a.) There is a boundary for every man in relation to the *place* of his existence. The sphere which individuals occupy is a sphere which God has appointed. He has drawn a line around it, detached it from the spheres of others. Every man has an orbit of his own, and that orbit is appointed by God. The

same with nations. Nations have their geographic boundary, and these have been drawn by heaven. Though they may proximately grow out of the diversity in men's organizations, customs, laws, habits, still God hath made them. (b.) There is a boundary for every man in relation to *time*. There is an appointed time for man on the earth, for the individual man and the nation. Men and nations have their day, and the length of that day even to the minute is determined. There is no room for chance in human history. (3) That He requires from all the *recognition of His existence*. "*That they should seek the Lord, if haply they might feel after Him, and find Him, though He be not far from any one of us.*" All His works and operations were intended to lead them to a practical recognition of His being; for He is not far from any one of them. God is very near—*locally, relationally, sympathetically* near.* (4) That He sustains to all the character of a *father*. "*For in Him we live, and move, and have our being. As certain also of your own poets have said—For we are also His offspring.*" This verse we have expounded elsewhere† We are all His offspring. What a glorious fact this is in our nature—a fact that indicates our constitutional resemblance to Him—a fact which suggests the rationale of Divine laws—a fact which explains the interposition of Christ—a fact that exposes the enormity of sin—a fact which aids us to estimate the transcendent beauties of the beautiful. (5) He demands from all in this Gospel age the *repentance of sin*. "*And the times of this ignorance God winked at; but now commandeth all men everywhere to repent, because He hath appointed a day, in the which He will judge the world in righteousness, by that man whom He hath ordained: whereof He hath given assurance unto all men in that He hath raised Him from the dead.*" The expression "*winked at*" is an inaccurate translation—*overlooked* is the best word. It means that those past times were times

* See "HOMILIST," vol. i., second series, p. 584.

† See "HOMILIST," vol. i., second series, p. 461.

of Divine forbearance; those times being passed, God demanded repentance now. The great truths contained in these two verses are that repentance under the Christian dispensation is especially binding upon all men everywhere. That the day of judgment is a special argument for this repentance—that the resurrection of Jesus Christ is a special proof of a day of judgment.*

As to the EFFECTS of this wonderful discussion, they were very different: "And when they heard of the resurrection of the dead, some mocked, and others said, We will hear thee again of this matter." Here we have a remarkable illustration of the different reception of the same sermon by different classes in the same congregation. Some among his audience heard him (1) with *derisive incredulity*. Such were the Epicureans, who denied a future state, and could not hear, therefore, of the resurrection. Some among his audience heard him (2) with a *procrastinating resolve*. Probably these were the Stoics, who believed in a future state, and who were inclined to listen to something more on this subject. Some amongst his audience heard him (3) with *practical faith*. "*Howbeit certain men clave unto him,*" says Dionysius and Damarus are mentioned probably because they were distinguished personages.†

IV. PAUL'S DEPARTURE FROM ATHENS." *So he departed from amongst them.* A simple sentence this, but representing a fact in the destiny of the world, the importance of which eternity will disclose. Paul departed. He departed, but he left an impression behind him which lives in history, and which will work through all times.‡

* See "HOMILIST," vol. xii., first series, p. 134; and also a gem in the present number, p. 262.

† See "HOMILIST," vol. v., first series, p. 420.

‡ See p. 221.

Gems of Thought.

SUBJECT : *The Nature and Extent of the Propitiation.*

Jesus Christ is the propitiation for our sins, and not for ours only, also for the sins of the whole world."—1 John ii. 2.

HERE is a God-like order in the Bible, an order not of creeds, nor of philosophies of religion, but an order wholly Divine. There are few chapters in "the volume of the book" which do not contain some portion of saving truth, which have not in them either the essence, or quintessence, of "the glorious Gospel of the blessed God." The golden thread of the Atonement runs through and gives unity and beauty to all the phases of the Bible. Of this principle we have a very striking illustration in our text. Here we have the Gospel in miniature, for we have Christ set forth as the propitiation for our sins, and not for ours only, but for the sins of the whole world."

The possessive pronouns "my and ours" are interesting to men of every class. Take the worldling—with what interest he exclaims, "My business, my money, my houses, my land." Take the Christian—with what delight he speaks of, "My God, my Saviour, my all and in all." And as we are social beings, and as the Christian is of all men the most interested, it causes great joy to him when he can change "my" into "our," and say "Christ is *our* God, *our* Saviour, propitiation for *our* sins." And it still more enhances his joy when he can add, "and not for ours only, but also for the sins of the whole world."

We shall consider—

THE NATURE OF THE GREAT PROPITIATION. The Apostle speaks of "propitiation" rather than propitiator, because Christ offered Himself the sacrifice as well as the sacrificer. That *He* is appropriately called *the propitiation* will appear, if we consider—

First : *The glory of His person.* He was human. His growth was human. He was a child, a boy, a youth, and a man of thirty-three. His relationships were human. He was a son, a brother, a friend, and a neighbour. His infirmities were human. He sat on Jacob's well, way-weary and thirsty. In the storm He slept. He had all the infirmities of humanity, sin excepted. His sympathies were intensely human. He pitied the multitude. He loved Martha and Mary. "He wept," words that show that He could gather up into His great human soul a world's woe.

But He was Divine as well as human. He was the Infant of Days and the Father of Eternity. Can it be that He who rounded those mighty orbs of light, and poised them so nicely in their sockets, visited this little planet in the lowly garb of humanity, lived and died upon it, and soon ascended from it up into heaven? Yes, if that be not a fact we may expunge all history. The testimonies to His Divinity are numerous. The angels broke the silence of Bethlehem's plains, announcing Him as "the Saviour who is Christ the Lord." The Great Father Spirit, from the bright cloud, addressed the representatives of Heaven and Earth met on the "holy Mount," in the following sublime words:—"This is my beloved Son, in whom I am well-pleased, hear ye Him." The Holy Spirit, too, reflects the very highest honour upon Him, for "He takes of the things of Christ, and shews them unto us." And the song of the redeemed in Heaven is "Salvation to our God, which sitteth upon the Throne, and unto the Lamb;" shewing that if He be not God, then He receives more glory than God, and the ransomed from the earth are guilty of idolatry in the very presence of God and before His Eternal Throne. Surely He was the person to be the world's propitiation.

That He is here appropriately designated *the propitiation* will appear, if we consider—

Secondly : *The purity of His character.* He was holy. He could say, "which of you convinceth me of sin?" The Roman governor, after hearing all the evidence, washed His

hands, saying, "I find no fault in Him." And Judas said, "I have sinned, in that I have betrayed innocent blood." And in examining His fourfold biography we find Him free from all the faults of His times; free from the prejudices of His countrymen; free from the bigotry of sects; free from those peculiar weaknesses which men exhibit when exposed to special trials; free from sudden gusts of passion; free from every appearance of human pollution. A stain could no more rest upon the soft splendour of His bosom than a flake of snow could dwell upon the sun's burning breast. There was the absence of all the vices; there was the presence of all the virtues. Like a pure sunbeam, gliding down into an old ruin, He descended into our ruined earth; and, untainted by corruption, He lived and moved unsullied in the atmosphere of sin. "He was holy, harmless, and undefiled." Such, alone, is the character in which the world's propitiation could be embodied and realised.

That *He* is here appropriately called *the propitiation*, will appear if we consider.

Thirdly : *The greatness of His work.* Though He was above the law, He made Himself subject to the law, and voluntarily undertook to fulfil all obediences. The law is a circle—it begins with the denunciation of idolatry, and ends with the denunciation of covetousness, which is idolatry. This circle is filled with love—completely filled with love—to God, to ourselves, and our fellow-men. He was "love in the fulfilling, or filling full, of the law." We had broken this beautiful circle, but Christ came, and in our nature repaired and glorified it. He "magnified the law, and made it honourable" in His life and death. Before His incarnation, He was so perfect that He gathered up in Himself the little and the great alike. He "wheeled His throne upon the rolling worlds, and gave the lustre to an insect's wing." In like manner, while He journeyed across this hemisphere of human grief, He was faithful in the least, as well as in the much. He was as religious in eating and drinking as in praise and prayer on the slope of the Mount. His obedience was "unto, and until death;" ab-

solutely perfect, and therefore well-fitted to form the *material* of the world's propitiation. He so manifested the Divine attributes, and honoured the Divine law, that He can take the great hand of the Father, and the little hand of man, the offender, and clasp them in *one*. His work is so meritorious that God, on the ground of it, offers freely and abundantly, pardon, purity, peace, and paradise to every penitent and believing sinner of the human race.

Consider now :

II. THE UNIVERSALITY OF THE GREAT PROPITIATION. "He is the propitiation for the sins of *the whole world*." The meaning which the apostle attaches to this phrase is evident from chap. v. 19 : "And we know that we are of God, and *the whole world* lieth in wickedness." From this passage, taken in connection with our text, it is clear that *the whole world* refers not to those who are godly, but to those who are ungodly. The phrase includes every unconverted unit of the human race. Hence, we are warranted in affirming that Christ is the propitiation for the sins of all, without distinction, without restriction, and without exception.

First : *Christ, as the propitiation, is sufficient for all*. To doubt the sufficiency of His work for all, is to harbour unworthy thoughts of Him who is the glory of the universe. If it be not sufficient for all, then it cannot be sufficient for any. His atonement is no inlet, but an ocean in which all may bathe, and lose their guilt. It is no taper-light, but a sun towards which all eyes may look, and be filled with its cheering light for ever. It can purify the blackened heart, and open the highest Heaven.

Secondly : *Christ, as the propitiation, is adapted to all*. All men have sinned—all have come short of the glory of God ; all have lost God's favour—all are under condemnation ; and here is a propitiation perfectly adapted to meet the necessities of all. Bread is not more suited to the hungry, water is not more suited to the thirsty, light is not more suited to the eye, music is not more suited to the ear, than this pro-

ation is suited to meet the wants of every human soul. All of every age, and nation, and class, and character, have found it suited to them. The white-robed multitudes before the Throne, brought out of every land, testify to the truth that it is adapted to all. By it the child and the philosopher are welcomed into the same Heaven, and like Tabor and Hermon, are found rejoicing together.

Thirdly : *Christ, as the Propitiation, is free to all.*—When the merchant comes to the market, he offers his goods to all. Even so Christ stands in the market of free-grace, and offers to all His unsearchable riches. “Ho ! every one that thirsteth, come ye to the waters ; and he that hath no money, come ye, buy and eat ; yea, come, buy wine and milk, without money, and without price.” In God’s great temple of the world, there is the shew-bread table, and on it twelve loaves for the twelve tribes, without respect to their variety of rank or character. And so Reuben may be “as unstable as water ;” and Simcon and Levi cruel as death ; and Judah may go to his kingdom to wield the sceptre, legislate, and administer ; and Zebulon to the sea to “buy and sell, and vend like fair ;” and Issachar to his farm, to plough, and sow, and reap golden harvests ; and Dan to the counsel-gate, to judge ; and Gad to the battle-field, to fight ; and Asher to the feast, to feed on royal dainties ; and Naphtali to the measure-hall, to dance, and to furnish songs for the singers ; and Joseph to the garden of beauty, to “eat his pleasant fruits and gather lilies ;” and Benjamin to the field, to seize the prey and divide the spoil ; *but the loaves of all are on the table, and are equally free to all.* The work of Christ is as free to all as that air that encircles the earth like a balmy breeze—as that sun which fills the prison and the palace with the blessed light. My immortal brother, Christ, as “the Son of Righteousness,” is for you, whether you take Him or not. “*He is the light of the world.*” Oh ! then, open your eyes to Him, and “flower-like blossom in His rays divine.” Ask you to believe and be saved by a work that is not for you is like calling upon a sick man to be strong, without fur-

nishing him with the means of cure ; it is like asking a hungry man to eat, without supplying him with bread ; it is like inviting a pilgrim of the earth to enter heaven, without giving him a key to open its gates. But the work of Christ is for you. "He is the propitiation for the sins of the *whole world*." Therefore, for *your* sins. Oh ! then, look and live—live and love—love, and be for ever lovely.

JOHN DUNLOP, M.A.

"And a woman having an issue of blood twelve years, which had spent all her living upon physicians," &c.—Luke viii. 43—48.

This narrative suggests—

I. THAT WITHOUT PERSONAL CONTACT WITH CHRIST THERE CAN BE NO SAVING HEALTH.

Men have endeavoured to heal themselves but—(a)—*Natural religion has failed.* (b) *Education has failed.* (c) *The world, with all its resources and pleasures, has failed.* Every system or plan that has not Christ in it must utterly fail. Without him the plague will still rage, the despairing cries of the victims will be still heard, the designing quacks will still heal the hurt of man slightly, the epidemic will spread unchecked. O, for some Divine Healer !

As soon as faith is exercised He saves. He was conscious of the healing virtue going forth. "His will is always disposed ; stands as it were always open, and prepared for approaching faith." (French.) There was no virtue in the hem of the garment, no merit in the touch ; the virtue was in Christ, and the timid touch was the medium through which the virtue reached the woman, and she was healed.

II. THAT IT IS POSSIBLE TO STAND IN A CLOSE OUTWARD RELATION TO CHRIST AND YET NOT COME INTO A SAVING CONTACT WITH HIM.

ng that multitude that crowded around Him, and upon Him, there was only one that *touched* Him—the one that became linked to Him by faith. All men who heard of Christ stand in some way related to Him. (a) They may live in what we call a Christian land, and Christian influences may play around them, and yet not be united to Him. (b) Men may give their assent to the truths of Christianity and yet have no faith. (c) It is possible even to profess the religion of Christ, and yet not be one of His true disciples. We may appear in the crowd that follow Him, but the only touch which reaches Him is that of faith. “We may but touch,” &c.

II. THAT WHENEVER A SAVING CONTACT WITH CHRIST HAS BEEN OBTAINED IT SHOULD BE PUBLISHED AND WILL BE ENJOYED.

First: *It should be published.* He inquired for the woman. She had, as she thought, stolen the blessing which God had served, and Christ arrests her and makes her confess.

The Bible requires not only the believing with the heart, but also the confessing with the mouth. Men think that religion is a matter between the soul and God; and so it is; but it is more than this. It is a matter also between the individual and the Church, between man and his fellow-man, between man and the world.

Secondly: *It will be enjoyed.* “Go in peace,” or rather “enter into peace.” My friend, struggle on through the world of obstacles to Christ; bring your weary hearts, your anxious souls to Him. He is now passing by. Touch Him with faith, and you will be healed.

E. OWEN, B.A.



SUBJECT: *The Gospel Age.*

"And the times of this ignorance God winked at; but now commandeth all men everywhere to repent; because He hath appointed a day in the which He will judge the world in righteousness by that man whom He hath ordained; whereof He hath given assurance unto all men, in that He hath raised Him from the dead."—Acts xvii. 30, 31.

SO far Paul, in this celebrated sermon on Mars Hill, propounds the doctrines of natural religion—doctrines written on the pages of nature. In the verses before us, he directs to subjects not found in the volume of nature, and revealed only in the Word of Inspiration. The verses present to us—

First. God's relation to the world *before* the Gospel age. "The times of this ignorance God winked at." The ages before the Gospel were "times of ignorance." The ignorance here, of course, refers not to ignorance of things in *general*, for the ancients knew many things, but to the grand subjects of religion—to God and His relations. The heathens were ignorant of the One True and Living God—"the world by wisdom knew not God." Their ignorance, it must be remembered, was a *guilty* ignorance, for had they not the means of knowing? Outward nature, and the intuitions of their own souls, were sufficient to teach them the knowledge of God; but the means they neglected, and their ignorance was *guilty*. This ignorance, we are told, "God winked at." What does this mean? Certainly not that He connived at it. The original word here used means "overlook"; and this is the idea we are to attach to it here. It means not that God did not *observe* the wickedness of these times, but that He exercised great forbearance. He dealt leniently with those dark ages. He suffered the ignorance to begin, and to grow, and to develop itself. He did not interpose *specially*, either in vengeance or in grace. Why did the Almighty permit these ages of ignorance to continue? This is a question which, if proper to ask, is impossible to solve. We may *discover* certain useful ends answered by it; and these ends

will be sufficient to satisfy us that His forbearance with this ignorance was worthy of Himself. It serves to show, for example—(1) The insufficiency of human reason in matters of religion. God gave human reason plenty of time to exhaust all its resources in endeavours to find Him out. It serves to show—(2) The necessity of a special revelation. Since God gave mankind so many ages to endeavour to find Him out, and they failed, grew darker and darker over the questions of religion up to the time of Christ, men are left without the shadow of a foundation for supposing that they can do without the Gospel of Jesus Christ.

These verses present to us—

Secondly. God's relation to the world in the Gospel age. God's conduct *now* towards the world is changed. He who *overlooked* in forbearing mercy the wickedness of past times, *now* commands "every man everywhere to repent." The text presents us three things in connexion with the Gospel age :—

I. THE ONE GREAT DUTY OF MAN IN THE GOSPEL AGE. What is the duty? It is to repent. The word *μετανοια* (repent) means to change one's mind. It means something more than contrition for sin—more than a change of opinion, or renunciation of a habit—it means a change of soul. What is a change of soul? A change in the *ruling disposition* of life. Every man is under some *ruling* disposition; a disposition into which you can resolve all the actions of his every-day life. This is the *heart* of the man. Repentance is a change in this. It means, in general, the same thing as "conversion," "regeneration," "renewal," &c. This reformation of soul is the *one* urgent duty of every man in this Gospel age. What said John the Baptist? "Repent ye, for the kingdom of God is at hand." What said Jesus? "I am come to call sinners to repentance." What said Peter on the day of Pentecost? "Repent, and be baptized every one of you, in the name of Jesus Christ, for the remission of sins." And this is the duty—the *one* duty—which God presses upon the world

now : "He commandeth all men, everywhere, to repent." All men—whatever their age, their country, their colour, their circumstances, their intellectual and moral condition—*everywhere*, on whatever zone of the globe. Why repent?

(1) Because it is *right*. All men, everywhere, are in the *wrong*, and eternal rectitude demands a change. (2) Because it is *indispensable*. There is no possibility of being happy without it. Nothing will do without it; all may be blessed with it. "Marvel not that I said unto thee, Ye must be born again." "Except a man be born again, he cannot see the kingdom of God."

The text presents us with:—

II. THE ONE GRAND PROSPECT OF MAN IN THE GOSPEL AGE.

What is the grand thing looming before men in this age? The *day of judgment*. "He hath appointed a day in which he will judge the world." First, *the period* is appointed. That day who shall describe? No mortal can. The Judge himself can alone describe it. He has done so. "When the Son of Man shall come in his glory" (Matthew xxv.) Who knows when the day will dawn? No one. It will come, perhaps, as the flood came—whilst men were eating and drinking. Or as Christ came—in the deep hush of darkness, when men were all asleep. We know not *when*, but we know it is *fixed*. It is registered in His unfulfilled plans. His providence is getting nearer to it every hour. "God hath appointed a day." It *must* come. Secondly, *the Judge* is appointed. "By that man whom he hath ordained." "The Father judgeth no man." When He stood as a criminal at the bar of Caiaphas, He said, "Hereafter shall ye see the Son of Man sitting on the right hand of power." "This man is to be the judge." And He will judge "in righteousness." This man has ever dealt in mercy until now. Now eternal *rectitude* is the rule of his conduct now. Such is the wonderful prospect held out to mankind in this the Gospel age. The grand thing that loomed in the future of the men who lived *before* the gospel was the Gospel age itself. The Gospel age has come now,

THE ONE DEMONSTRATING FACT FOR MAN IN THE
RE.

of He hath given *assurance* unto all men in that He
d Him from the dead." The apostle means one of
s by this expression. Either that *the resurrection*
is an assurance that there will come a day of judg-
that the resurrection of Christ is an assurance that
Divine Judge of all. The latter, perhaps, is the
y idea. Although, in truth, the fact answers both

The resurrection of Christ is the fact that demon-
e divinity of Christ's teaching. Paul always
it as such. By his resurrection from the dead
as declared to be the Son of God with power."

does the resurrection of Christ demonstrate the
f His teaching ; or, in other words, the truth of
ity? For the sake of brevity and point, the ques-
be answered syllogistically :—First, *any teacher,*
holy life, rising from the dead, according to his
uncement, must be divine. Suppose in this age
spotless character were to appear as a teacher, pro-
ruths congruous with men's common sense, common
e, and common experience, who announced that he

not foretell His resurrection, and did He not rise in exact conformity with His own words? What is the conclusion? He is a divine teacher. Who can escape this inference? Thank God He has given us the *assurance*.

Such is the Gospel age; the age in which we are living.

SUBJECT: *Death Abolished.**

"Who hath abolished death."—2 Tim. i. 10.

WHAT does this mean? First: It doth not mean that He hath abolished the *certainty* of death. "It is appointed for all men once to die." Men die now as they did through the ages through which Christ lived. Generations come and go as ever. The believer and the infidel, the good and the bad, all go to the grave. There is nothing more certain than death. The life of all is a lamp which wastes as it burns, consumes as it shines.

Secondly: It does not mean that He hath abolished the *necessity* of death. The death of men seems necessary for many reasons. It is the very law of all physical life. The world lives by death. The life of spring is begotten and fed by the mortalities of winter. It restrains the progress of moral evil too. Were wicked men to continue here for ever, the world would soon become a pandemonium. "We must needs die, and are as water spilt on the ground, which cannot be gathered up again."

Thirdly: It doth not mean that He hath abolished the *dominion* of death. The empire of the grave is as absolute as ever. All the prisoners are as firmly held as ever. The regions of mortality are as quiet and undisturbed during the eighteen hundred years since Christ was here as they were through all the ages before. We believe that He who is the

* The outlines of a discourse preached at Stockwell Chapel, on Sunday evening, April 22, 1866, on occasion of the death of Andrew Jackson, Esq.

resurrection and the life will abolish the power of the grave ; that He will raise all the mighty generations of the dead, and swallow up death in victory. But the text saith He *hath* abolished death. It is not something to be, but something that hath been actually accomplished. The question is, therefore, in what sense hath death been abolished by Christ. It means that He hath made death of none effect. In order to explain this we lay down three propositions :—

I. THAT THE FELT POWER OF DEATH OVER MAN IS ACCORDING TO THE STATE OF HIS SOUL. The power of death over man is not in the unconsciousness which he produces, for once in the revolution of every twenty-four hours we become unconscious, the eyes are closed, the ears sealed, the limbs inactive. So far as unconsciousness is concerned there is death in every sleep. Not in the dissolution it produces. For physical dissolution is going on every day in the body. In this respect we all die daily ; the moment we begin to live we all begin to die. The body with which we walked this earth, communed with our friends, and received into our hearts the thousand impressions of nature and society, some seven years ago, is not with us now, is gone from us altogether. Where then is the power of death ? It is in the state of our souls in relation to it. Let us suppose that we had no capacity for forming any idea of death. What power would death have over us ? None until it came ; like the beast or the bird we should lie down on the green turf, and breathe out our last breath without one regretful or apprehensive thought. Or, let us suppose that we had ideas concerning death, all of which were of a pleasing character,—that we looked upon it as the termination of nothing but the painful and imperfect, and as the introduction to all that would bless our being with the highest joys for ever. What power would death have over us in this case ? None. We should rejoice in it. We should anticipate it more than the weary labourer anticipating the refreshing sleep, or the tempest-beaten mariner the haven of safety and repose.

II. THAT THE STATE OF A DEPRAVED MAN'S SOUL GIVES DEATH ITS FULL POWER.

First: *All the affections of his soul are confined to earthly objects.* All men whose natures are unchristianized love the world and the things of the world. Their affections stretch not into the future, they are rooted in the earth. All they love, all they plan and toil and hope for, are here. This makes death a terrible idea to them; they recoil from it with horror, because it will produce such terrible disruptions and deprive them of their all.

Secondly: *He has terrible forebodings as to the escape of death to him.* Sometimes he feels that it will be his annihilation, that it will put an end for ever to his being, that when it comes to him he will think no more, feel no more, be no more for ever. This is a terrible thought. Sometimes he feels that it will usher him into a state of righteous retribution, where he will have to suffer for all the sins he has committed. This gives death the *sting* and the *sting* over him. Thus death has ever been a king of terrors to the ungodly. The bravest hearts cower and turn pale before his dark majesty. Herein is the power of death. Death is not mere dissolution of the body. That, perhaps, would have taken place had man never sinned. "In the day thou eateth thereof thou shalt surely die"; which means, dying, thou shalt die; which language conveys to me this idea, that thy death, man, in case thou sinnest, shall, indeed, be death—shall be a far more terrible thing than the death of those beings thou seest expiring around thee.*

III. THAT CHRIST HATH ABOLISHED THIS DEPRAVED STATE OF SOUL IN HIS DISCIPLES. This is the grand end of His mission: "Forasmuch, then, as the children are partakers of flesh and blood, He also Himself likewise took part of the same, that through death He might destroy him that had the power of death—that is the devil; and deliver them who, through fear of death, were all their lifetime subject to

* See HOMILIST, third series, Vol. xviii., p. 23.

bondage." How does He accomplish this ? Not merely by the revelation of a future life, but by the *impartation of a new spiritual life*—a life of conscious pardon and of spiritual sympathy.

This new life—First—*Has a stronger sympathy with the spiritual than the material.* The affections are set not on things below, but on things above. The heart set not on things seen and temporal, but on things unseen and eternal. Who dreads going into scenes where the stronger affections are ? Hence, where is the dread of death to the true Christian ?

This new life—Secondly—*Has a stronger sympathy with the future than the present.* Christ turns the hearts of His people to the future as their heaven. Their perfection is there, their blessedness is there. There they are to see Him as He is, to mingle with the great and good of all ages, and to hold unbroken fellowship with Infinite love. Who, therefore, would dread the dawn of the future into which the heart has gone ?

This new life—Thirdly—*Has a stronger sympathy with the Infinite Father than with any other object.* Christ sets the heart of His disciple upon the Infinite Father. It makes Him the centre and home of all human sympathies ; so that it enables His disciples to say, " Whom have I in heaven but thee, or on earth that I desire before thee ? ; Into thy hands I commit my spirit." Can death or any other event fill him with dread who loves the Infinite supremely ?

It is thus easy to see how Christ hath abolished death in the history of His disciples. It is not something to be done ; it is accomplished. Thus, " he that believeth on Him shall never die."

From this subject we learn—First—*The value of Christianity.* It overcomes the king of terrors, so that death to its genuine disciples is a sleep. Who dreads sleep ? It is a going to Christ, " absent from the body, and present with the Lord ?" It is a change of residence, leaving the old tabernacle frail, shattered, inconvenient, unhealthy, for a building of God above ? Learn—Secondly—*The test to Godliness.* Rest assured that we

are only Christians as death hath been abolished in us. When Christ has fully completed His work in us we shall be able to exclaim, "Oh, death, where is thy sting? grave, where is thy victory?"

Once again has death entered this church, and snatched away one of its oldest, most prominent and useful members. As a minister, few men shall I miss more than Mr. Andrew Jackson. He was one of my oldest friends here, and most constant coadjutors. I found him in this place when I came, upwards of twenty years ago. He was then one of the most active and influential members of this congregation; and no man has been more faithful to this church, and more regular in his attendance on its services than he, during the whole period. His pew was seldom vacant. From difference in conformation, early training, and age, I have often come into collision with his opinions, both in my discourses as a preacher, my plans as a pastor, and enterprises as a public man; yet our friendship continued. He was not the man to be vindictive; his nature was too genial to bear anger. After the warmest discussions we parted friends, to meet the next time as cordially as ever. He was hospitable in his house, and liberal in the church. He was never found wanting in any cause that commended itself to his judgment. No man was more free from religious pretensions and sanctimonious professions than he. He never paraded his spiritual experience; his piety was simple, natural, and unostentatious. As a philanthropist, the trustee of many charities, and one of the governors of Christchurch Hospital, his death will also be deeply felt. He has gone, and has left a vacancy that to me is most palpable and painful. No more shall we see his venerable form in his pew, or hear his melodious voice in the conduct of our week-evening psalmody. Our loss, however, is his gain. In committing him to the grave at Highgate last Friday, I read with the heartiest belief, "We commit his body to the grave in sure and certain hope of the resurrection to eternal life, through our Lord Jesus Christ."

Death has been a terrible enemy to this church. During

ministry here I have buried no less than eight deacons, most of them young men, and only one or two that had reached advanced age. Some of them, too, were men of mental excellence and marked ability. Ah! and how many more besides deacons have died during that period! And what has been going on here has been occurring in other churches and throughout the world. Whatever pauses, mortality does not. I think of the dead, and memory brings up the forms of those who occupied sittings in almost every pew in this house. I close my eyes, and a congregation of the dead sit before me. I see faces you cannot see, and hear voices you cannot hear. Twenty years have given this house a new congregation; the old ones "have fallen asleep," though the pastor and a few others "remain unto this day." A few more years, and not one who entered this "church" when I first came amongst you will be here or in any other place on this earth. Verily we are shadows. "All flesh is grass." "Work while it is called to-day; 'the night cometh,' when no man can work." Yes; the night cometh. Life is but a day—a short day at the longest. The sun soon touches the meridian, and sinks in darkness. With some the night is just at hand; the shadows are thickening, the air is growing cold, the night-breeze has sprung up, and will soon freeze the life-blood and still the heart.

Brothers! we follow in the wake of the mighty dead; every breath is a step taking us farther from this old world, and nearer to the grave, and to the dread realities that lie beyond!

"Like clouds that rake the mountain summits,
Or waves that own no curbing hand;
How fast has brother followed brother,
From sunshine to the sunless land."

Biblical Criticism.

ACTS OF THE APOSTLES.—EMENDATIVE RENDERING

Chap. xi. 1.—And the apostles and *the* brethren that the *nations* also received the Word of God.

2.—And when Peter *went up* to Jerusalem, they circumcision *disputed* with him,

3.—Saying, thou wentest in to men [*ανδρας*] having circumcision, and atest with them.

4.—But Peter, beginning, laid it out to them in saying,

5.—I [*emphatic*] was in the city Joppa, praying, saw in a trance a vision *coming down*, a kind of vessel a great sheet, by four corners let down from heaven, came *as far as* to me.

6.—Upon which, *having looked stedfastly*, I considered and saw four-footed beasts of the earth, and wild beasts *reptiles*, and *birds* of heaven.

8.—But I said, *Not at all*, Lord, for common or unclean things never *came* into my mouth.

9.—But the voice answered the second time out of heaven. What God cleansed, do not thou [*emphatic*] call common.

10.—This was done thrice, and again was all drawn up into heaven.

11.—And behold, immediately three men [*ανδρες*] came down to the house in which I was, having been sent from Caesarea to me.

12.—And the Spirit *told* me to go with them, *not deliberating*. And these six brethren also came with me, and we came into the man's [*του ανδρος*] house.

13.—And he *reported* to us how he *saw* an angel in the house, standing and saying to him, Send to Joppa and Simon, surnamed Peter,

14.—Who will speak things unto thee, whereby *thou* shalt be saved, and all thy house.

15.—And as I began to speak, the Holy Ghost fell on them *even* on us *in* the beginning.

16.—And I remembered the word [*ρηματος*] of the Lord, *as* He said, John indeed baptized with water, but ye [*emphatic*] shall be baptized with the Holy Ghost.

17.—If, *then*, God gave them the *equal* gift as *even* unto *us*, *having* believed on the Lord Jesus Christ, who was I [*emphatic*] *to be able to hinder* God?

18.—*Having* heard *this*, they *were quiet*, and glorified God, saying, *So then* to the nations also God *gave* repentance to *us*.

19.—Now they *who had been* scattered abroad, *by reason* of the affliction that arose concerning Stephen, *went about* as far as Phoenice, and Cyprus, and Antioch, *speaking* the word to *no one* but Jews only.

20.—And some of them were men [*ανδρες*] of Cyprus and Cyrene, who, *coming into* Antioch, spoke to the Greeks [*Ελληνες*, Lachmann and Tischendorf], preaching *the gospel* of the Lord Jesus.

21.— . . . *which* believed turned to the Lord.

22.—And the *report* concerning them *was heard* in the ears of the Church that was in Jerusalem, and they sent out Barnabas, *to go about* as far as Antioch.

23.—Who, when he came and saw the grace of God, *rejoiced*, and exhorted all with purpose of heart *to abide with* the Lord.

24.—For he was a good man [*αγαθος*] and full of the Holy Ghost and of faith, and a *large crowd* was added to the Lord.

25.—And *he went out* to Tarsus, to seek out Saul.

26.—And *finding*, brought [him] to Antioch. And it *happened also to them*, for a whole year *to be gathered together* in the Church, and to teach a *large crowd*, and for the disciples *to be called* Christians first in Antioch.

27.—And in these days there came *down* from Jerusalem prophets unto Antioch.

28.—And one of them *standing up*, by name Agabus, signified by the Spirit *that a great famine was coming upon the*

whole world [*οικουμένην*], which [*ἦν*, the famine, n. prediction] *also happened* under Claudius.

29.—And of the disciples, according as any was well [they] determined each of them to send for service to brethren dwelling in Judæa.

30.—Which also they did, by sending to the elders by hand of Barnabas and Saul.

Nomenclature: Scholastic and Scriptural.

THE next word on our list is

ATONEMENT. This word occurs in very many passages in the Old Testament. In by far the greater number it is associated with *make*, in order to represent the piel of the *chaphar* [כָּפַר], which is almost always rendered to be an atonement. In some few places it is rendered otherwise: *be merciful* (Deut. xxxii. 43, xxi. 8); *purge* (Ezek. 20—26); *purge away* (Ps. lxxix. 9, lxv. 3); *redeem* (xlv. 20, Levit. vi. 30); *put off* (Isaiah xlvii. 11); *amended* (Ezek. xvi. 63); *make reconciliation* (xlv. 16, Dan. ix. 24); *appease* (Gen. xxxii. 20); *forgave* (lxxviii. 38); *pacify* (Prov. xvi. 14).

In the plural the word is rendered *purged*, also *atonement was made*, *disannulled*, *cleansed*.

The hithpael is rendered *purged*; and the singular pael, which occurs in Deut. xxi. 6, is rendered *forgiven*.

The Septuagint usually render the Piel by ἐξέλασμαι.

The simplest form of the word occurs only once (Gen. 14), where it is rendered by *pitch*. "Thou shalt pitch within and without with pitch." Septuagint, ἐπέβαλεν

αὐτῇ ἐκώθεν καὶ ἐξώθεν τῇ ἀσφαλτῷ. This sense, however, is secondary; the primary signification is *to cover*, and it is curious that the same word in our language should have the same meaning. This, then, is the radical notion of atonement, it is a *covering*.

Exod. xxx. 10. "And Aaron shall make an atonement (praet. piel. LXX. ἐξίλασται) upon the horns of it once in a year with the blood of the sin-offering of atonement (the cognate substantive **חִיפּוּרִים** *chippurim*, τοῦ ἐξίλασμοῦ): once in the year shall he make atonement (fut.) καθαριεῖ αὐτό upon it throughout your generations."

כֹּפֶר *chopher* λυτρον, ransom, is another cognate substantive. But **כִּפְּרֶת** *chapporeth*, ἰλαστήριον, always *mercy-seat* in our version, is especially interesting from its manifest preservation of the primary meaning of a *cover*.

It may, then, be regarded as certain that the radical notion of the word, whether as verb or noun, is *cover*, *covering*. And then, since this notion appears to be kept in view in the symbols of the tabernacle, especially in the *cover* of the ark, and the blood covering the horns of the altar of incense, we may say that the notion of atonement appears in the Old Testament under this form. Make of it what you can, you must not throw it aside. This is the Old Testament notion of what we call atonement.

It is very easy to see the connexion of this notion with the secondary meaning of *ransom*, the connexion of this with *satisfaction* (Numb. xxxv. 31, 32), and of all such notions as *pardon* and *reconciliation*.

The word *atonement* occurs in our English New Testament but once. (Rom. v. 11.) "And not only so, but we also joy in God through our Lord Jesus Christ, by whom we have now received the atonement, τὴν καταλλαγὴν, *reconciliation*."

καταλλαγή presents no difficulty whatever. It is simply the *making up* of a difference, *reconciliation*, and would be exactly represented by the English word *atonement* if the

etymology of that were, as is commonly said, at-one. But this we regard as more than doubtful.

The Apostle, in the context, refers this atonement reconciliation to the death of Jesus : *κατηλλαγημεν . καταλλαγεντες*. Salvation comes from His life, since saving us is a function of His kingly office.

On the questions, whether a theory of the atonement be constructed, and, if so, whether any existing theory be admissible, we cannot enter. But we have indicated a path of inquiry into the doctrine of Scripture.

The Preacher's Finger-Post.

JEHOVAH JIREH :—DIVINE
PROVIDENCE.

"Jehovah Jireh." — Genesis
xxii. 14.

ABRAHAM'S offering of Isaac is one of the most strange, thrilling, and significant incidents in the Old Testament. It teaches at least three things.

First, *God's right to our greatest blessings*. Isaac was Abraham's greatest blessing : he was his son, his only son, the son he loved, the son of promise. To Abraham's heart Isaac was dearer than the world ; yet the Almighty claims him. And who can dispute the claim ?

It teaches, secondly, *duty in the highest trial* is not easy to imagine greater trial than that now came upon Abraham : was a trial of his affection and his faith. He was commanded by God to do what which clashed with the affection of society, the dictates of conscience, and the duty of his religion. Yet he obeyed God. We follow the Divine voice wherever He leads.

The incident teaches, thirdly, *God's providence in the most emergency*. When Abraham's soul was wrou

the highest pitch of distress, when the cold steel was in his hand, and he was about to plunge it into the heart of his son, a voice from heaven fell upon him, "Abraham, Abraham! And he said, where am I. And he said, lay not thine hand upon the lad, neither do thou anything unto him; for now I know that thou fearest God, seeing thou hast not withheld thy son, thine only son from me." Here is an illustration of providence. The Bible is full of providence: it is the result, the record, the plan of God's divine providence. The interposition of God now for Abraham suggests a few thoughts concerning Divine providence.

I. THAT ITS PROVISIONS RESPOND EXACTLY WITH MAN WANTS. The want of Abraham, now, on Moriah, was a sacrifice; and there it was, he lifted up his eyes and looked, and behold, behind him a ram caught in a thicket by his horns: And Abraham laid it and took the ram, and offered him up for a burnt offering in the stead of his son. "Providence has provided exactly for our wants. First: As *creatures*. Corporeally, intellectually, socially. Secondly: For our wants as *sinners*. Purifying influences, and pardoning grace.

II. THAT ITS PROVISIONS ARE OBTAINED IN CONNEXION WITH INDIVIDUAL AGENCY. The ram was caught providentially for Abraham, but he had to approach it to bear it to the altar, to lay it thereon. It is a principle in Divine government that God will not do for us what we can do for ourselves. The vegetable cannot go abroad in search of food, hence all necessary aliment is brought to it. Brutes have the power of motion, and they have to roam the meadows in search of food. Man has the power of invention, cultivation, &c., and these powers he must employ, in order to obtain the means of subsistence. It is so in relation to his mental and spiritual wants. Knowledge, spiritual cleansing, forgiveness, are to be obtained only in connexion with his own efforts.

III. THAT ITS PROVISIONS ARE OFTEN STRIKINGLY MEMORABLE. "And Abraham called the name of the place Jehovah-Jireh: as it is said to this day. In the Mount of the Lord it shall be seen." There are in the history, perhaps, of most, certain Providential events that make places memorable.

Let us, like Abraham, follow the Divine voice through the greatest trials, and we may rest assured that Provi-

dence will take care of us, that the Lord will provide.

THE CHURCH-WORLD.

"Else what shall they do which are baptized for the dead, if the dead rise not at all? why are they then baptized for the dead?" —1 Cor. xv. 29.

THERE is a Church-world—a world inside the general world of mankind, and in many respects distinct from it:—a community of men whose principles, spirit, aim, character, and destiny distinguish them from every other class of human society; they are called "a chosen generation, a royal priesthood, a holy nation, a peculiar people." They are united to each other as stones in one building, as branches in one root, as members in one body.

The text presents this church-world to us in three aspects:—

I. AS THINNED BY DEATH.

The text speaks of us who are "baptized for the dead." Death was in the Church in the days of the apostle, and it has been ever since. The great law of mortality which extends over men in general, enters this realm, and operates here. The spiritual intelligence, the moral virtues, the godly devotions, and the social usefulness of this

church-realm, constitute a barrier to the entrance of death. There is, however, a great difference between aspects and effects of death. He appears and works in the church-world, and as he appears and works in the world of mankind. First, He appears as the messenger of mercy outside as the officer of justice. Outside, he appears to us as the stern officer of justice to drag the criminal to retribution. Here, as messenger of heavenly mercy to snap the chains of the prisoner, to terminate the trials of the afflicted, and to introduce the disciple of Christ to the joys of immortality.

Secondly: *He leaves behind Him here consolation to the survivors, but outside of the Church is unmitigated sorrow.* What has the widow of the wicked man to do? The child of the ungodly parent, &c., to console themselves in their bereavement? Nothing. He leaves the social wounds which he has created in the church-world to bleed and rot without any balm. Not so in this Church-world; he has abundant consolation. 'Row not as those who are without hope.' "I have heard a voice from Heaven," &c.

The text presents the church-world—

II. AS REPLENISHED BY THE GOSPEL VERSION.

"What shall

high are baptized for the
 " This is confessedly
 secure expression, and
 given rise to many and
 striking interpretations.
 say that Paul refers to
 custom in the Church
 various baptism, that is
 ing survivors for those
 added without having
 and the ordinance of
 n; others, that the
 baptism is to be taken
 metaphorical sense in
 our Saviour sometimes
 red it, as represent-
 erwhelming sufferings.
 x. 20—22, 23; Mark
 and that Paul meant
 : "Why should men
 tized with such suffer-
 there be no resurrec-
 f the dead?" Others
 at the baptism spoken
 e baptism of the Spirit,
 fers to conversion of
 al to the Spirit of God.
 are many other
 ns, but this is not the
 for critical enquiries. I
 the last-mentioned idea
 ely, *conversion*. By
 who are baptized for
 ad, I understand those
 from pagan darkness,
 onverted by the Gospel,
 ere admitted into the
 Church, there to fill
 e place of those who,
 artyrdom or otherwise,
 been called away by
 . *The new convert*
took the place of the

departed saint. * Thus con-
 versions in the Church re-
 plenish the losses caused by
 death. No sooner is one
 Christian removed from his
 station than another is raised
 up by God to supply the
 loss. Since the Apostolic
 day what myriads of able
 preachers, evangelists, theo-
 logians, reformers, and dis-
 tinguished saints, have passed
 away. Still the Church goes
 on, and their places are all
 occupied. As Joshua suc-
 ceeded Moses, Elisha Elijah,
 Eleazer Aaron, so one man
 is ever raised in the Church
 to take the place of another.
 This succession—first—*af-
 fords a lesson to us for humi-
 lity*. The man of most bril-
 liant talents, distinguished
 position, and extensive use-
 fulness in the Church, has
 nothing whereof to flatter
 himself; however important
 he may be, the Church can
 do without him. When he
 falls, others are ready to step
 into his place, and to be bap-
 tized for the dead. This ne-
 cessarily affords a lesson to
 us. Secondly—*For encou-
 ragement*. God's redemptive
 plan will go on, whatever
 happens to individual agents.
 "He has buried his work-
 men," says Charles Wesley,

* See Doddridge, Wilkinson
 and Webster's Greek Testament
 (*in loco*).

"but carried on His work." Let us learn to trust God rather than His most distinguished servants. The treasure is only in earthen vessels—vessels that must crumble.

The text presents the Church-world—

III. AS LIVING IN HOPE. "What shall they do which are baptized for the dead if the dead rise not at all?" This language implies that the hope of a future state, of a resurrection, was a vital thing in the experience of the Church; and so it has ever been, so it is, and so it will ever be, the Church lives in hope. It "reckons that the sufferings of the present time are not worthy to be compared with the glories that shall be." It is "waiting for the adoption;" it is "looking for the blessed appearing," &c. We must not mistake Paul's meaning, however. He does not mean to say that the religion of Christ is of no service to man if there be no future state. Let us answer his two questions—the what and the why.

First: "What shall they do?" We venture to reply, not renounce religion but continue faithful for ever. Should there be no future, Christian virtue is good. You will lose nothing by it should you be annihilated: you will

not feel even the disment, but you will ; mensely by it, even present life. "God profitable unto all th

Secondly: "Why then baptised?" We because the claims of are independent of th state. Were there no hell, we should b to be truthful, hone volent, God loving,

CHRISTENDOM'S DEBT WORLD.

"I am debtor both to the Greeks, and to the Jews, both to the wise, and to the unwise."—Rom. i. 14.

THE Jews designations beside themselves the general term of and the Greeks were by them as barbarian they called the Greeks Barbarians, we should call the heathen world. The Apostle regarded himself in duty bound, to preach the Gospel to all the Greeks and Barbarians, the wise and unwise. And what duty is the duty of Christendom. We owe the same to the heathens. How can we, the heathens did trust it to us? That

* See "HOMILIST," second series, p. 64.

If A gives me property to be employed for the use of my debt is to C. God has entrusted the Gospel to mankind, and mankind owes it as a debt. Let us look at this duty as it is.

IT IS A DEBT WHOSE EXTENT IS IMMENSE.

It is the Gospel. Who estimate this treasure? The pearl of great price. God's unspeakable gift, Secondly: *It is the condition of life to the diffusion of the Gospel.* We owe the Gospel, the Revelation, but all depends on its diffusion. The preaching of it we do in word only, but in deed not in life occasionally, but in life constantly forever. What a debt is this? We are not our

IT IS A DEBT WHOSE OBLIGATION IS INDISPUTABLE. Can we dispute the justice of this debt? First: *Think of the terms of its bestowment.* It is given in trust—given to be diffused, not to monopolise, but to diffuse. "Go into all the world and preach the Gospel." Secondly: *Think of the universality of its provisions.* The provisions are not for a particular class, but they are for all elements of nature, for the whole of the human race. *It is the*

bread and water of life to all. Thirdly: *Think of the conscience of its possessors.* All its genuine disciples feel that they ought to communicate it. "Necessity is laid upon me," says the Apostle. He who has the Gospel, and does not feel the obligation to communicate, has it only nominally and in the letter, not really and in the spirit. Fourthly: *Think of the condition of its claimants.* Those to whom we owe it are perishing for the lack of it.

III. IT IS A DEBT WHOSE DISCHARGE IS URGENT. First: *It is urgent so far as the creditor is concerned.* Who is the creditor? The whole heathen world. What is its condition? Ignorance, superstition, cruelties, nameless abominations, miseries well nigh intolerable. The recovery of these fallen millions depends upon your paying the debt. Secondly: *It is urgent so far as the debtor is concerned.* He who neglects the discharge of this debt is injuring his own nature, character, prospects, usefulness.

Let us all rise to discharge this debt—a debt chargeable with long arrears—a debt which the Church acknowledges—a debt ever accumulating.

THE WONDERS OF THE LAST DAY.

"And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every free man, hid themselves in the dens and in the rocks of the mountains; and said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb." —Rev. vi. 15, 16.

THE Book of Revelation is full of wonders, full of strange and startling sounds and sights and sayings. The last day, the day of days, will be a day of wonders. The text indicates three of the wonders of that day.

I. MEN DREADING THE FACE OF CHRIST. "The face of Him that sitteth upon the throne." Here are men preferring annihilation to a sight of *that face*. What is the matter with that face? It was, indeed, the human face divine, the serenest, the loveliest, the kindest face that ever was seen on earth. It was a face whose expression towards men was "Come unto me all," &c. What change has come over it now? Why are men afraid of it now? Their guilty consciences have made that face terrific. The sight of that face will call up such memories of their *ingratitude*, their *folly*, their *impiety*, as will make existence intolerable.

Another wonder here
II. THE LAMB WR
INTO WRATH. "The w
the Lamb." How stran
unnatural is this. The
of the lion, the tige
bear, is common, bu
wrath of the Lamb, w
ever witnessed it?
wrath of love is the
terrible of wrath. Fi
*implies the greatest
enormity in the object*
The wrath of malign n
is soon kindled, is cap
often rages without
But when *love* is indi
there must be fearful
mity in the object.

Secondly, *it exerts
agonizing influence up
conscience of its object*
anger of malign natur
dom touches the consci
its victim, but often a
contempt and defiance
so when love is indig
the indignation of l
crushing. What pow
earth is so wither
the indignation of a
who is essentially bene
and loving?

Thirdly. *It is unq
able until the reasons
existence are removed.*
wrath of malign nature
burns itself out; bu
wrath of love is a deter
opposition to evil. A
wonder is—

III. HUMANITY CRY
ANNIHILATION. "An

gs of the earth, and the
 at men, and the rich men,
 the chief captains, and
 mighty men, and every
 adman, and every free man,
 themselves in the dens
 in the rocks of the moun-
 as, and said to the moun-
 as and rocks, Fall on us,
 l hide us," &c. Love of
 is the strongest instinct
 human nature, and hence
 dread of death; here is
 chief and first of all
 ads. "Skin for skin, all
 t a man hath." What
 l men not give away to
 id death? But what a
 unge now! They earnestly
 y for that which they
 aded. They cry for anni-
 ation!

First. *The cry is earnest.*
 Mountains and rocks." The
 guage breathes earnestness.
 istence has become intoler-
 e. It is a curse that can
 longer be borne.

Secondly. *The cry is general.*

"The kings of the earth, the
 great men, the rich men, and
 the chief captains, the mighty
 men, every bondman and
 every free," &c. The con-
 querors of the world, the
 iron masters of nations, men
 whose names struck terror
 through ages, now quail in
 agony, and cry for extinc-
 tion.

Thirdly. *The cry is fruit-
 less.* "They cry to the
 mountains and rocks." What
 can they do for them? Can
 they hear them? Have they
 hearts to feel? No; insen-
 sitive, immovable these re-
 main amid the wildest shrieks!
 But were they to fall on them,
 would they crush them? The
 material universe cannot crush
 a soul. It is an inextin-
 guishable spark. God alone
 can quench a soul, and He
 never will.

Seeds of Sermons on the Book of Proverbs.

(No. XXV.)

A RELIGIOUS HOME.

Hear, ye children, the instruction
 father, and attend to know under-
 standing. For I give you good doc-
 trine, forsake ye not my law. For I
 my father's son, tender and only
 loved in the sight of my mother.
 sought me also, and said unto me,

Let thine heart retain my words: keep
 my commandments, and live."—Prov.
 iv. 1—4.

THE words present three things
 concerning a religious home:

I. THE LOVE OF A RELIGIOUS
 HOME. "I was my father's son,
 tender and only beloved in the

sight of my mother." In a religious home there are two kinds of love for the offspring. First: *The natural love.* There is an instinctive affection which mankind, like all animals, have for their young—a mere gregarious affection. Though there is no virtue in this, it is a great boon. It is a stream from the heart of the Great Father of the universe, mirroring Himself, and making glad His offspring. Secondly: *The spiritual love.* An affection this which has respect to the spiritual being, relations and interests of the offspring. The former kind of love is in most homes: this is confined to the religious.

II. THE TRAINING OF A RELIGIOUS HOME. "He taught me also, and said unto me," &c. David taught his son Solomon. "And thou, Solomon, my son," &c.—1 Chronicles xxviii. 9. The text implies, First: *That his teaching was worth retaining.* "Let thy heart retain my words." It is a great thing to give words worth retaining. Secondly: *That his teaching was practical.* "Keep my commandments." The highest authority on earth is the authority of a godly parent. His words are laws. Thirdly: *That his teaching was quickening.* "And live." True religious teaching is quickening to all the powers of the soul—intellectual and moral. "My words are spirit, and they are life."

III. THE INFLUENCE OF A RELIGIOUS HOME. The man who gives this counsel as a father, was the child of a religious home thus described: "Hear, ye children, the instruction of a father," &c., &c., "FOR I WAS MY FATHER'S SON," &c. Here is a religious home reproduced. The child of a religious home becomes a father, the subject becomes a sovereign, and the influence is thus repeated

and transmitted. "Train up a child in the way in which he should go." The home is the most influential institution in the world. Parental roofs are more influential institutions than cathedrals. The old arm-chair, where parents sat, is mightier than pulpits. Two reasons exist for this. First: *The susceptibility of childhood.* Second: *The potency of parental affection.* What boots the multiplication of churches and chapels, unless you multiply religious homes?"

(No. XXVI.)

THE SUMMUM BONUM.

"Get wisdom, get understanding: forget it not; neither deal me from the words of my mouth. Forake her not, and she shall preserve thee: love her, and she shall keep thee. Wisdom is the principal thing; therefore get wisdom: and with all thy getting get understanding. Exalt her, and she shall promote thee: she shall bring thee to honour, when thou dost embrace her. She shall give to thine head an ornament of grace: a crown of glory shall she deliver to thee."—Prov. iv. 5-8.

I. HERE IS THE SUMMUM BONUM DESCRIBED. It is called wisdom. This wisdom is the "*principal thing.*" It consists in two things. First: *In the possession of the highest knowledge.* What is the highest knowledge? The knowledge of the highest nature, the highest relationship, the highest duties, the highest interests, the highest Being—God. Second: *In the application of the highest knowledge.* The highest knowledge may be possessed—fallen angels, perhaps, possess it—and yet there is no wisdom. They are fools. Wisdom consists in turning the whole to a right practical account. A life-conformity to spiritual truths. This is the chief good. Christ taught this. "Seek ye first the Kingdom of God." Matt. vi. 33. Paul felt this. "What

things were gain to me." Phil. iii. 7.

II. **HERE IS THE SUMMUM BONUM SOUGHT.** How is it sought? This wisdom does not grow up in us instinctively; nor does it come miraculously. It must be sought. But how? First: *Attentively*. "Neither decline from the words of my mouth." No prejudice must seal the soul. The ear must be ever open to the voices of wisdom, whencesoever they come. Secondly: *Constantly*. "Forsake her not." Never turn aside from her, or thou wilt lose her charm. Peter's momentary distance from incarnate Wisdom led to his fall. Forsake her not; let there be no fickleness, but constancy. Thirdly: *Lovingly*. "Love her." Thou wilt never take a step after her if thou hast no love: thou wilt shun her if thou hast hate. Love is the essential inspiration to every successful effort. The ungodly "love darkness rather than light." Fourthly: *Supremely*. "Exalt her." She must be felt to be the *chief* thing. The one thing needful. He who seeks her as a subordinate good will never find her. She is a queen in the realm of pursuits, and will be found by no one who does not seek her out as such.

III. **HERE IS THE SUMMUM BONUM ENJOYED.** When possessed, she will be three things to thee. First: *A guardian*. "She shall keep thee." Guard thee from the carnal, and the selfish, and the devilish. Wisdom is the soul's true Palladium. Second: *A patron*. "She shall promote thee." She will raise thee in the estimation of thine own conscience—in the judgment of the whole universe, and in the eye of God. Third: *A rewarder*. "She shall give to thy head an ornament of grace; a crown of glory shall she deliver to thee." The crown she gives is made not of

fading laurels, or of any mouldering gem or metal—a tawdry adornment for a head of clay. But a crown coruscating with the moral perfections of God Himself. "When the chief Shepherd shall appear ye shall receive a crown of glory, that fadeth not away." 1 Peter v. 4. Brothers, here is the *summum bonum*—look at it, until it spreads out such a thing of glory in thy horizon, as to throw everything else into insignificance and shade.

(No. XXVII.)

THE PATH OF WISDOM.

"Hear, O my son, and receive my sayings; and the years of thy life shall be many. I have taught thee in the way of wisdom; I have led thee in right paths. When thou goest, thy steps shall not be straitened; and when thou runnest, thou shalt not stumble. Take fast hold of instruction; let her not go: keep her; for she is thy life."—Prov. iv. 10—13.

I. **THE PATH OF WISDOM IS KNOWN ONLY BY TEACHING.** The teaching is, First: *By precept*. "I have taught thee." Men do not get spiritual wisdom either by the intuitions or deductions of their own nature. It comes to them by teaching. Second: *By example*. This implies that he was in the path himself. He who tries to teach religion by precept, without example, is like him who would walk on one leg, even, without crutches. However strong the one leg may be, he cannot make much progress. Precept and example are the two legs of a true teacher.

II. **THE PATH OF WISDOM IS FRAUGHT WITH TRUE BLESSINGS.** First: *Longevity*. "The years of thy life shall be many." Godliness conduces to physical health, and thus to long life. Secondly: *Freedom*. "Thy steps shall not be straitened." On the great high-

way of life the only free traveller is he who is spiritually wise. Thirdly: *Safety*. When thou runnest thou shalt not stumble. "He will give His angels charge concerning thee."

III. THE PATH OF WISDOM REQUIRES THE MOST VIGOROUS STEADFASTNESS. "Take fast hold," &c. "Keep," &c. Hold the lessons of wisdom with all the tenacity of your soul, for there is a danger of losing them. Keep on the path, there is no danger of being turned aside. "He exhorted them all that, with purpose of heart, they would cleave unto the Lord." Acts xi. 23. "They continued steadfast in the apostle's doctrine," Acts ii. 42. "Continue thou in the things," &c. 2 Tim. iii. 14.

(No. XXVIII.)

THE AVOIDANCE OF THE PATH OF THE WICKED.

"Enter not into the path of the wicked, and go not in the way of evil men. Avoid it, pass not by it, turn from it, and pass away. For they sleep not, except they have done mischief; and their sleep is taken away, unless they cause some to fall. For they eat the bread of wickedness, and drink the wine of violence."—Prov. iv. 14—17.

Wickedness has a path. It is a very broad path, and a very crooked path. Solomon saw it in his day, and raises an earnest warning against it. In the text he urges its avoidance.

I. THE AVOIDANCE OF THIS PATH IS A MATTER OF GREAT URGENCY. It is crowded with "evil men" bent on mischief. First: They live *for* mischief. "Their sleep is taken away unless they have caused some one to fall." They have an infernal pleasure in doing wrong. Secondly: They live *by* mischief. "They eat the bread of wickedness, and drink the wine of violence." What they have got to support them,

they have got by dishonesty and violence. Wicked men live by falsehood, fraud, oppression.

II. THE AVOIDANCE OF THE PATH REQUIRES STRENUOUS EFFORT. "Avoid it; pass not by it; turn from it; pass away." First: *It is a very contiguous path*. It is so near that every man is on the margin of it, and may step into it unawares. It intersects every walk of life. It crosses all our lines of activity. Secondly: *It is a very attractive path*. The crowds are there, and there is great attraction in a crowd. The stream of sensual enjoyment rolls by it, and the flowers of worldly beauty bloom on either side. It is overhung with clusters of earthly gratifications. The syrens chant their enticing strains at every opening. Thirdly: *It is a perilous path*. Good reason, therefore, had Solomon for the strong language of our text—"Avoid it," &c. Avoid this path. "Blessed is the man that walketh not," &c. Psalm. i. 1. "Come out from among them." 2 Cor. vi. 2. "Strive to enter in at the strait gate."

(No. XXIX.)

THE MARCH OF THE GOOD.

"The path of the just is as the shining light that shineth more and more unto the perfect day."—Prov. iv. 18.

I. The march of the good is a BRIGHT march. It is "as a shining light." Light is the emblem—First: Of *intelligence*. Second: of *purity*. Third: Of *blessedness*. The march of the good is like the march of the sun—glorious, commanding, useful, independent, certain.*

II. The march of the good is a RAO-

* See HOMILIST, Vol. III. New series, p. 268.

GRESSIVE march. "Shineth more and more," &c. It has a dawn and a meridian. Godliness is progressive. We are to follow on to know the Lord. Hosea vi. 3. We are to go from strength to strength. Ps. lxxxiv. 7. We are to see "greater things than these." John i. 46. We are to be changed into the same image from glory to glory. 2 Cor. iii. 18. We are to press toward the mark, &c. Phil. iii. 12.

III. The march of the good has a CONSUMMATION. "Unto the perfect day." Perfect day. What a day is that? They shall shine as the sun in the Kingdom of God. Perfect day—not one cloud of error in the sky; not one ungenial blast in the atmosphere. Perfect—knowledge free from error; love free from impurity; purpose free from selfishness; experience free from pain.

(No. XXX.)

THE DARKNESS OF SIN.

"The way of the wicked is as darkness: they know not at what they stumble."—Prov. iv. 19.

Sin is a dark path.

I. THE PROOF. First: *It yields no true happiness.* There is a dark, chilling shadow resting upon the heart of the traveller. If there be any light in the sky, it is the light of a meteor flashing for a moment, and leaving the darkness more intense. Second; *It leads to an end the reverse of expectation.* Every traveller on this path expects something brighter farther on, instead of which it is

darker and darker, until "outer darkness" is reached.

II. THE CAUSE. Why is the road so dark? Darkness arises from one of three causes. Either the want of light; or the want of the organ of sight; or the right employment of the organ. In either of these cases, a man is in the dark. But which is the cause of the darkness of the sinner's path? Not the want of light? There is the light of nature, and of reason, and of the Bible. Not the want of the organ of vision: There is intellect and conscience. But the want of the *right use* of the faculty: He shuts his eyes. Like the man in noontide splendour, with strong eyes, who wraps himself in gloom, by closing his eyelids: So the sinner makes dark the path. He loves darkness.

III. THE CONSEQUENCE. "They know not at what they stumble." They do stumble. That is implied. That is a fact. "They grope for the wall like the blind." Isaiah lix. 10. "If a man walk in the night, he stumbleth." John xi. 10. First: *Heaven has put obstructions in the sinner's path.* Conscience, holy examples, Christ, Spirit. Second: *These obstructions become great inconveniences.* The greatest blessings are stumbling-blocks to them. The very things which should make their path delightful, prove their constant inconvenience, and ultimate ruin. Even Christ is a stumbling-block and a rock of offence to them. They crush themselves into ruin, by stumbling against Him who came to make their path the path of life.

The Pulpit and its Handmaids.

WELSH PULPIT.

FROM the rise of Methodism at the latter end of the last century, Wales has been supplied with a succession of preachers of rare qualifications for the work given them to do. The first generation of these had passed away before my time. But it was my happiness to be brought up in intimate acquaintance with some of their successors of the next generation. My judgment may, no doubt, be coloured by national partiality. Nor am I unmindful of the delusive halo which imagination throws around the scenes and memories of early life,

"Clothing the palpable and the familiar
With golden exhalations of the dawn."

But after making large allowance for all this, I think I cannot be mistaken in saying that the great Welsh preachers whom I was constantly hearing in my boyhood—and the race is by no means extinct yet—were unrivalled masters of sacred eloquence. I have listened to most of the popular preachers that have adorned the English and Scotch pulpits within the last thirty years; and, while cordially acknowledging the eminent merits of some of them, I must still say that none of them have appeared to me even to approach the men I refer to, in their power to move and thrill and subdue a mixed popular audience. They had in an eminent degree that first requisite of all great oratorical success, especially in the pulpit—intense earnestness. Their life was self-denying, and devoted; that not a moment's doubt could rest on the minds of their hearers of the lofty impulse

by which they were moved, and the perfect simplicity of purpose with which they were seeking—not theirs, but them. But they had, moreover, rare natural advantages for their office. Many of them were men of stately and commanding personal presence, and were endowed with voices of great compass and melody, which by constant use they had learnt so to rule as to express, with the nicest modulation, all the varying moods of an orator's mind. No greater mistake could be committed than to imagine that their preaching consisted of mere loud and incoherent rant, such as is sometimes associated with the idea of Methodist preaching in England. Their sermons were carefully prepared, and often, by frequent repetitions, elaborated to a high degree of oratorical perfection, while in their mode of delivery they were distinguished by nothing so much as their absolute self-possession, the mastery they retained over themselves "in the very torrent, tempest, and (as I may say) whirlwind of their passion." It is true that they claimed and exercised unbounded liberty in their methods of exhibiting the truth they believed. They were not restrained by that mortal fear of transgressing "the decencies" which fetters an English preacher, and renders it all but impossible for him to be oratorically effective. They abandoned themselves freely to the swaying impulses of their own inspiration. They used without hesitation or stint all forms of speech that were at their command—trope, metaphor, allegory, graphic pictorial description, bold prosopopœia, solemn invocation,

appeal, dramatic diction. They did this, of course, for they might know the names that had given to these speeches; but because—edicts of their own for oratory—such means that seemed best to reduce the impression

and accessories, also, surrounded them, no tribute largely to the art of eloquence. First, in city, and afterwards in religious meetings in Wales frequently open air. On such a whole population of many miles round, of business and labour, gathered bodily. I have seen the embrace of many of remarkable gatherings. On the platform was far from the sea-fanned murmur of the singing with, as if it bore the sound of sacred music from the assembled

stream of rich-distilled

on the air."

It was in an open glade woodland scenery, a usually chosen where the stage on which the actors stood, forming a pleasing natural gallery as the surrounding air swayed by the wind, stilled, it might almost be solemn associations to the excited feelings of

rest leaves were stirred

of known eloquence on those occasions, impulses of soul and mind to render every

III.

heart accessible to impression, found his work already half-done to his hands. He saw a dense mass of human beings in serried array before him, each upturned countenance flushed with that eager and friendly expectation so favourable to a speaker. As he proceeded with his discourse a deep hum of approval—probably inherited from Puritanic times—indicated to him the quick appreciation of his hearers for any skill in argument or felicity of illustration which he might display.

But when the preacher became more animated, his delivery would often pass into a kind of wild recitative, which had an inexpressible charm to the ear, while at the same time it was so free and elastic as to adapt its musical undulations to all forms of solemn warning, awful denunciation, or pathetic appeal, which an impassioned oratory requires. As the excitement gathered and grew the effect was indescribable. Wave after wave of emotion would pass over and thrill through the vast congregation, until it was seen to move and sway to and fro, "as the trees of the wood are moved with the wind." Of the thousands of eyes riveted upon him, the preacher would now see many swimming in tears, while loud sobs and passionate responses from hundreds of voices echoed back his appeals. This again would re-act upon himself, rousing him to yet greater fervour of eloquence. For, as it has been well remarked, "the man accustomed to these expressions, and habitually looking for them among 'the outward and visible signs' of the effect of his preaching, and who could not preach under their influence with incalculably augmented power, must have been utterly destitute of the oratorical temperament, and never could have been intended by Nature to sway a pro-

miscuous assembly." It was such preaching as this that roused Wales from its spiritual torpor, and was partly the cause and partly the effect of those remarkable periodical visitations known as religious revivals, a species of phenomena which it is much more

easy to sneer at than to or wisely appreciate. W serious drawbacks, no quainted with the inner the country can doubt have been of incalculable Wales.

HENRY R.

Theological Notes and Queries.

OPEN COUNCIL.

[The utmost freedom of honest thought is permitted in this department. The reader must therefore use his own discriminating faculties, and the Editor is allowed to claim freedom from responsibility.]

THE GREAT PROPITIATION.

Replicant.—In answer to *Querist* No. 16, p. 352, Vol. XVII., and continued from p. 237, Vol. XVIII.

Let us inquire now—

IV. *As to the meaning of ἀρτί.* It will be evident to the most superficial reader of the Greek Testament, that but little importance can be attached to the meaning of ἀρτί, as it occurs but once in reference to this subject, viz.—in the words of our Saviour, when the disciples disputed about supremacy. Matt. xx. 28; Mark x. 45. The word is never used by any of the apostles in reference to the death of our Lord for sinners; and the addition to the text in Matthew in the *Codex Bezae* shows the possibility of a corruption of the text in that place. Paul, however, makes a statement in every way equivalent to the one in Matthew, but is careful in avoiding the use of ἀρτί, and in adopting the usual ὑπέρ, 1 Tim. ii. 6, "who gave himself a ransom for—*ὑπέρ*—all."

The original meaning before, as to position; we have "ἐπ' αὐτὴν κύριον the Lord." Lev. i. 11; 4, 15. "ἀρτίον αὐτῶν, &c. —in their presence."

"Sinope lies—ἀρτίον, over against Ister." "Answered in return." 1 Od. 412; 2 Od. 208, &c. Then it comes to opposition, or against. 8

The preposition ἀρτί classic and Hellenistic that it can be almost translated by the Eng "instead of." The *gen-ing* corresponds with of," though there are indicated, upon close examination shades of meaning considerably from each of following examples at various shades.

Sometimes the idea (a VALENCE prevails.

Examples.—"A man leased for—ἀρτί, as an fer—man." Thucyd. "They requested the

deliver Panactum to the
ians that, instead of—*avti*,
equivalent for—it, they
receive Pylus." Ib. v. 36.
and also Pylus instead
ti, as an equivalent for—
um." Ib. v. 44; see also
39. "They received an
instead of—*avti*, as an
ent for—money." 3 Her. 59.
etimes *avti* means (b) in
with the idea of succe-
ther than substitution.

mples.—"Archelaus did
a Judea, in the room of—
the place of, as successor of
father Herod." Matt. ii.
The Lydians and the
when they saw the night
instead of—*avti*, in the
so as to succeed—the day."

74.
asionally *avti* signifies (c)
of, indicating an exchange
CONTRITION OF SERVICE, with-
idea of equivalence or suc-

mples.—"This friendly gift
—*avti*, in return for—the
thou gavest." 22 Od. 290.
etimes *avti* denotes (d)
a change, and may be ren-
"instead of" in the sense of
TION, or "AND NOT."

mples.—"Will he give him
ent for—*avti*, and not—a
Luke xi. 11. "Instead
—*avti* tou, and not this—
ould say." James iv. 15.
father would have been
about a burial for thee in-
of—*avti*, and not—a mar-
20 Od. 307. "That we
be friends instead of—*avti*,
of—enemies." Thucyd. v.
'It would have been 'O
py Salamis!' instead of
avti roû, and not this—'O
Salamis!'" 7 Her. 143.
y were called after the
instead of—*avti*, and not—
na." 1 Her. 94. "He
have taken the wise part,
d of—*avti*, and not—misfor-
L. XVIII.

tune." Eur. Orest. 502. "These
embraces are allowed instead of
—*avti*, and not—children." Ib.
1050. "A memorial instead of
—*avti*, and not—my body." Eur.
Iph. in T. 821; see also 2 Her. 80.

The preposition *avti* also indi-
cates (e) that the object named be-
fore it is the MATERIAL of which
the object denoted by the word which
follows it is made.

Examples.—"For—*avti*—crests
they use the manes (of horses),
and the skins of cranes for—*avti*
—shields;" i.e., their crests are
made of the manes of horses, and
their shields are made of the skins
of cranes. 7 Her. 70.

The preposition *avti* frequently
signifies (f) instead of, in the sense
of FOR THE PUNISHMENT OF; the
cause of the punishment following
the preposition.

Examples.—"An eye for an eye,
and a tooth for a tooth;" i.e., the
loss of an eye as the punishment for
the destruction of an eye—*avti*
οφθαλμοῦ, &c. Matt. v. 38. "Thou
shalt be dumb, because"—*avθ' ὧν*,
—as a punishment for—thy short-
comings, viz.—because "thou be-
lievest not." Luke i. 20; see
also Luke xii. 3; xix. 44. "The
angel of the Lord smote him,
because"—*avθ' ὧν*, as a punishment
for what follows—"he gave not
God the glory." Acts xii. 23.
"Hear why—*avθ' ὅτου*, as a pun-
ishment for what crime—I killed
him." Eur. Hec. 1136. "But
what reason was there why—
avθ' ὅτου, as as a punishment for
what crime—she killed her hus-
band?" Eur. Iph. T. 926. "In
the third generation after the
death of Minos was the Trojan
war, in which the Cretans showed
themselves not the most worthless
avengers of Menalaus. As a
punishment for these wrongs—*avti*
rourew—famine, &c., came upon
them when they returned. 7 Her.
171; see also Eur. Hec. 1131.

The word *avti* is also used in

the sense of *for* (*g*) as an acknowledgment of legal obligation, as in Matt. xvii. 27. "Give (the money) *for*—*avri*, as the requirement of law *from*—thee and me."

Paul uses the word (Heb. xii. 2) in the sense of *for* (*h*) as indicating a purpose, an object to be attained; "who *for*—*avri*, in order to obtain—the joy set before him."

Sometimes (*i*) a mere change is meant by *avri*, without the negation of (*d*).

Examples. — "Who, instead—*avri*—of slaves, hast made the Persians free; and instead—*avri*—of being ruled by others, to be rulers of all." 1 Her. 210. "As if the word healthy were put *for*—*avri*—the word health; or ill *for*—*avri*—illness." Arist. Anal. Prior. i. 34. "Names should be changed *for*—*avri*—names, and sentences *for*—*avri*—sentences." Ib. i. 37.

The preposition *avri* is used (*k*) to point out THE REASON of an act, without implying punishment, or payment, or sense of obligation, as in Ephes. v. 31. "The two shall be one flesh: *for this cause*—*avri toutou*—shall a man leave father and mother," &c.

The word is also used to denote (*l*) legal satisfaction when it is followed by the parties injured, and for whose injury the satisfaction is made, as in 7 Her. 136. "The Lacedæmonians have sent us instead of—*avri*, as a satisfaction *for the injury done to*—the heralds killed in Sparta, to make satisfaction for them—*τοινην εκεινων τιμοτας*."

In this brief summary of the uses of *avri* will be found, nearly, if not all, the shades of meaning which the word has. These notes are not given as being exhaustive, as much more might be said on each preposition.

In applying these results respecting *avri* to our Saviour's

death for sinners, I will free translate the text in question—Matt. xx. 28—so as to give *t avri* its various shades of meaning

(a) "Christ gave His life a ransom, as an equivalent, *for many*:"

(b) "gave His life a ransom, in place of, so as to succeed, *many*:"

(c) "gave His life a ransom, in return *for*, as an acknowledgment of services rendered by, *many*:"

(d) "gave His life a ransom, and *no many*:"

(e) "gave His life a ransom made out of *many*:"

(f) "gave His life a ransom (to some evil-doer) as a punishment *for many* (crimes):"

(g) "gave His life a ransom, as the payment due to law *for the good of many*:"

(h) "gave His life a ransom, to obtain as the purpose of such giving *many*:"

(i) "gave His life a ransom, in exchange *for, many*:"

(k) "gave His life a ransom because of *many*:"

(l) "gave His life a ransom *for an injury done to many*:"

I have given these translations—each of them allowed, though some of them very extraordinary—to show the mere English reader the little reason there is for building up a theory upon isolated Greek words, much less upon Greek prepositions. Hebrew words are far more indefinite than even Greek prepositions. Theories of explanation must, therefore, be built upon the Bible as a whole and not upon words or phrases or verses, as a system of botany must be made by the study of the vegetable world, and not by the study of a particular tree or garden.

In the above translation, the meanings marked *b, c, d, e, f, and i*, must be rejected as absurd or inapplicable in the case before us. Either of the meanings marked *a, g, h, j, and k*, may be adopted as far as this particular passage is concerned. It will be evident

the majority of these substitutionary theory is: *a*, the theory of theory of legal satisfaction, the theory of substitution. In all the multitudes of *περι*, *ὕπερ*, found nothing of any free ideas, and the use of *δια*, more especially our taking of *ὑπὲρ* in these senses, if it admits signification.

Explanation of meanings is now that other mean- perfect harmony with *ὕπερ*, and *δια*, may

we must therefore be according to *h*, our Lord for many, *so as to salvation as a purpose*. And the cross, despising — *ὑπὲρ* — the joy that He for him, upheld by the future bliss which He as the fruit of His passion (Heb. xii. "He gave His life a sacrifice His life—die for accomplishing the a multitude which in number — "for

In concluding these remarks on the bearing of these Greek prepositions on a correct theory or explanation of the Atonement of Christ, I would call special attention to the fact that *ὑπὲρ* is used in one expression only in the New Testament (Matt. xx. 28; Mark x. 45) in relation to this subject. This is a fact not to be overlooked by those who adopt the substitutionary theory in any of its modifications. *ὑπὲρ* often does denote substitution, as I have shown; *περι*, *ὕπερ*, and *δια*, I believe, never. If our Saviour entered into our place, and suffered the exact punishment of our sins, or a punishment in any way equal to it, how comes it to pass that the prepositions which would have conveyed this idea, as *ὑπὲρ* and *περι*, are not used in this connexion? When the Spartans had done wrong, and the wrath of the god Talthybius fell upon them as a punishment, men were sought who would become substitutes "for the Spartans," and die as a satisfaction for their crime; but the father of history, in recording the fact of the willingness of Sparthias and Bulis to die for Sparta, uses the preposition *προ* — "*προ τῆς Σπάρτης ἀποθνήσκων*." (7 Her. 134.) In reading over the statements of inspired men respecting the death of our Lord for sinners, a statement again and again repeated, I cannot see why they should so carefully avoid the use of the only prepositions *ὑπὲρ* and *περι*, which would have given prominence to the idea of substitution, and so carefully use others which do not countenance that theory, if they had any belief in that theory themselves. I argue, at this point in our investigations of the subject, from the absence of *ὑπὲρ* (with the exception already mentioned) and *περι*, and the presence of *περι*, *ὕπερ*, and *δια*, that the

apostles of Christ had another theory of explanation."

GALILEO, B.A.

(To be continued.)

Queries to be Answered.

1.

My special object in writing you is to thank you for those articles by Galileo. I am very much interested in that branch of Christian truth. I know the articles have been of great good already to many "perplexed in faith, but pure in deeds."

In the last number Galileo confines his investigations to the New Testament respecting the preposition "for." Perhaps he intends to investigate the Old Testament in a similar manner. I hope he does. If such intention is not in his plan, perhaps you would have the goodness to suggest that he should determine the sense of the preposition as it occurs in Isaiah liii. 5.

"Wounded for our transgressions, bruised for our iniquities, chastisement of our peace upon Him;" and in verse 8, "for the transgression of my people was the stroke upon him;" verse 12, "and made intercession for the transgressors." In Coleridge's "Notes, Theological, Political," &c., published by Ed. Moxon (1853), at page 86, I find a comment on the words, "How that Christ died for our sins."

"But the meaning of *ὡς περ τῶν ἀμαρτιῶν ἡμῶν* is, that Christ died through the sins, and for the sinners. He died through our sins, and we live through his righteousness."

Do you think that a correct way of putting the case, or the true sense of the Greek words?

I shall be glad if you will be kind enough to mention in your

replies to correspond next number whether you regard Coleridge as a nail on the head.—Y

DANIE

Ayr.

2.

Sir,—In No. 38 of THE HOMILIST, 16 and 7, I find the words:—"He (God) father to the weak Christian as to the saint in glory."

Not fully understanding the word *Christian* would you favour explanation? Also, would the contributor oblige me with a so following passage?

In THE HOMILIST (third series), page and 12, this passage in the Eucharist, I body, making us one

I remain, your obedient

EDWARD S

Birmingham, Apr

3.—How can the tained in Jeremiah : reconciled with the our Lord?—J. W.

4.—Is scattering of instruction among the tribes, for the sake of in accordance with the Gospel?—J. W.

5.—Are we to understand Gen. ii. 7, that man's breath? If not, will furnish us with the this passage?—J. A.

6.—Will you kindly who those sons of mentioned in Job. i. it was, that they applied God?—J. A.

Give the arguments upon the narrative of the life of in the first three Gospels is it to be more trustworthy than of the fourth.

Is not the work of sanctification generally understood to be the work of the Holy Spirit? or are there passages of Scripture that seem to ascribe it to the Father? Can the mission of the Holy Spirit in the sanctification of a man be understood so as to be denied? If it can, what is it? How can the Father sanctify?

E. ADCOCK.

Will any of your correspondents help me to reconcile the discrepancy between John xv. 2, 27, 28? In the former, the leaves, as branches, are said to be cast into the fire, yet may be cast into the vine, yet may be cast into the fire for unfaithfulness. In the latter, as sheep, they are in the Father's hand, and shall never be lost.—A TRUTH-SEEKER.

Was Saul baptized before or after he received the Holy Ghost? Is the narrative in the Acts read *after*, and understood as a profession of his faith. In the "Homilist," vol. 1, the "Clergyman" gives the opinion that the washing away of sin and the reception of the Holy Ghost, was the *result* of his baptism.—A DEBTOR TO THE LIST."

I have heard it stated from some quarters that God's *purpose* in giving Adam to fall was to add glory to His name by the demonstration of mercy to the fallen. Will you kindly inform me whether we have any warrant for such a statement in Scripture? Whether you consider (although sin had not entered the world) that man should not have known sin as he was possessed of the Father's mercy) that it was not with God's other attri-

butes to permit it to enter simply for the exhibition of this attribute, at the expense of the misery and wretchedness which sin has entailed? Does not such a theory really make God the author of sin?—JARVIS READ.

12.—Will you or some of your readers kindly inform me whether, consistently with the Hebrew, we can interpret the seemingly vindictive prayers in some of the Psalms of David as prophecies? or whether we are to look upon them as failings in a good man, seeing that (as they are rendered in our version) they are so contrary to the teaching of Christ?

JARVIS READ.

Replicant.—In answer to *Querist* No. 1, p. 56.—The miracle at Cana consisted in changing water into wine, or grape-juice. In so doing, the Lord performed instantly what He every year accomplishes, viz.:—the conversion of water, by means of the vine, into grape-juice. This interpretation of the miracle is natural, and is in harmony with the life and teachings of Christ.

I submit, Would it not be a departure from the bearings of our Lord's operations had He produced a fermented article? Fermented wine can only be produced by the destruction of grape-juice—the work of God. No fruit, even in a state of decomposition, evolves it.

It requires the art of man to produce it; therefore God never made alcoholic wine; therefore Christ did not, in the miracle at Cana, produce fermented liquor, or any liquid corresponding thereto. "The Son can do nothing of Himself, but what He seeth the Father do: for what things

soever He doeth, these also doeth the Son likewise."

The colouring of wine is a preliminary, so to speak, to fermentation; but to colour wines not intended to be fermented would

be to deteriorate their quality appreciably. There are which are not coloured, as are grapes of no special col-

J. CLAR

Literary Notices.

[We hold it to be the duty of an Editor either to give an early notice of books sent to him for remark, or to return them at once to the Publishers unjust to praise worthless books; it is robbery to retain unnoticed ones.]

THE REVIEWER'S CANON

In every work regard the author's end,
Since none can compass more than they intend.

A COMMENTARY ON THE REVELATION OF ST. JOHN, CONSIDERED AS A DIVINE BOOK OF HISTORY. By SAMUEL GARRATT, M.A. L Seeley, Jackson, and Halliday, Fleet-street.

COMMENTARIES on the Revelation of St. John are numerous and increasing. Some of them, it must be confessed, are intolerable and others are ridiculously fanciful.

The author of this work informs us that he had no idea of producing a new, unrivalled scheme of interpretation, but of unfolding further that which, with varying degrees of plainness, and with increasing fulness, has been gradually disclosing itself since the time of the Reformation, and, in part, from a much earlier age. The point on which he differs from Elliott and Cumming relates to the present and immediate future. As far as Revelation xi. is concerned, the author agrees substantially with Elliott, whose interpretation of the seals is so wonderfully minute that the improbability of so many incidents being the result of chance makes such an interpretation irrational. The following extract from the Preface will indicate the competency of our author for the task he has undertaken and the spirit with which he has prosecuted his labours:—"It may appear to some of my readers as though passing events had suggested the interpretation. To remove this impression, I may perhaps be permitted to say that for more than thirty years I have, with the utmost degrees of diligence, made prophecy my study, and for the last years have held substantially the views here given, especially

specting the predicted unity of Christendom, and Eighth Ecumenical Council, which, fifteen years ago, sounded like a dream. I have pressed them, wherever I have had an opportunity, during the greater part of that time, and published them six years ago, in a short, -arranged, and unsatisfactory form. In committing this work to the press, I am doing that which I believe to be a duty laid upon me—a duty committed to me. I have no doubt as to the general rule of the interpretation; it appears to me God's own message in His own Word, for our own particular age; and if I have been permitted—much precious time having been spent upon it for the greater part of my life—to express some truth which God intends to teach His Church, in these perilous times, by the Book of the Revelation of St. John, I dare not withhold that I believe that I have learned." Whilst we cannot endorse all the interpretations of the author, we can heartily commend his work. It is the production of an earnest Bible-student—a devout disciple of the Great Teacher—and is scholarly in execution, and reverent in spirit.

CHRISTIAN CERTAINTY. By SAMUEL WAINWRIGHT, Vicar of Holy Trinity, Micklegate, York. London: Hatchard & Co., 187, Piccadilly.

HIS book, it would seem, is not intended as an addition to the numerous publications which have already appeared on some single topic of the general subject: still less to supplement those scholarly publications which comprise the whole. It points out the most prominent features of the contrast between the uncertain assumptions of infidelity and the assured certainty of faith. The author thus characterizes the *Essays and Reviews*:—"They are," he says, "by no means equal, either in merit or importance. The first is too plainly opposed to notorious facts, the fourth to common honesty, and the fifth to common sense, to be capable of doing much mischief. It is to the remaining four that he gives his attention, namely:—"The Reality of Prophecy," "The Certainty of Miracle," "The Veracity of Moses," and "The Interpretation of Scripture." The author divides his work into four general parts:—"The Difficulties felt by some," "The Doubts which perplex many," "The Sophistries which bewilder more," and lastly, and chiefly, "The Irremovable and Infallible Certainty which is within the Reach of all." This work must not be classed with the majority of those publications which have been called forth by the *Essays and Reviews*," and the writings of the Bishop of Natal;—publications, for the most part, unscholarly, ill-tempered, superficial, and one-sided. This is really an able and most valuable work: it displays great research, deep thought, considerable philosophical power, and an earnest, practical purpose. It is one of the best books as a "The Evidences" within our knowledge.

THE PREACHER'S MANUAL. By S. T. STURTEVANT, D.D. London
R. D. Dickenson, 92, Farringdon-street.

THIS book contains lectures on preaching, and furnishes rules and examples for every kind of pulpit address. The lectures comprise such subjects as the following:—The Choice of a Text, and its General Management; the Elements of a Discourse; Different Methods of Division—such as the Exegetical, the Interrogative, the Observational, and the Propositional, &c., &c. This is the fourth edition, and the work, of course, is well known. The appendix contains three short treatises—one on plain language, one on the connection between theological study and pulpit eloquence, and the third on extemporaneous preaching. The book for two generations has been a *Treasury* of pulpit counsel. There are many other works of the same kind, such as the lectures on "Homiletics and Preaching," by Dr. Porter; the work of Bridge's on the "Christian Ministry;" and that of Blunt on "The Parish Priest." Also, the works of Daniel Moore on "Thoughts on Preaching," and that of Dr. Alexander, of America; but none of them supersede this work of Dr. Sturtevant. This edition contains an introductory essay, by the Rev. A. M. Henderson, which, although intolerably wordy and somewhat distastefully pretentious, is, notwithstanding, a very valuable contribution to Homiletical literature. While we believe that no homiletic rules, however wise, can make a man, who has not the genius for preaching, a good preacher, such rules, inasmuch as they embody the richest results of pulpit experience, are valuable to all engaged in the ministry.

ST. PAUL'S EPISTLES.—THE EPISTLE TO THE THESSALONIANS. By
EDWARD HEADLAND, M.A.; J. HENRY BARCLAY SWETE, M.A.
London: Hatchard and Co., 187, Piccadilly.

THIS work contains an introduction, explanatory notes, practical thoughts, and prayers. It has been written, we are told, in the hope of supplying the wants of intelligent English readers of the Scriptures. "We believe," says the authors, "that there are many who desire to mine deeply into the treasures of the written word, but are precluded, by various causes, from using the appliances of modern Biblical criticism. The books which contain these helps are either too costly, or they exact from the reader such a knowledge of the learned languages few persons possess. And thus the spiritual as well as intellectual refreshment which the Greek scholar draws from remote sources of scriptural exposition lies beyond the reach of hundreds of the less favoured, but not less thoughtful or devout, students of the English Bible. In no part of Scripture is this want more likely to be felt than in the Epistles of St. Paul. No portion of the Inspired Word perhaps, is more constantly read by the Christian public. None

are rich in views of precious truth and holy teaching. None exhibits more fully the glorious person and the gracious work of the decemer. Yet none, perhaps, excepting only the prophecies of the Old Testament, and the Apocalypse, contain so many intricacies of various kinds. St. Peter's testimony concerning the writings of his other apostle is obviously true. "In all his epistles . . . are no things hard to be understood." And in the case of those to whom the original is a sealed book, these difficulties are increased a hundredfold. Often, very often, the key to St. Paul's exact meaning is in the hand of the Greek scholar. The obscurity in the English version arises from an article overlooked or misunderstood, an emphasis disregarded, or from some delicate turn of the original language, which defies exact translation. In fact, there are few difficulties in the Pauline epistles (if we except the prophetic portions) which may not be either solved or greatly simplified by the labours of painstaking and accurate scholars, who bring with them, to their work, a devout mind and a sincere love of Christian truth."

To place the results of such useful labours within the reach of intelligent English readers is a first object of this commentary. Next to this a plain review of each portion is given, accompanied by a suitable prayer and hymn.

The work is an excellent one in purpose and execution. The only exception we take to it is in the insertion of some of the hymns. We cannot but regard as very unworthy of the work such compositions, for example, as the following:—

"When any turn from Zion's way—
Alas! what numbers do!
Methinks I hear my Saviour say,
'Wilt thou forsake me too!'"

Such productions we expect to find amongst the rubbish of sect and hymn-books, but are not a little surprised to find them in a work so scholarly and enlightened as the one before us.

VERMONT VALE; or, Home Pictures in Australia. By MAUD JEANNE FRANC. London: Sampson Low, Son, and Marston, Milton-
House, Ludgate-hill.

THIS work scarcely falls within our field of criticism. It is not only a tale, but a religious tale, and few things to us are more distasteful than a religious tale. Still, such tales are become very popular. Almost every religious journal, and even newspaper, has its religious stories. *Well*, they may be good things, and, perhaps, do good, and so far we wish them well. This seems to us one of the best of the class. It has interesting incidents, written in a pleasant style and in an amiable spirit.

THE WORLD-WIDE WANT. London: F. Pitman, 20, Paternoster Row.

THE short preface explains this work:—"The secret of the unrest is in estrangement from God. The explanation of the weakness is in the want of fuller fellowship with the mind and heart of God. The essence of Heaven's bliss is the 'fulness of joy,' the 'right hand' of God. The reality of hell's disquiet is in the fulfilment of the oft-expressed wish of the wicked to live in a world 'without God.' To illustrate these truths, the following pages are written. This, in every sense, is a beautiful little work. It is beautifully up," and it is beautiful in sentiment, spirit, and style.

THE AGE OF MAN GEOLOGICALLY CONSIDERED IN ITS BEARING ON TRUTHS OF THE BIBLE. By JOHN KIRK. London: James Walford, and Hodder, St. Paul's-churchyard.

THIS treatise, we are told, is directed chiefly against Sir C. Lyell's large work on "The Antiquity of Man"—a work which is a great representative of the views which are so hostile to the Scriptures. Mr. Kirk has made himself thoroughly acquainted with those views, has honestly tested them, and found them false. His work is an admirable antidote to this form of scepticism.

HOLY SCRIPTURE AND MODERN SCIENCE. By Rev. J. M. M. M.A., F.G.S. London: Bemrose & Sons, 21, Paternoster Row.

THE author informs us that, with materials derived from various sources, he has sought to execute a sketch between the Bible and modern science. We can only say the sketch seems to us very clear, and done with an able hand.

AN APPEAL FOR ROYALTY. London: W. Freeman, 102, Fleet-street.

THIS is an account of the facts and proceedings in the well-known case of *Ryves v. the Attorney-General*—the subject of very extensive comment in contemporary journalism. The lady whose family history is here revealed, claims to be the grand-daughter of the Prince of Cumberland—brother to George III. If we read the book, regard it simply as an historical romance, it is the most entertaining and extraordinary we have ever seen. This, however, we cannot well do, for the matter to which it relates assumes its present important proportions. "The Introduction" informs us that the case which has been the reason of the importance attached to it by Judge Wilde, now adjourned, will be brought into Court in May, Dr. J. W. Smith, Mr. David M. Thomas, of the Temple, being retained on behalf of the alleged princess.



A H O M I L Y

ON

The Healing Waters: their Source and Streams.

"And every thing shall live whither the river cometh."—Ezekiel xlvii. 9.

IN the vision recorded in this chapter, Ezekiel saw the temple standing in its proper place, on Mount Zion, in Jerusalem. He prophesied during the Captivity, when the temple was really a heap of ruins. No doubt he often thought of its gorgeous structure, imposing worship, and hallowed associations, while he wandered with others in the land of his exile. The Jews were a most patriotic people, in the sense that they loved their country more than life—loved Jerusalem and the temple most intensely. They cherished the dust and stones of its ruin, and hung their harps upon the willow when they were banished from its sight. No wonder that Ezekiel, as a pious Jew, should think of the temple, and that the temple should appear prominently in his visions.

In this vision he saw the temple standing in its place; and by the side of the altar a small stream of clear water issued from the ground. It flowed outward through the doorway, and passed along the valley of Kedron. The water seemed to spread, and the angel led the prophet through it. In the nearest ording-place to the temple, it was ankle-deep; a thousand

cubits further it was to the knee ; further still, it reached the loins, and then it became a mighty river, deep and rapid. The river flowed along the valley to the sea, evidently, from the description, to the Dead Sea. The country round was desolate, and void of any form of life ; the sea itself was void of life ; but, as soon as the waters of the river overflowed the dreary coast, and poured their healing flood into the lifeless ocean, everything was healed, and the most gloomy scene of death and desolation became a scene of life and beauty, "and everything shall live whither the river cometh."

This picture is borrowed from the Nile, and the changes which that river produces in Egypt are transferred to the Holy Land.

The heat in Egypt was intolerable when the waters in the Nile were low. No rain ever fell, and the country was barren—desolate. Some weeks before the flood the country presented to the stranger a fearful picture. Every rill had ceased to flow, and not a spring issued from the rock. The earth had lost its moisture, and become as hard as stone. The trees looked leafless and withered, and the shrubs were desolate and dead. The grass was scorched, and, as for flowers, none were found in any place. The majority of fish had died, and a few, in small recesses, gasped for life in the last drops of water. Men walked along the country like spectres from the grave, looking pale and ghastly.

By-and-by the snow begins to melt on the mountains of central Africa, and the river begins to overflow its banks. In the morning you pass through the stream ; it is ankle-deep. The next day the water has increased, and is knee-deep. On the morning of the third, it is to the loins ; and, in a day or two, it is a mighty flood, covering all the land.

The water, in flowing over the hot country, becomes warmed, and by its magic power the grass sprouts forth, the fields are covered with the staff of life, the trees put on their green, and the flowers their gay apparel ; the fish dart forth in search of pleasure, the insects buzz and dance in the humid air ; men's hearts are gladdened, and their health

improved ; and the land where desolation reigned has become a scene of beauty, of plenty, and of life.

It is impossible for us to be at a loss as to the meaning of this vision. The Nile was the life and beauty of Egypt ; and what is the life and beauty of this human world ? What is it that finds man deformed, and gives him symmetry ; finds him diseased, and gives him health ; finds him polluted, and makes him holy ; finds him miserable and poor, and makes him happy and rich ; finds him dead, and gives him life for evermore ?

It is not education, though that is not to be neglected. It is not good laws and regulations, though these are of vast importance. It is the Gospel of Christ. This it is that gives men life and comfort ; this it is that illumines our darkness, scatters our clouds, gilds with hopeful rays our sky of life, and prepares us, by the tears and sorrows of earth, for a world in which there are neither tears nor sorrows. What the Nile was to Egypt the Gospel is to the world. Our attention may be directed—I. To the origin of the Gospel as represented in the origin of the river of Ezekiel.—II. The progress of the Gospel as illustrated in the progress of the river.—III. The field of the Gospel's operation, represented by the country through which the river flowed.—IV. And the glorious influence of the Gospel illustrated by the production of life in the vicinity of the river : "And everything shall live whither the river cometh."

I. The origin of the Gospel illustrated by the origin of the river of Ezekiel.

The origin of the Nile was a point of great interest to the Egyptians. They owed everything to the flooding of that river. Often did they ask, whence came it ? who sent it ? why did it overflow its banks just when the flooding could be a blessing and not a curse ? They tried, and tried again, to follow it to its source. That source they never succeeded in the finding. The river was, therefore, a sealed mystery ; and they thought it was the Deity. This was not unnatural for

a heathen people. They saw life and beauty in the river and wherever the river went, and death and desolation as they receded from its banks. Thus it was that the Nile became an object of religious worship.

Is it not a work full of comfort and of interest for us now and again to trace the Gospel to its source?—the Gospel which has made our country what it is, and made us what we are; the Gospel, whose saving power and hallowed influence we have so often seen giving strength in weakness, power to the faint, comfort amid crosses and cares, peace of mind amid the war of elements, and triumph over death, and victory over the grave. Have we not seen its glory in the daily toil and trial of life, and especially when, at the close of life, it enabled its possessor to say, in view of death and eternal scenes, "For I know that if our earthly house of this tabernacle were dissolved, we have a building of God eternal in the sky."

But whence came this Gospel? Has it originated in the heart of man? Is it the result of human study, or the production of human invention?

Many a noble invention has originated in the mind of man; but to discover a way in which the guilty conscience might have peace was impossible. To find an element which would cleanse the polluted was far beyond the limit of man's discovery.

Whence then came the Gospel? How did its healing and life-giving water ever reach our world? This vision shows:

1. That the river originated in the temple, "Afterward he brought me again into the house or temple, and behold the waters issued out."

The temple, in the Jews' estimation, was synonymous with the presence of God. It was God's dwelling upon earth. This is evident from Solomon's prayer at the dedication, and from many expressions in the Book of Psalms. There was no blessing which the Jews so ardently desired as to dwell in the temple of God. "One thing have I desired from the Lord," said the Psalmist (xxvii. 4), "that will I seek after

that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord," which supposes the Lord's presence, "and to inquire in His temple." Absence from the temple was considered the greatest misfortune, for it was equal to an absence from God. In the temple God dwelt, and His presence was manifested in the mystic light called the shekinah, which shone between the cherubim on the mercy-seat. To represent the river as flowing from the temple is, therefore, to teach us simply this—that the Gospel comes from God. God alone could give us eternal life : His arm alone could save us : His love alone embrace us : His heart alone receive us. He began the work ; He carries on the work, and He brings it to a close. He laid the foundation of the heavenly temple ; He brought the stones from the quarry of nature, and chiselled them to shape, and built the superstructure ; and when all the glorious work is done, His shall be the praise.

2. The river flowed from the temple through the doorway, "and the waters issued out from under the threshold of the house." The threshold means the door or gate. The word gate is used by us to signify a large door.

Now, the word "gate" is used in the Bible to represent council or government, because justice was administered at the gate. This is the meaning of the promise, in Gen. xxii. 17, to Abraham, where we read that his seed should possess the gate of the enemy, and also in the words of Christ, when He says, in reference to His Church, that the gates of hell shall not prevail against it. In the one is meant that the Jews should overcome the nations which should attack them, and in the other that the Church of Christ must ever stand proof against the wiles of the devil. In that case the meaning of the text would be that the Gospel is the production of Divine wisdom, and is in harmony with the principles of God's moral government.

The meaning is the same if we take the door to be a part of the temple wall, made on purpose, as it is, for egress and ingress. The temple was not broken in any part to let the

water have room for outward flow. The water flowed through the doorway. This idea, divested of its figure, means that the outward flow of God's love to sinners in the Gospel, did not require the breaking up of the Divine character, but was in perfect harmony with it. Though God forgives the sin, and saves the sinner, and raises into heaven those who are hell-deserving, God is equally just and holy and perfect in every way, as if the sin had been visited at once with punishment. No injustice is done in any way to any being, by the salvation of sinners, by means of the Gospel.

This is a matter of great importance, as affecting the happiness of angels, and other intelligent beings, as well as men. Any seeming injustice on the part of God would naturally weaken the confidence of holy creatures in Him, and thus diminish their happiness; and the thought that God is just, while he justifies the ungodly, is a matter of great comfort.

3. The water came from the altar, "and the waters came from the right side of the house, at the south side of the altar."

Every word in the narrative has a meaning—every colour in the picture is intended to teach us a lesson of some importance. What, then, can be the meaning of this pictorial language? Now, the altar always reminds us of the sacrifice, and the sacrifice always reminds us of the death of Jesus, the just, for the unjust. By the study of the pictures of the Old Testament, we are thus brought to Calvary, and so we ever should. Calvary, or the cross, is the centre of the circle; and by whatever radius we travel, we arrive, at last, at the one point—the cross of Jesus—the great centre of the Gospel, and of the truth of God. The great idea of the text is this: God's love found means of flowing down to man through the cross of Jesus. The wounds and bruises of the Son of God were fountains, from which issued God's love to man. Those wounds were all the evidence of His love, for "He was wounded for our transgressions, and bruised for our iniquities; and by His stripes we are healed." Our wounds are healed by the wounds of Jesus, our tears are dried by His

weeping, and our crown of glory comes from His gory cross. His wounds, His tears, and cries and cross, were channels through which His love, unfathomed, flowed to man, and gave to man the healing.

Now, this is the doctrine of the Old as well as the New Testament. The atonement of Christ was the theme of Ezekiel, as well as of Paul—the river proceeded from the altar—the Gospel comes from the cross of Jesus.

II. The progress of the Gospel illustrated by the progress of the river, "And behold there ran out waters on the right side: and He brought me through the waters, and the waters were to the ankles."

1. We are thus taught that the Gospel, like the river, had a small beginning. It issued from the rock. It came out at first in tiny drops. It was very small. Such, too, was the origin of the light of Truth. How feebly did it shine before the deluge! How weak its light amid the darkness of the days of Noah! How it flickered like a distant, tiny star, in the days of the patriarchs! Even in the Saviour's time the light was very small, and the darkness very thick. Had its origin been the heart of man, it would have been long since quenched. But, like the sun and star light, it is beyond the reach of earthly powers, and it shines to-day more brightly than ever. Millions bask in its glorious radiance to-day, and many, enlightened by its rays through life, have crossed the dark and dreary Valley of Death, and this same Gospel has cast its glorious sunshine upon their lonely path, and showed the gate of death to be but the gate of heaven in shadow.

2. The progress of the Gospel, like that of the river, has been, and will be, gradual. The river was first to the ankle; it was then to the knees, and then to the loins, and then deep enough to swim in.

It is quite possible that these stages may be strictly symbolical—that they refer to various eras, past and future, in the history of the world's moral renovation. The first may

refer to the time of Noah and the antediluvians. The next may embrace the development of God's plan of mercy, from Noah to Moses. Then was the stream but ankle deep. This was the patriarchal age. The next may embrace the prophetic age, or from Moses on to Daniel. Then was the stream up to the knee. But the revelation of God's mercy became fuller—His condescension more clear, and His love more generally felt, and more strikingly displayed. The stream reached ultimately to the loins. This period culminated at the close of John's ministry. He foretold the coming of incarnate love more clearly than did any one before. He could say to his disciples, "Behold the Lamb of God!" Our Saviour said that, among all the sons of men, a greater than John the Baptist had never been, not because he was a better or a greater man, but simply because his prophecy was more clear and definite, because he could not only describe the coming of the Saviour, but show Him as already come.

Last of all, the river became so great and deep, and far extended, that none could measure its depth or vast extent; it was so large and deep that one could swim in it. Taking the river as a representation of the Gospel—not in its outward form, but in its inner nature—not in its reference to man, but as a revelation of God, or an embodiment of the Divine love—I think this refers to the incarnation of that love Divine in the person of Jesus.

Herein was love. This was the greatest revelation which God could ever give of his mighty love to man. This was a depth of love which we shall never fathom. Angels never saw such love as this. Above this deep abyss of love Divine they delight to hover on their wings of light. Here they see an aspect of the Divine character, of which nature's brightest page shows nothing. The more they gaze the more they see. The more they see the more they feel; but never shall either they or we comprehend the whole of the love of God as it is revealed in Jesus, for, as the poet truly and beautifully says, "God only knows the love of God."

III. The field of the Gospel's operation illustrated by the country through which the river flowed, v. 8.—“Then said He unto me, these waters issue out toward the east country, and go down into the desert, and go into the sea.”

The vision thus represents the river as issuing from the altar in the temple, flowing through the doorway, down the Valley of Jehosaphat, into the brook Kedron. It thus reaches the Great Desert, and ultimately the Dead Sea. I have no doubt but that the reference is here made to the fact that the Gospel, as the love of God reaches our poor human nature, in the worst condition, barren, as far as good is concerned, a mere desert, and the scene of death.

I cannot conceive of a more terrible picture of the degradation of man than that the desert and the Dead Sea should be used as a picture of it; and yet it is so, no question, in the text; and every day's experience only proves that the picture is not over-drawn.

Let us for a moment, first of all, look upon the picture, and then upon the lesson: The River Jordan flows through a valley filled with every form of life and luxuriant vegetation. The land is clothed with beauty. Here birds of sweetest voice sing praise to God, and those of fairest plumage show how Providence can paint a feather, as well as kindle into fire a blazing sun. Here the bees of Palestine build their nests in rocks and trees, so that the land literally flows with honey. Here the flowers blush in the face of day, the sun wipes away their dewy tears with his gentle hand of light. Through this scene the Jordan flows, endowing the land with fertility, and supplying all living beings with refreshing moisture. This valley full of verdure terminates as the river enters the Sea of Salt.

You stand upon a lofty rock, where the river has cut its way to the sea, and look south, and a sight meets your eye, which makes an indelible impression upon your heart. Not a blade of grass sprouts from the soil—not a solitary tree grows upon the bank. The hills around are red and bare. Stumps of trees, withered and dead, may be counted by

myriads in the sand. Fresh-water shells may be seen on the pebbles, and dead fish may be gathered on the shore. They are seen devoured by vultures, and other birds of prey find on the banks of the lake a daily feast. Trees are daily brought by the River Jordan, especially in floods, but the moment its waters enter this Sea they become so unwholesome that every thing living

What is very wonderful is this, that while the Jordan flows from age to age into that sea, the sea is as void of life to-day as it ever was: its deadly waters to be unaffected.

The prophet in my text takes this sea and the scene it presents as a picture of humanity in this world. Man is as dead as the sea of life. Man's soul is as desolate and devoid of goodness as those barren banks are of vegetation. Is this picture overdrawn? Some one might say, surely not. Is this a picture of England now, or of any part of the civilized world? Perhaps not. But it is impossible to tell how far the inhabitants of civilized Europe are affected by the Gospel. You do not see human nature in its naturally healthy state where the Gospel has been preached for centuries. Go where the sun is not seen, if you wish to find a picture of human nature in its naturally healthy state. Go where the Gospel has never been, if you wish to see man unaided and unblessed excepting by the light of nature. Go to Feegee, and what do you find? What did the missionaries find when they went? What did they find of God? "They consider the gods," says an eye-witness, "as beings of like passions with themselves. They love as they love, they are proud and revengeful, and make war and slaughter, and are, in fact, savages and cannibals like themselves." "Cruelty," says another, "a craving for blood, and a desire for human flesh as food, are characteristics of them." When men have such ideas of God they must be dead. If these be their highest notions of virtue, what can be their ideas of vice? Sentiments like these act like arsenic and sulphur of the Dead Sea, and destroy every good principle and every noble nature or conscience may suggest, as the deadly

of the sea of salt do the beautiful waters of the Jordan. Such we find to be the case. Parricide was regarded as an act of benevolence. Mr. Hunt was one day invited to attend a funeral, but, seeing no corpse, he made enquiry, and found that a young man was going to bury his mother alive, which he did, and said he did it as a mark of affection. Hundreds of men and women witnessed the horrible deed. So common was this custom, that it was almost impossible to find a man or woman above forty years of age, those who did not die naturally were strangled or buried alive.

Murder was common, and there was scarcely a man or a woman of twenty years of age who had not committed murder. The first lesson taught a child was to strike its mother, and mothers have been seen leading their children to kick the bodies of the dead, and thus to harden their stings, and blunt their consciences.

Such a state of things is scarcely conceivable, and yet it is not uncommon, and it was still more common before the Gospel began to make its way in our world.

Such considerations as these show that the Dead Sea, and the scene of barrenness and desolation around it, is not an exaggerated picture of the moral state of man without the Gospel. How thankful we ought to be for this Gospel!

IV. The glorious influence of the Gospel illustrated in the production of life, and the healing of the water in and around the Dead Sea, v. 8, "and the river, which being brought forth into the sea, the waters shall be healed. And it shall come to pass, that everything which liveth, which cometh forth, whithersoever the river shall come, shall live."

The river flows to the sea, and mark its effects.

1. It heals the waters—makes the waters capable of sustaining life. Then,

2. It helps the growing of vegetation. v. 12. "And by the river upon the bank thereof, on this side, and on that side, shall grow all trees for meat, whose leaves shall not fade, neither shall the fruit thereof be consumed." And then again,

3. It fosters the development of animal life. "And there shall be a very great multitude of fish, because these waters shall come thither, for they shall be healed, and everything shall live whither the river cometh."

The object of all these figures is to show one great fact, and that is, that the human world, though lost and degraded, is raised, and saved, and blessed by the Gospel. Like the river, the Gospel refreshes, vivifies, and beautifies all it touches. It purifies the heart, and thereby illuminates the intellect, elevates the affections, and improves men in every way. As the sun chases darkness from the world, and fills that world with light, thus bringing into view the blushing beauty of the flower, the naked grandeur of the mountain cliff, the sweet repose of the solitary glen, and the magnificence of the fertile plain, and the vast extent of the restless ocean, so does the Gospel show all the good in human nature, increase that good, and make its possessor blessed himself, and a blessing to all others.

But though the Gospel be such a blessing, there is one remark which completes the picture, which we dare not overlook. The 11 v. reads thus: "But the miry places thereof, and the marshes thereof, shall not be healed, they shall be given to salt." The latest discoveries about the Dead Sea show that the writer of this book was fully acquainted with the locality. The southern part of the ocean is shallow, and the bottom seems to be a rock of salt. In this nothing can grow. This is the miry or shallow places referred to.

The meaning is this, that there are many of the human race whom the Gospel—the love of God in Christ—will never make alive, will never save. Some parts of the Dead Sea remain still dead, notwithstanding the noble river which makes the desert bloom, and heals its waters. The fault was not in the river, but in the miry places given to salt. So it is of the Gospel. It is a sad and terrible fact, that there are many whom the Gospel will not save. But while we learn this fact, let me remind every unsaved man here

of the other lesson, that the fault is not in the Gospel. The Gospel was the same to John as it was to Peter—is the same to all—able to save all, and Christ is able to save all.

If any man is lost, it will not be for want of love in God's heart, of merit in God's atonement, or of room in heaven, or power in God's Gospel. The fault is all within and not without.

Unconverted friend, forget not this solemn fact, let it not banish it from your mind, or erase it from your memory. If you are lost, the fault will be all your own. The sin will lie at your own door. The curse will come from your own head.

Not warranted by the Gospel to tell you, whoever you are, there is room for you, "and yet there is room." There is provision for you, "bread enough and to spare," and you are welcome. Jesus waits to save you. Jesus wants to save you. The Gospel was sent to save you. The glorious river is flowing by your side. You are invited to take it freely, and if you are lost it will not be because God refused to save you, but because you refused to let him lead you into

EVAN LEWIS, B.A., F.R.G.S., F.E.S.

A Homiletic Glance at the Acts of the Apostles.

Able expositions of the Acts of the Apostles, describing the manners, cast and localities described by the inspired writers; also interpreting their words, harmonizing their formal discrepancies, are, happily, not wanting amongst us. The education of its widest truths and highest suggestions is still a felt desideratum. To some attempt at the work we devote these pages. We gratefully avail ourselves of all exegetical helps within our reach; but to occupy our limited space with lengthened archæological, geographical, or philological remarks, would be to miss our aim; which is not to make bare the mechanical process of the study of Scripture but to reveal its spiritual results.

SUBJECT: *Paul at Corinth.*

"After these things, Paul departed from Athens, and came to Corinth," &c.—Acts xviii. 1—18.

CORINTH was a famous Grecian city. It stood on the Isthmus between Northern Greece and the Peloponnesus. It had two ports; the one fronting Asia, the other Europe. Though destroyed by the Romans, about the same time that Carthage was destroyed (B.C. 146), it was rebuilt by Julius Cæsar, and was, when Paul entered it, in a most flourishing condition. It was the capital of Achaia, one of the two great provinces into which Greece was divided by the Romans, the other being Macedonia. It was the great emporium of the world, the meeting place of nations for trade. It held the keys of commerce, and swarmed with a trading population. It was far famed in its day, not only for trade but for wealth, luxury, and vice. On account of its licentiousness and debauchery it has been called by some the Venice, and by others the Paris of the Old World. "To play the Corinthian" was a proverbial expression for being a man addicted to dissipation and debauchery. Mental culture was not, however, wholly neglected in this scene of voluptuous revelry and money-making traffic. Literature and the arts advanced to considerable perfection. One of a

t styles of architecture sprang from Corinth, and carries name through all times. Paul having left Athens, now visits this city, not many miles distant. They were, however, cities very different in character. Athens was the seat of learning, Corinth was the centre of business and political power. Athens was "a city of loungers, a city of indolent curiosity, and of leisurely speculation." Corinth was a city of business; there men of all different countries resorted, in order to buy, and sell, and get their goods. Two reasons might have influenced Paul in visiting this city for apostolic labour. First: Its connection with the world in general. Corinth stood "in immediate connection with Rome, and the west of the Mediterranean, with Thessalonica, and Ephesus in the Ægean, and with Antioch and Alexandria in the East." Secondly: Its connection with Jews in particular. Being one of the world's great centres of merchandize, Jews were there in great numbers. What Jerusalem was to them religiously, such a place was Corinth to them commercially. The Gospel proclaimed in the markets and squares of Corinth would rapidly spread throughout the world. No place could have been better selected for radiating the influence of the Gospel through the world than Corinth.

The apostle, we are told, continued here "*eighteen months*," nearly, if not all, of what he said, and did, and suffered during this period in this place, are recorded in the few verses before us. Volumes would, no doubt, have been required to contain the whole of his eighteen months' history. Confining ourselves to what is written, we proceed to notice certain significant things discoverable in connection with his ministry there.

I. We discover A PROPITIOUS CONCURRENCE OF CIRCUMSTANCES in connection with his ministry at Corinth. He found the city a poor, penniless stranger, but see what arrangement has been made for his accommodation. He found a certain Jew, named *Aquila*, born in Pontus, lately come from

Italy, with his wife Priscilla, because that Claudius commanded all Jews to depart from Rome, and expelled them, and because he was of the same craft, he abode with them, and wrought, for by their occupation they were tent-makers. Observe the incidents all concurring to make a home for Paul in Corinth. (1) The Roman Emperor had by an edict expelled all the Jews from the Imperial City. "*Claudius commanded all Jews to depart from Rome.*" Of this fact Suetonius, the biographer, narrates the fact,* and furnishes a strong incidental proof of the veracity of Luke, as a chronicler of the events of Apostolic times. (2) These Jews, Aquila and his wife Priscilla, thus banished from Rome, came to Corinth. Many, no doubt, other banished ones went elsewhere, but these, for some reason, came to the very city where Paul was about to begin his Apostolic mission. (3) Aquila "*was of the same craft as Paul.*" This was another event of interest. (4) Paul met them out; and that he, a perfect stranger, should find these strangers in such a large city is also noteworthy. Are there not something remarkable in the concurrence of these circumstances? They were Jews, this would give Paul an interest in the apostle; they were strangers banished from their own homes, this would also dispose them to sympathize with Paul, who was a stranger amongst strangers, and, moreover, were of the same trade and social grade in life; and they undoubtedly, tend still further to heighten the sympathy between these strangers in a large city, these found each other out as if there was some mystic affinity between them, bringing them together. Is not Divine superintendence to be seen in this propitious concurrence of circumstances? The Angel of Providence went before Paul into Corinth, prepared for him a house, employment, fellowship, and a door for the Gospel. "In Rome," says Lange, "the emperor must expel the Jews, in order that Aquila may find a home in Corinth, and offer house and board to the apostle."

* See Conybeare and Howson.

the All Ruling God uses the designs of princes, and the changes of the world, to provide for His children, and to advance His kingdom."

II. We discover THE VALUE OF HANDICRAFT in connection with his ministry at Corinth. "*And because he was of the same craft, he abode with them, and wrought: for by their occupation they were tent-makers.*" The Jews were accustomed to teach all boys some trade, even those who received liberal education, both as a means of subsistence, and a moral safeguard. It was a saying of the Talmud, "That he who teacheth not his son a trade, does as if he taught him to be a thief." Some of the rabbins were called "shoemakers," others bakers and carpenters, and Jesus himself is supposed to have been a mechanic. The old Jews were undoubtedly correct in this. Industry is a Divine ordinance; idleness not only often tempts to dishonest acts, but is essentially dishonest. He who consumes without producing is a social parasite. Tent-making was a trade in great request in ancient times. The soldiers going forth to fight, and the travellers in quest of gain or pleasure, required tents. Paul knew the value of it, and was now pressed to join Aquila in the work. "*He dwelt with them and wrought.*" This statement agrees with many passages in the apostle's letters. (1 Cor. iv. 12; 2 Cor. vi. 3; 1 Thess. ii. 9; 2 Thess. iii. 8.) The fact that the apostle wrought at his trade to support himself in Corinth, shows—First: That there is no *disgrace in manual labour*. A greater man than Paul never lived, and here we see him working at his trade in the house of a poor exiled Jew. The fact shows—Secondly: The necessity of independence in a minister. No man held with a deeper conviction, and urged with greater force, the duty of the Church to support him who ministers to it the Word of life. He taught that the "Lord hath ordained that they which preach the Gospel should live by the Gospel." (1 Cor. ix. 14.) Notwithstanding this, he felt the necessity of being independent, and means that *might come, and ought to come, from those*

to whom he ministered. He was determined by the labors of his own hands to maintain an honourable independence. "In all things I have kept myself from being burdensome unto you, and so will I keep myself." (2 Cor. xi. 9.) Those labors of his enabled him to move as an independent man among the men of Corinth. The Sabbath day he reasoned in the synagogue; but on all the other days he toiled hard for bread at his trade during his eighteen months' ministry. He wanted nothing in worldly riches of them. He sought theirs, but them. Most desirable is it for all ministers to be thus independent of the people. The pulpit which is fed by the means of bread to the minister is often terribly degraded, and no wonder.

III. We discover THE STIMULATING INFLUENCE OF CO-OPERATION, in connection with his ministry at Corinth. "*When Silas and Timotheus were come from Macedonia, Paul was pressed in the Spirit, and testified that Jesus Christ.*"

Paul had left Silas and Timotheus at Berea, who expected them to meet him at Athens; it does not seem, however, that they met him there. He had encountered all the difficulties of his mission in Athens single-handedly and alone. Their advent to Corinth would be now rapturously hailed by him, and the effect of their arrival upon his mind was only to intensify his zeal in the cause of his Master. "*Paul was pressed in Spirit.*" The word translated "pressed" is the same which our Lord employs, "I have a baptism to be baptized with, and how am I *straightened* till it be accomplished." The labors of his companions and fellow-labourers fanned his earnestness into a stronger flame. No doubt they imparted to him refreshing and stimulating information concerning the triumphs of the Gospel, which they had witnessed during their separation from him. Timotheus had just visited the Church of Thessalonica, and the news he brought concerning that Church (most probably) prompted Paul to address a letter

with to the Thessalonian converts.* The effect of this earnestness, this pressure of soul, was the testifying to Jews that Jesus was Christ. He laboured more assiduously in the cause. It sometimes happens that an increase in our coadjutors lessens our own diligence; it was not so with Paul. The arrival of his fellow-labourers struck home into his soul, and urged him to yet greater activity.

We discover THE LAW OF RESPONSIBILITY, in connection with his ministry at Corinth. "*And when they blasphemed, he shook his raiment, and said unto them, Your blood be upon your own heads; I am clean.*" The renewed zeal and efforts of the apostles met up yet fiercer opposition. They not only "*opposed,*" but "*blasphemed*"—used impious revilings, and contumely. At two things, now, in relation to the law of responsibility. First, that, having been faithful to his conscience, his was discharged. He had declared honestly and the truth to them, and had nothing of which to accuse himself. "*He shook his raiment*" before them, and thus publicly declared that he was free, and with emphatic force he exclaimed, "*Your blood be upon your own heads; I am clean.*" There is no imprecation or threat, but an emphatic assertion that if they perished they would perish in their own folly. Secondly, he felt that, having rejected the gospel, they had increased their own responsibility. Having rejected the spiritual life offered to them, and were guilty of self-murder, they had no one to blame. "*Your blood be upon your own heads.*" Probably the apostle felt at this time the force of those wonderful words which the Lord had addressed to Ezekiel (chap. xxxiii. 8, 9).

We discover A CHANGE IN HIS SPHERE OF LABOUR, in connection with his ministry at Corinth. Up to this time

these letters derive a higher interest and deeper significance when read with a knowledge of Paul's circumstances when he wrote to Corinth.

it would seem he had confined his ministry entirely to the Jew. "He reasoned with the Jews in the synagogue." But now he turns to the Gentiles. "*From henceforth I will go unto the Gentiles*, and he departed hence and entered into a certain man's house, named Justus, one that worshipped God, whose house joined hard to the synagogue." Instead of preaching in the synagogue, he now preached in a private house, the house of Justus. He was not particular where he preached. At Rome it was in his own hired lodging (Acts xxviii. 30). At Ephesus, it was the school of Tyrannus (Acts xvi.). At Philippi, by the river side (Acts xvi.). Here, at Corinth, it was a house close to the synagogue. Was there any special reason for Luke stating that the house joined hard to the synagogue? Did he wish to make known the fact that Paul was not afraid of the Jews, notwithstanding their intolerance and persecution, inasmuch as he goes next door to their synagogue to preach? The fact that Paul thus changed his field of labour shows: First, his belief that the Gospel is equally adapted for all, the Gentile as well as the Jew. Secondly, a conviction that his ministry was too precious to be wasted upon worthless souls. He knew that the discourses which he preached in the synagogues to the Jews and were rejected, would, if preached elsewhere, turn many from darkness to light. When a minister finds that he is amongst a people he cannot benefit, casting pearls before swine, it is his duty to select another sphere.

VI. We discover THE MORAL TRIUMPHS OF THE GOSPEL, in connection with his ministry at Corinth. "*And Crispus, the chief ruler of the Synagogue, believed on the Lord, and all his house; and many of the Corinthians hearing, believed and were baptized.*" Crispus is mentioned (1 Cor. i. 14) as having been one of the few Paul baptized with his own hands. His conversion, being a man of distinction (the chief ruler of the synagogue), would be a signal demonstration of the power of the Gospel, and afford a mighty impulse to his advancement

y. His family believed also, as well as many of the
ns. We have elsewhere the names of several of
o became Christians in Corinth. Apenetus, Caius,
nd Priscilla, as well as Crispus. The class of con-
e, it would seem from Paul's own pen, were not
of the philosophers or nobles, but the most proflig-
degraded. (1 Cor. vi. 11.) The fact that the Gospel
erts in Corinth, the most depraved and dissolute city
ole world, is a demonstration that it is equal to the
of the world.

We discover DIVINE ENCOURAGEMENT in connection
l's ministry at Corinth. "*Then spake the Lord
the night by a vision, Be not afraid, but speak, and
thy peace: for I am with thee, and no man shall set
hurt thee: for I have much people in this city.*"
Paul at this time had reached the period he refers
he said, "I was with thee in fear and much
;" (1 Cor. ii. 3.) And he needed this interposition
even—this assurance of the Divine presence and pro-
Observe, First: The kind of service Christ requires
nisters. It is the service of bold speech, "Be not
ut speak." Secondly: The encouragement He
s to His ministers (1) Protection; "*I am with thee,
an shall set on thee to hurt thee.*" (2) Success; "*I
h people with me in this city.*'

Germ of Thought.

SUBJECT : *Early Piety.*

"Remember now thy Creator in the days of thy youth."—Eccles. xii

Analysis of Homily the Seven Hundred and Twenty-Second.

THE fair, strange, sad picture, with which the writer the Book of Ecclesiastes has closed his teaching given us to clench home upon our hearts the hard lesson unworldliness in the midst of the world. The same thought dwells with him as with John, when he said, "Love not world, &c. . . . for the world passeth away, and lust thereof." Or, as with Paul when he said, "The time short, it remaineth, &c. . . . for the fashion of this world passeth away." These verses are pitched to the same lofty tune. They are the strong, earnest words of a man who had tasted all the delights of this world with the exquisite relish of a boy, whose hand had grasped every delicious fruit of joy, tasted and eaten of it. And now, when his tooth had passed through to the core, he finds that it is rottenness, and his mouth is filled with the bitter ashes of decay. Sitting lonely, with grey hairs, upon the grave of every guilty indulgence, this is his verdict upon a godless life, "Vanity of vanities, all is vanity."

I. AN ARGUMENT FOR EARLY GODLINESS DRAWN FROM THE THOUGHT OF FUTURE JUDGMENT: "*For all these things God will bring thee into judgment.*"

The ninth verse of the eleventh chapter is sometimes read as though it were an irony, as though the writer were scorning human life in all its highest aspects. But this cannot be so. On the contrary, he is speaking in good part to us, when he says, "Rejoice, O young man, in thy youth." There is no sin, no wrong in that; nay, that ought so to be. But the

in awful earnest, Remember judgment is coming. There is no more false, hurtful thought can possess it of supposing that the requirements of religion are a nature as to guile all the youngest and highest of our nature. Piety that is worth anything does not lead the young spirit to make it old before its time. It is a sickly, pining thing, which sometimes passes for piety, may do this; but the fear of the Lord does not trample down all the young life and power of youth but to guide and lead it upward. Moreover, God has ordered our life that the doctrine which seeks to put a needless iness in direct antagonism to the first bright influence of our youth, is impossible of real belief, so long as it remains with us. A youth of sixteen may be so trained and drilled by his religious teachers that he will talk like an old man and use the language of a man of eighty. But he cannot really believe it, and the next temptation to him will find him forgetting that he has so lately professed that childhood and youth are vanity. He will be so given to give the lie to the confession of his lips. Now, it is not able to believe that the writer of this verse meant into saying that about our life which we cannot proportion as we learn to reverence, and not our life, shall we become true men. On this point is a true and healthful thought, "Rejoice, O man, in thy youth!" In that moment in which we realize the fact, that all that we have and are is of the Father who loves us—shall we most truly rejoice. That sin so often mingles itself with the first acts of youth is not because of the gushing gladness with which God in His providence has ordered that at every human life should begin. All this is but as of His giving. It is the "portion of goods that thou hast," the rich dowry with which he dowers the youth upon its first entrance into the strife. Every gift from him—a gift on trust. This strange, gift, which I call my being, like a river flooded with

new rain from heaven, is pouring for a season i streams of gladness through this my mortal life, the render back to Him the service of joy. Passion is no The heart's first bounding leaps to love and gladness necessarily "devil's leaps." And the one only faith prevent their becoming thus changed and darkened is, that the gift is made sacred by the Divine lov Giver. Then the light breaks in everywhere. Eve of hope that strikes through your veins, every eager the "sense of power and ache" with which you look to the coming battle of your life, your indignation at the your pity of the oppressed, every noble impulse in yo all are the witnesses to you that the life to which you upon the earth is not a feeble, sickly thing, pulsed and divine. And, more than this. In you moments of devotion they will bear in a yet deeper upon your spirit. Passion itself, with all the st fever which it brings to the heart, will become but th of a diviner love, in which all self is lost, of a beauty hath not seen, and a harmony that ear hath not hear lies "behind the veil."

Now, it is from this very fact, the fulness of God' us in youth, is derived the power of that thought, these things God will bring you into judgment." power is a possession, so it is a responsibility. As e sion is a treasure, so it is a trust. "Of him to who has been given much will be required. Judgment is for the godless; it is also for the godly. To the on is terrible, but to the other it is blessed. To the ear thoughtful this verse seems to speak: "O thou, the an infinite God, with all thy powers and passions just into being, what a trust is thine! To thee the the vineyard hath committed the keeping of His v Seven talents are thine. Watch, for thou knowest not hour thy Lord may come—at midnight or in the Thrice blessed are those to whom He shall say, 'W good and faithful servant.'" To the careless and the go

verse speaks in language solemn and terrible : " Rejoice, O fool, in thy youth ! Drift on, as thou art drifting, down the broad river of your God-forgetting life, careless of the unseen and the future. Yet the next sharp curve in your gliding course may bring you within sound of the deep cataracts of death, from which no human help can deliver you. You must plunge down headlong and alone. There is an eye that now watches you. Judgment is prepared for you. Forget your trust to-day ; the thunder of God's own voice will remind you of it in that awful to-morrow. " Out of thine own mouth will I judge thee, thou wicked and slothful servant."

II. AN ARGUMENT FOR EARLY GODLINESS DRAWN FROM THE THOUGHT THAT " VANITY " (NOTHINGNESS) IS WRITTEN UPON EVERY LIFE THAT HAS NO FOUNDATION IN GOD.

There is a principle according to which, when failure or death happens to anything in this world, that failure or death seems strange and dark to us precisely in proportion to our estimate of its possible nobleness or success. The tiny fisher's skiff that lies broken upon the strand, its frail timbers all crushed together in the fierce grasp of the storm—that is one thing ; but the tall, majestic bark, that in the very " might and majesty of her career has buried the hard rock deep in her bosom," and lies like a bleeding suicide upon the strand—that is another. Or, to take another illustration, when death comes to the creatures that are beneath us, and that have to give back to God just the animal life they have received from Him, even then death is a strange and touching thing ; but when death comes to the man—the being that

" Thinks he was not made to die,"—

then is death more strange and solemn. It is according to this principle that the failure of the noblest promise of our youth to realize itself in manhood, is the saddest picture upon which the sons of men are called to gaze. That childhood and youth are vanity is the strange, dark riddle of human

existence that has no solution otherwise than at the cross of Christ. No godless man ever came to years of maturity who has not at some time felt it all. Ah! there are moments when the soul shrinks and cries in pain as it feels the first shade of the long-drawn shadows of oblivion falling noiseless across its path. It is awful, unutterably awful, to feel that all our life is nothingness. Yet this is the writer's meaning. For, mark, he is not saying that beauty has no charms, that mirth is not pleasant, that the heart of youth is not glad. "Truly, the light is sweet, and a pleasant thing it is for the eyes to behold the sun." It is fair, it is beautiful, it is glad. But the arrow-mark of death is on it all. Live out your little span of life, be glad in the short sunshine of your day of joy. It will soon pass. The lightning-stroke of the autumn storm will strike down your beauty, every gauze wing and velvet plume of loveliness lying prone and helpless upon the dark waters of death at last. The story is soon told. The world passeth away, and the *lusts* thereof. Men at sixty years of age look back to what they were at sixteen, and cannot see the likeness to themselves as they now are. Ah! no. Their dream of what a man should be has perished. Buried and forgotten are all the young hopes that flushed their cheek and fired their eye. That is one way in which we are taught that a godless childhood and youth are vanity. The other way is by death. A ghostly knocking is heard through all our house. A noiseless visitor enters, and treads boldly up to where the lamp of life is burning. His chill breath touches it—and darkness covers all. Then he takes his iron pen, and writes on the grey churchyard stone life's epitaph—"Vanity of vanities."

"Oh! what is beauty's power? It flourishes and dies.
 Will the cold earth its silence break,
 To tell how soft, how smooth a cheek
 Beneath its surface lies?
 Mute, mute is all,
 O'er beauty's fall;
 Her praise resounds no more, when mantled in the pall!"

And this is the argument for early godliness. The grass withereth, the flower fadeth, but the word of our God must stand for ever. Things seen are but the shadows of things unseen, the world of sense but the reflection and echo of the world of spirit. On the one death is written, to teach us the eternity of the other. The type must pass that the archetype may be revealed. "The world" must pass—all its beauty, all its power: "the lust thereof"—all the rich desires of our eager, passionate nature—all must go, in order that the calmer, deeper, stiller life of the being that "doeth the will of God" may be revealed.

III. AN ARGUMENT FOR EARLY GODLINESS, DRAWN FROM THE THOUGHT THAT "THE EVIL DAYS" ARE COMING—"in which thou shalt say, I have no pleasure in them."

It is thousands of years since the artist's pencil drew this fair picture into being; and it lies upon the canvas now, beautiful with all its lights and shadows, as when first he pencilled it—so fair, so strange, so sad, so true! Oh! golden harp of life, thy wildest harmonies are all jarred into discord by the rude, rough hand of time. Oh! soaring eagle, brought down from thy native skies, pierced and bleeding, by the swift arrow of sin. Vanity of vanities! This is the argument for godliness—the "evil day" is coming to every godless life. As the slow hand of consumption is laid upon the head of its victim—the cough, the fevered flush, the restless night—all so slow, all so *sure*. Yesterday, one hope gave way; to-day, one joy has perished; friends fall off from our side, ambitions fail, old familiar voices cease to speak and warn, and a moaning, sea-like solitude, godless and hopeless, settles down upon the heart. Then have the "evil days" come in which thou shalt say, "I have no pleasure in them." "Remember now thy Creator in the days of thy youth."

LEIGH MANN.

Nailsworth, Stroud.

SUBJECT : *The World trusting in Christ.*

"In Him shall the Gentiles trust."—Rom. xv. 12.

Analysis of Family the Seven Hundred and Twenty-Third.

A SIMILAR expression to this we have in Matt. xii. 2 "And in His name shall the Gentiles trust." Be passages are taken from the Old Testament, and express the glorious truth that the Gentiles—the heathen world shall one day repose their utmost confidence in Jesus Christ. Few passages in Scripture are more suggestive of a happy future for the race than this. Elsewhere we have more glowing, elaborate, and transporting pictures of man's millennium; but here, with one simple stroke of the pencil of inspiration, we have presented to the eye a whole world united in a settled trust in Christ.

The words remind us of three things : the grand tendency of the race, the evangelical provision for the race, and the glorious future of the race.

I. THE GRAND TENDENCY OF THE RACE. *Man is a trusting creature.* Amongst the millions of men few, if any, will be found who are not trusting in some object or other. The soul, like the ivy, twines around something, and gets its life and strength, such as it has, from that to which it clings in trust and hope. The cause of this deep, ineradicable, universal tendency to trust in some outward object is, *deep consciousness of dependence.* All creatures are dependent; but what creatures in the universe are more dependent than man? First, what creature is more dependent upon nature? The material world could live without him, but could not live without it. The heavens would shine, the ocean would roll in grandeur, rivers would flow in their wonted majesty, and landscapes would bloom, were man more. They are independent of him. Man is dependent upon the *animal world* as well. The beasts would grow dumb on the hills, the birds would warble in the groves, and

y tribes would sport in their ocean homes, were there no . They can do without him, but he is dependent upon 1. Secondly, what creature is more dependent upon his *species* than man? Man comes into the world the most ess of all creatures. For years he lives by the help of s. His physical life, and health, and development— mental culture, his social happiness and advancement, all d on others. We live by each other: no one is inde- ent of his fellow. Thirdly, what creature is more dent *on God* than man? All creatures live in Him y Him. He is the breath of all life; but man requires from his Creator than any other creature on this earth. requires not merely physical subsistence; he requires ual illumination, succour, strength, pardon, salvation. onder, then, that a being so dependent should crave for ts on which to rely—should be perpetually stretching ts hands for some pillar on which to rest. This tendency ust explains,—first, *the reign of imposture*. Where- the power of Mahomet amongst the Arabs, Bramah agst the Hindoos, Confucius amongst the Chinese; the ; in Christendom, and priestcraft throughout all the d? All are begotten and nourished by man's strong ency to trust. It explains,—secondly, the *prevalence of ppointments*. Why are men everywhere the victims of ppointment? Why is every heart the grave of so many rated hopes, and broken plans, and wrecked friendships? use the soul, urged by this instinct to trust, has been led ust in the untrustworthy. he great need of the world, therefore, is a trustworthy ct.

L THE EVANGELIC PROVISION FOR THE RACE. The text its to One who is trustworthy in every respect, and the highest degree. He is called in this verse "the ; of Jesse." Him, the Gospel holds forth for the whole ldfto trust in. What attributes ought He to have to te all happy *who trust in Him*? Looking at this question

in the light of man's nature and exigencies, we should say that he ought to be distinguished by the following things: First, *he should be all perfect in excellence.* If we trust our being and destiny to the keeping of one in whom we discover moral imperfections, we shall soon grow wretched in the exercise of such trust. The discovery of the false, the dishonest, the ignoble, and impious, must evermore be painful to conscience, in whatever persons they may be exhibited, but far more painful will they be discovered in one in whom we have reposed our utmost confidence. In such a case, every indication of the corrupt will strike agony to the heart, and fill the soul with misgivings and suspicions. He, therefore, whom the world is to trust, must be all-perfect, if in the trust the world is to be happy. Universal conscience must approve of his character. Secondly, *he should be all-sufficient in resources.* He should have in himself whatever is necessary for all the actual and possible exigencies of our being. If we trust unboundingly in one who is not capable of taking care of us, here and yonder, now and for ever, disappointment must inevitably come, and our trust will end in agony. Whatever wisdom we require to guide us through the future, he should have. Whatever power required to shield and succour us, whatever resources required to supply our wants, the being in whom we trust should have, if our trust is to make us happy. Thirdly, *he should be unalterable in being, character, and capacity.* If we trust one who is given to change, one who is not independent of all contingencies, and one who will not continue the same as long as we shall endure, our trust will yield no permanent happiness; there will be constant misgiving, suspicion, and foreboding. Such must be the object of the world's trust, if the trust is to secure blessedness; and, in the nature of the case, cursed must be the man who trusts in any other object.

Now, where is the being to be found who answers to these conditions? Nowhere but in the Gospel; and in the Gospel such a Being is held out for the world to trust in. *Is not Christ all-perfect?*—the incarnation of virtue itself? All

the moral perfections of the eternal Father meet in Him, blend with His humanity, and brighten with celestial glory the whole of His life. He was full of grace and truth; in Him dwelleth all the fulness of the Godhead bodily. Has he not all-sufficient resources? He is all-wise; all-wise to guide, all-powerful to guard, all-good to bless. His resources are unsearchable; He is able to do "exceedingly abundant," &c. Is He not unchangeable? "Thou, Lord, in the beginning hast created the heavens and the earth," &c. "Jesus Christ, the same yesterday, to-day, and for ever." Unalterable in purpose, in love, in circumstances.

This is the glorious Being the Gospel holds out for the world's trust. It calls upon all men to believe in Him and be saved. "Believe on the Lord Jesus Christ, and thou shalt be saved." Believe in Him,—not in what men say about Him, but in Him. Exercise unbounded trust in Him, and thou shalt be saved; saved from all remorse for the past, all forebodings in the future; saved from all misgivings and disappointments. This is the rock upon which we stand calm amidst the surging seas; this is the refuge in which we may be safe amidst hurricanes which shall shake the earth, earthquakes which rive the globe, conflagrations that may reduce the material universe to ashes.

III. THE BLESSED FUTURE OF THE RACE. "In Him *shall* the Gentiles trust." This prediction has been partially fulfilled. Since Peter's sermon in the house of Cornelius down to this hour Gentiles have been trusting in Him. Millions are now in heaven who trusted in Him, and are now trusting in Him, and thousands on earth this hour are trusting in Him. The partial fulfilment of the prediction is in itself a pledge that the day will come when all the men on earth shall trust in Him. Eighteen centuries ago how insignificant in influence was Gospel truth in our world! What harvests have already sprung from the one grain—what majestic rivers have grown out of the little rill! What a tree has the mustard-seed become! How widely has the little leaven of

truth diffused itself through the race! The history of the past, the prophecies of inspiration, the fitness of Christ to human nature, all assure us that the time will come when all men shall trust in Christ. All souls will rest in Him as a common centre—rest in Him as every part of the temple rests on the corner stone—as the branches of the tree rest in the trunk—rest in Him as planets rest in their common orb, all deriving thence their common life and warmth, light and motion. When all men will thus trust in Christ, three things will be secured to the world. First: *Spiritual Peace*. All the conflicting passions of the soul will be harmonized. Sense of guilt will be removed from all consciences. Evil passions will be rooted from all hearts. "He will dwell with them in perfect peace whose mind is stayed on Him." The soul, relying on Christ, is at rest. The world will be without one dissentient voice, or one discordant note. The grand old Hebrew hymn, "God is our refuge and strength; a very present help in trouble." Second: *Social Unity*. All men will be united to each other by being thus united to Christ. No more domestic broils, social animosities, national conflicts, or international strifes. There will be everywhere peace and good will towards man; "The sword shall be beaten into ploughshares," &c. Thirdly: *Moral Elevation*. All men, being thus vitally connected with Christ, will become more and more assimilated to His moral attributes. They will become more and more like Him. His thoughts will be their thoughts, His sympathies theirs, His purposes theirs.

Such is the world that is to be. From this subject we may learn—first: *The world's need of the Gospel*. If the world's destiny depends upon the object of their trust and Christ is the only object of trust that can render them happy, then the Gospel is a necessity. If the world is to be made happy, it must have Christ. Secondly: *The way to possess the Gospel*. It is to hold Him forth, not yourself, not your notions, not your theologies, but Christ as the object of the world's trust. The world wants some one to trust in, its

as for this, its hands are stretched out in intense eagerness up it. The hungry world does not want your analysis of it, but the "bread of life" itself. The soul-thirsty world not want your chemistry of water, but "the river of life"

Or, to change the figure, the world, exposed to an deluge, does not want your theories of navigation, but that which shall bear them triumphantly over the flood, to eternal hills of peace and safety. Humanity does not want your speculation about Christ, but Christ himself.

Biblical Criticism.

ACTS OF THE APOSTLES.—EMENDATIVE RENDERINGS.

ap. xii. 1.—Now about that *season* . . . to harm *of those* of the Church.

verse 3.—And *seeing* that it *was pleasing* to the Jews, he *to* take Peter also. And *they* were the days of un-
ned bread.

—Whom having *seized* he put into prison, *delivering* to four quaternions of soldiers to keep him, *taking* *it* after the *Passover*, &c.

—Peter then *was guarded* in the prison, but prayer *was* *thly* made by the Church to God concerning [*rept*] him.

—And when Herod was about to bring him forth, in *that* . . . *guarded* the prison.

— . . . in the *dwelling*: and *smiting* Peter's side, *sed* him, saying, Arise quickly. And his chains fell off [*his*] hands.

—And the angel said unto him, Gird *thee* . . . And *l* so. And he saith to him, *throw thy mantle round thee*, *allow me*.

—And *going out* he followed, and knew not that it was *. XVIII.*

true which *came to pass* by the angel, but thought he looked upon a vision [ὄραμα].

10.—And *going through* the first prison [φυλακήν] and the second, they came to the iron gate, *that* which leadeth into the city, which *of itself* was opened to them ; and *going out they went* one street on, and *straightway*, &c.

11.—And Peter, *coming to himself*, said, Now I know *truly* that the Lord sent *forth* his angel, and *took me out of Herod's hands*, and all the *waiting* of the people of the Jews.

12.—And *being conscious*, he came to the house of Mary, the mother of John, *who was surnamed* Mark, where were many gathered together *and* praying.

13.—And as *he* knocked at the door of the *gateway*, there came *forwards* a maid to hearken, by name Rhoda.

14.—And *recognising the voice of Peter*, for gladness she opened not the gateway, but *running in*, *announced* that Peter *was standing* before the gateway.

15.—But they said to her, Thou *ravest*. But she affirmed that it was so. And they said, It is his angel.

16.—But Peter continued knocking. And *having opened* [the door] they saw him, and were *beside themselves*.

17.—And beckoning to them with the hand to hold their peace, *he recounted* to them how the Lord brought him out of the prison. And he said, *Announce this to James and the brethren*. And *going out* he went to another place.

18.—But when the day was *come*, there was stir, *not small*, among the soldiers what *then* was become of Peter.

19.—And Herod *having sought* for him and not found, *having examined* the keepers, commanded them to be *led away* [to execution].

20.—And *he was enraged* with the Tyrians and Sidonians: but with one accord they came to him, and having *won over* Blastus, *that was over* the King's chamber, they *asked peace*, &c.

21.—And upon a set day, Herod, *having put on* *kingly apparel*, and sat on the stage, made a *popular harangue* to them.

22.—And the people cried thereupon, A *god's* voice, and not a *man's*.

23.—And *forthwith* the Lord's angel smote him, because he gave not the glory to God; and *becoming worm-eaten*, he gave up the ghost.

25.—And Barnabas and Saul returned from Jerusalem, *having fulfilled the service*, [see xi. 29, 30] taking with them *also* John, who had been surnamed Mark.

Nomenclature: Scholastic and Scriptural.

ONE of the most unfortunate mishaps in our English version of the New Testament is the rendering of ζῶον and ἄηριον in the Book Revelation by the same word. Ζῶον, derived from ζῆν *life*, means a *living being*, and is a word which may be and is applied to the most exalted creatures. On the other hand ἄηριον properly signifies a *wild beast*.

In the Book Revelation, the *four* which are described in iv. 6, and are afterwards referred to in the same chapter, and in chapters v., vi., vii., xiv., and xix., are called ζῶα in the original. The Vulgate well renders it animalia. *Living beings* would have been a correct English rendering.

Rev. iv. 6. "And in the midst of the throne, and round about the throne, four *living beings* full of eyes before and behind."

The description which is found in the first chapter of the Prophet Ezekiel evidently belongs to the same beings. The word in the Septuagint is the same, ζῶον, and our translators have here adopted a much better rendering than in Revelation.

Ezek. i. 5. "Also out of the midst thereof came the likeness of four *living creatures* [חַיִּים ζῶον, animalium].

Let us now turn to θηριον, with which the English reader is too apt to confound the *four living beings*.

Rev. xi. 7. "The beast [το θηριον, bestia,] that ascendeth out of the bottomless pit."

The *four living ones* are heavenly, the beast is infernal, from the abyss—the world of darkness, confusion, and death. The contrast between them could not be greater. The beast of xiii. 11 is one of the same order, not ζῶον, but θηριον. It is the beast, not one of the four living creatures, that has an *image*, a *mark*, and a *number*.

The Preacher's Finger-Post.

HEAVEN A PLACE.

"For Christ is entered into heaven itself, now to appear in the presence of God for us."—Heb. ix. 24.

THESE words teach us—

I. THAT HEAVEN IS A PLACE. The apostle in this epistle calls it the *holiest*, and in the verse before us it is represented as a place of which the Hebrew tabernacle was but a *figure*. When we say that heaven is a *place*, we do not mean that the place itself will necessarily constitute happiness. Happiness in a moral intelligence must ever depend upon the state of the soul. In

this sense heaven must ever be within. "The mind is its own place," &c. Albeit there is a locality somewhere in the universe which is the special home of all holy intelligences. The Bible, frequently in terms most unequivocal, although often highly figurative, declares the fact. It is called the "Father's house," "Paradise," the "Heavenly Jerusalem," &c. Where is this locality? Who knows? If there be, as some say, one great central orb in the universe, sustaining the same relation to all the worlds and systems of immensity, as our sun does to

earth and its sister planets, may it not be there? There, anyhow, would be the primal font of influence and the central seat of empire.

II. That heaven is a place where GOD DWELLS IN A SPECIAL SENSE. "*The presence of God.*" God is present everywhere, as much in one place as in any other: "Do not I fill heaven and earth, saith the Lord?" "Whither shall I flee from thy presence?" &c. Still, in his heaven we are given to understand He is specially seen; it is His throne. "Heaven is my throne," &c. First.—*There are more striking manifestations of His presence there.* There are phases and seasons of this earth where God seems more present than at others. There are grand, picturesque, luxuriant spots of nature in which He seems to come specially near to the soul—spots on which the Shekinah brightly radiates. It is, doubtless, pre-eminently thus in heaven. The forms of creation there may be of a description so grand and transparent as to reveal in the most palpable manner, the *presence* of God. Then, *mind*, which is the highest manifestation of the Divine, will in heaven appear in every variety of genius and worth. Every intelligence will reflect the bright-

ness of His glory. Secondly.—*More clear perception of His presence there.* He is here with us all, but we do not see Him. The veil of sense, and the thicker veil of sin, hide Him from our view. In heaven these and all other veils will be removed, and we shall see Him face to face.

III. Heaven is a place INTO WHICH CHRIST HAS ACTUALLY ENTERED. The disciples saw Him go up into Heaven. (Acts. 2, 10.) Stephen "saw the heavens opened and the Son of Man standing at the right hand of God." John, in vision, saw him as a "Lamb that had been slain" in the midst of the throne. He has entered into heaven. Wherever it is there He is. He entered heaven as no being from this earth had ever entered it, and as no being from this earth will enter it again. First, *He entered it as a return home.* He had been there before—He knew all about it. It was His natal realm. He had been "set up from everlasting, ere even the earth was." From heaven He descended to this earth, and from earth He returns. Secondly, *He enters by His own merits and power.* It was His rightful inheritance, and by His power alone He returns and takes possession of it.

IV. Heaven is a place entered by Christ ON OUR BEHALF. "*For us entered.*" First, *He is gone there as our representative.* He wears our nature and represents our cause. Through His appearance there all heaven must be interested in our race. Secondly, *He is gone there as our superintendent.* Not only is He the monarch of the universe, but the special superintendent of His disciples on the earth. He is our "Chief Shepherd." Thirdly, *He is gone there as our forerunner.* I go, said He to His disciples, "to prepare a place for you." Heaven is a place whither the "forerunner has for us entered." Fourthly, *He is gone there as our attraction.* He is there to attract our hearts and hopes to that blessed home. He is the moral magnet.

RELIGION AND PROVIDENCE.

"But seek ye first the kingdom of God and His righteousness, and all these things shall be added unto you."—Matt. vi. 33."

Two Remarks.

I. RELIGION. "The kingdom of God" in the text means religion, and denotes:—First: *Its heavenly origin.* Regeneration, eternal life, forgiveness of sin, reconciliation, come from above. "Of His own will begat he us." Reli-

gion is life, and God the author of it (Ezek. 37. 10). Secondly: *Its spiritual nature.* Religion in its relations is spiritual laws, worship, battles, &c., are spiritual. Thirdly: *Its greatness.* The riches of this kingdom are infinite, unfathomable, inexhaustible. This is a realm of wealth (Job xxviii. 12)—riches of religion:—(1) God's transcendent riches. He bestows blessing of Himself. He gives dominion. The utmost of an earthly monarch cannot divide his empire in two. "To the half of my kingdom I will I give unto thee," God gives as God—His greatness as the Father Being. He never exhausts His kingdom in blessing. He grants the widest dominion. "Fear not, little flock, for it is your Father's pleasure to give you the kingdom." (2) Man's riches. Nothing less than the kingdom of heaven can satisfy the deep cravings of the soul. God's grace we are made and priests." In the words of this wealthy real-estate dealer, "I have said, 'I have said, 'Fourthly: its divine nature." "For the kingdom of God is not in word, but in power." The author of true religion is an Almighty God.

ghty to save. The Gospel the power of God unto ration. Faith, love, and e are mighty powers in gion. Moth and rust inevitably creep into all earthly pires, and unexceptionally mble them to the dust. t this is 'a realm that hath ndation, whose builder l maker is God. It is a lm incorruptible and un- iled, and that fadeth not ay. Lastly: *Heavenly rec- ude*. "His righteousness." e righteousness of God is ighteousness of this king- m. "For the kingdom of d is not meat and drink, t righteousness."

II. PROVIDENCE: "And all e things shall be added to you." This leads us to tics,—

First: *If God gives us e greatest things, He will t deny us the least ings.* The blessings of vidence are inferior in ir nature to those of re- ion. "Eternal life, for- reness of sin, are infinitely ater than raiment, and at we shall eat or drink. He gives us the "bread of t," He will not withhold m us "our daily bread." smuch as God has delivered His Son for us, most as- edly He will not refuse us e blessings of Providence. (om. v. 9, 10.)

Secondly: *If God pro-*

vides for the irrational and inanimate kingdoms, He will not neglect His people. "Behold the fowls of the air; for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they?" "Wherefore, if God so clothe the grass of the field, which to-day is, and to-morrow is cast into the oven, shall He not much more clothe you, O ye of little faith?" (Vers. 26, 30.)

Thirdly: *Providence is an handmaid to religion.* All things in Providence work together for good to the people of God. The sun, moon, stars, wind, seas, and rivers are ministering servants to religion. The child Moses is placed by the river Nile, in Egypt—Providence leads out to the spot Pharaoh's daughter to his rescue. Elijah is in want—Providence sends ravens to supply him with the necessities of life. Religion and Providence go hand in hand.—J. JENKINS.

BEASTS AT EPHESUS.

"If after the manner of men I have fought with beasts at Ephesus, what advantageth it me, if the dead rise not?"—1 Cor. xv. 32.

THE text leads us to consider three subjects:—

I. A LOW JUDGMENT OF

HUMAN NATURE. "*Beasts at Ephesus.*" There is no good reason for supposing that Paul means literally beasts; for though it was customary among the ancients, and especially the Romans, to commit criminals to fight with wild beasts in the amphitheatre for the amusement of the populace, it is not likely that Paul shared that fate in Ephesus, for there is no record of such an event. It is scarcely supposable that such a terrible struggle, had he been committed to it, would not have been recorded by Luke, and often referred to by himself. By wild beasts he means men, gross and savage in wickedness. Hiraclitus called the Ephesians *θήρια*.^{*} If we refer to the nineteenth chapter of the Acts of the Apostles we shall find that the treatment he received from certain men who were at Ephesus entitled them to the designation of wild beasts. We read of them "*being full of wrath,*" of the whole city "*filled with confusion,*" of some "*crying out one thing and some another.*" They seem to have been bereft of reason and given up to the wildest fury of passion. Paul was

not alone in classifying men with irrational John the Baptist called of his hearers *vipers*, a Great Teacher himself compared such men to *swine*. The Bible speaks of wicked men in two stages *lower than manity*. First: "*The Sensitive State*. The sensual state is where the senses rule the soul, where the animal is supreme. Is not the man in this state? The question is, What shall we eat, what shall we drink? Secondly: "*The Depraved State*. Men have the power of getting lower than the sensual state. By the power of their passions they can kindle the elements of nature in combinations, they can rate and nourish ungodly appetites. And this is the

II. A FIERCE STRUGGLE WITH HUMAN NATURE. "*Paul fought with beasts at Ephesus.*" Like all the apostles of truth, he fought with beasts for men. First: *The Sensible State*. He was the messenger of truths that struck down their prejudices, their fears, their greed. "Demetrius the silversmith, said on this occasion, *that not only is our temple in danger to be set at naught, but also that the temple of the great goddess Diana*

* See Wilkinson and Webster's Greek Testament.

be despised and that her magnificence should be destroyed, whom Asia and all the world worshipped." Secondly: *The battle was most benevolent on his part.* Love, not anger, was its inspiration. He fought for them by fighting against their prejudices and their sins. Thirdly: *The battle was most unequal in circumstances.* Numbers, authority, influence, wealth, were all arrayed against one. A penniless foreigner fought against the whole city. In moral battles numbers are an inferior consideration. One man in truth may conquer a nation in error. It has been done.

III. A GREAT PROBLEM FOR HUMAN NATURE. "What *advantageth* it me, &c.?" On the assumption that there is no *future life*, what *advantageth* it all this struggle for truth? The apostle does not say, mark you, either that there would be no advantage in a godly struggle for truth were there no future life, nor that such a struggle was to be conducted with a view of advantage. He puts the question and leaves it to be answered. Our answer will be:—First: That on the assumption that there is no future life, godliness will be of *physical* advantage to man. The habits of life promoted by Christianity are conducive

to bodily health and longevity. Secondly: That on the assumption that there is no future life, godliness will be of *mental* advantage to man. It generates sentiments, it starts trains of thoughts, it awakens hopes, which yield to the mind a happiness which nothing else on earth can afford. If Christianity is only a dream, it is a dream from which we would not awake. Thirdly: On the assumption there is no future life, it is of *social* advantage to man. Christianity has proved itself to be infinitely the best system for promoting the peace of families, the order of society, the prosperity of nations.

A LESSON FROM SEASONS.

"He hath made everything beautiful in His time.—Ecclesiastes iii. 11.

THE soul of the royal sage at this period was filled with the idea of alternations. He enumerated some of the changes that affected him in the preceding verses. "To everything there is a season, and a time to every purpose under the heaven. A time to be born," &c. Concerning all these revolutions, he says that everything is beautiful, each event in its time is a becoming and a beautiful thing.

First: *This is true of the*

phases of nature. Nature has many sides; its fruitful and its sterile, its level plains and its towering hills. And nature has many seasons too, but all are beautiful in their place. Secondly: *This is true of the periods of life.* Infancy, childhood, youth, manhood, age, each is beautiful in its season. Thirdly: *This is true of the events of history.* Prosperity and adversity, barbarism and civilization, peace and war, in their place Solomon includes in the beautiful. Fourthly: *This is true of the dispensations of religion.* The Patriarchal, the Levitical, the Christian, all beautiful in their time.

If everything under the Divine administration is thus beautiful in its season, the following practical truths are deducible:—

I. THE WHOLE SYSTEM OF THINGS SHOULD BE STUDIED IN THEIR RELATIONS. One aspect of nature should be studied in its relation to another, one period of life in its relation to another. Every event in history in its relation to another. Every dispensation of religion in its relation to another. It is when we look at things detached from their relations, that disharmony and incongruity appear. Could we see the whole system at a glance the whole would appear as symmetry itself. We only

see parts of His ways, and, therefore, there is confusion.

II. THE WHOLE SYSTEM OF THINGS SHOULD BE ACCEPTED IN THEIR WHOLENESS. We must accept the winter as well as the summer, the adverse as well as the prosperous, the pain as well as the pleasure, death as well as life. We must take the whole as from the hands of an all-wise and kind Creator. Thus accepting life in its wholeness, we shall be resigned, acquiescent, magnanimous, hopeful.

III. THE WHOLE SYSTEM OF THINGS SHOULD BE USED IN THEIR SEASON. In spring we should do the work of spring, &c. In youthhood the work of youth, &c. In adversity the work of adversity. It is thus we shall keep ourselves in harmony with the grand system under which we live.

GOD, A HUSBANDMAN.

"Ye are God's husbandry."—1 Cor. iii. 9.

THE word "husbandry," in the margin, reads "tillage," and is nowhere else mentioned in the New Testament. It denotes a cultivated field, and Paul means to say that the Church at Corinth was cultured by God. The text leads us to look at God as the great husbandman of human souls. As a husbandman:—

I. HE IS THOROUGHLY ACQUAINTED WITH THE SOIL. Some agriculturists are thoroughly ignorant of the soil of which they have charge, hence there is no proper cultivation. The Divine Husbandman thoroughly understands the soil upon which He is to operate. First: *He knows its original state.* The soul in its pristine state, with all its original powers, He knows. Secondly: *He knows its present condition.* Its present barren and wilderness state He understands. To Him it seems like the "field of the slothful," mentioned by Solomon. It is stony, weedy, and thorny. Thirdly: *He knows its tillable capabilities.* He knows what can be made of it, notwithstanding its present condition. He knows what every soul is capable of producing. He knows that some are far more capable than others. Some can become the majestic cedar, whilst others only the shrub. As a husbandman:—

II. HE HAS ALL NECESSARY INSTRUMENTALITIES. This stony, weedy ground, requires certain well-contrived implements to work it into a fruitful condition. There must be the ploughshare, the pruning hook, &c. He has them. First: *In the events of life.* All the dark and painful circumstances in life

are His implements to break up the fallow ground. All the pleasant and propitious are instruments for mellowing the soil.

Secondly: *He has them in the revelations of truth.* There is law and love, Sinai and Calvary. All are soul-cultivating implements. Now, as a Husbandman:—

III. HE POSSESSES THE PROPER SEED. The seed He has to sow is good seed, and seed adapted to the soil. What is it? His word. His word is seed in many respects. First: *Vitality.* Every seed has life in it. His word is spirit and life. The letter is the mere husk of the germ.

Second: *Completeness.* The seed is complete in itself. Nothing can be taken from it, nothing can be added to it, any alteration injures it. Thirdly: *Prolificness.* One seed in course of time may cover a continent and feed nations. The word of God is wonderfully fruitful. Glorious thought! that the human soul is capable of taking into it the ideas of the Infinite. As a husbandman:—

IV. HE COMMANDS THE CULTURING ELEMENTS. The best agriculturists who understand the soil, possess the best implements and the best seed, are thwarted in their efforts, because the elements are not

propitious. God has command over the elements. The heat, the cold, the dew, the shower, the sunshine and the air, are all at His disposal.

God is the great husbandman of souls, and we His husbandry. His word in us is a living, growing, and multiplying thing.

Seeds of Sermons on the Book of Proverbs.

(No. XXXI.)

DIVINE PRINCIPLES.

"My son attend to my words," &c.—Prov. iv. 20—22.

"THE words of wisdom" are the vehicles of those Divine principles, the reception and embodiment of which by man are essential to his wellbeing. Notice two things—

I. THE METHOD OF GAINING THEM. First: *There must be the attentive ear.* "Incline thine ear unto my sayings." What worth are the voices of Divine wisdom if we are inattentive; if the ear is given to other sounds? Second: *There must be the steadfast look.* "Let them not depart from thine eyes." Let the eye of the soul be fixed steadfastly upon them. Thirdly: *There must be the enshrining heart.* "Keep them in the midst of thine heart." They must be kept there as the seeds of paradise; as the most precious elements of being.

II. THE BLESSEDNESS OF HAVING THEM. First: *They are life to those that find them.* They are the soul-quickeners. "The incorruptible seed which liveth." Secondly: *They are health.* And health to their flesh. Life without health is scarcely worth having. These principles not only give life

to the soul, but supply the nutriment, and stimulate the activities that ensure health—health of all kinds.

(No. XXXII.)

TRUE SELF-CONTROL.

"Keep thy heart with all diligence for out of it are the issues of life."—Prov. iv. 23.

MAN somehow or other has lost self-control. He is the creature, the instrument, the victim of capricious thoughts, lawless impulses, and passing events. He has no royalty, though millions call him king, who is not the monarch of himself. The text directs us to this, and we notice—

I. THE NATURE of true self-control. "Keep the heart." "The heart," that part of our spiritual nature, which is the root, fountain, spring of our being. What is it to keep the heart? First: *To hold it to the right object of supreme love.* Unless the chief love be centred in the chief good there is no regal settledness of soul. Secondly: *To hold it to the right purposes of life.* What are the grand purposes of life? In one word, a devout appropriation of the blessings of being, and a right

distribution of the blessings of being. Man is made to get and to give. To get *in order* to give.

II. THE METHOD OF true self-control. "With all diligence." Or, as it might be expressed, "Keep it with all keepings." "Keep it from getting evil, as a garden is kept; keep it from doing evil, as the sea is kept from reclaimed Netherlands." There must be the greatest assiduity. First: *Because there is a great danger of its being turned away.* There are so many attractive forces, so many seductive influences. Second: *Because the turning it away would be a sad catastrophe.* If the heart as a fountain is not kept pure, all the streams of life will be poisoned; if the heart as a garden is not kept cultivated the whole sphere of life will be overrun with thorns and weeds and vermin.

II. THE ARGUMENT FOR true self-control. "*Out of it are the issues of life.*" Everything depends upon the state of his heart. "As a man thinketh in his heart so is he." We are in the scale of being, and the eye of God, according to the state of the heart. "Out of the heart," said Christ, "proceed evil thoughts, murders, adulteries," &c. How needful for us to pray, "Create within us clean hearts," &c.

(No. XXXIII.)

LAWS OF LIFE.

"Put away from thee a froward mouth, and perverse lips put far from thee. Let thine eyes look right on, and let thine eyelids look straight before thee. Ponder the path of thy feet, and let all thy ways be established. Turn not to the right hand nor to the left: remove thy foot from evil."—Prov. iv. 24—27.

HERE are laws for the government of life. Here is a law for the tongue, a law for the eye, a law for the mind, a law for the life—

I. Here is a demand for PURE LANGUAGE. "Put away from thee a froward mouth, perverse lips," &c. Speech is one of the grand peculiarities that distinguish man. It is a priceless gift. It is the organ by which one man can influence the ages. How sadly perverted! Human speech has become the vehicle of error, the channel of pollution, the utterance of blasphemy, obscenity, &c. "Our speech should be seasoned with salt that it might administer grace unto the hearers." A pure heart is essential to pure speech.

II. Here is a demand for a STRAIGHTFORWARD PURPOSE. "Let thine eyes look right on, and thine eyelids look straight before thee." Have no *side* glances, no *by-ends*; but have a grand purpose on which the eye of the soul shall be always fixed. Straightforwardness stands opposed to all sly cunning, all vacillation, all ambiguity: all double meanings and aims.

III. Here is a demand for HABITUAL THOUGHTFULNESS. "Ponder the path of thy feet: let thy ways be established." Man was made not only to think but to be *thoughtful*. Thoughtfulness should be the habitude of his nature. He should walk the path of life—First: *Thoughtfully, not by impulse.* His steps should have nothing of the caprice of mere instinct. Second: *Thoughtfully, not by prejudice.* He should not be guided by traditional dogmas, unholy preconceptions. Thirdly: *Thoughtfully, not by custom.* He should not move mechanically, but morally.

IV. Here is a demand for UNSWERVING RECTITUDE. "Turn not to the right hand nor to the left." Duty is a straight path. The way of sin is serpentine in its shape as well as in its spirit. Virtue is a straight line running right up to God. Any turn

therefore would be wrong, and riskful. Take care; there are by-paths tempting in every direction. "Turn not to the right hand nor to the left."

(No. XXXIV.)

THE STRANGE WOMAN AND THE WIFE.

"My son, attend unto my wisdom, and bow thine ear to my understanding: that thou mayest regard discretion, and that thy lips may keep knowledge. For the lips of a strange woman drop as an honeycomb, and her mouth is smoother than oil," &c.—Prov. v. 1–20.

HERE is a graphic description of an unchaste woman. A description given by a man of genius, culture, and who to his disgrace knew the subject from a sad experience. "King Solomon loved many strange women" (1 Kings, xi.). And he has left us these words: "I find more bitter than death the woman whose heart is snares and nets" (Eccles. vii. 26). The unchaste woman he calls "strange," and truly strange it is that one whom heaven has endowed with such refined sensibilities and lofty powers should prostitute her noble nature to the reign of sensualism.

I. SOLOMON'S WARNING TO YOUNG MEN AGAINST A WRONG CONNECTION WITH WOMAN. The wrong connection is with what he calls a "strange woman;" a woman whom in these times we should call a *prostitute*. He gives his warning by a description, First, *of her conduct*. Her speech is fascinating—"her lips drop as honeycomb, her mouth is smoother than oil." Honied words have a charm for inexperienced souls. Her manners are accommodating, "her ways are moveable." Proteus-like, she puts on many shapes. She adapts herself to the occasion.

He warns by a description, Second, *of her end*. It is "bitter as wormwood, sharp as a two-edged sword," "Her feet go down to death; her steps take hold as hell." Strong figures of misery are these; but not too strong. The horrid memories, the self-remorse, the ruined health and reputation, the blasted hopes—what misery are these! He warns by a description, Third, *of her victims*. Those whom she enthralls are robbed of their honour, their wealth, and become the victims of terrible remorse.

II. SOLOMON'S RECOMMENDATION OF A RIGHT CONNECTION WITH WOMAN. "Drink water out of thine own cistern." The reference in these verses (15–20) is evidently to marriage, which is "honourable in all" (Heb. xiii. 4).

(No. XXXV.)

GOD'S KNOWLEDGE OF MAN.

"The ways of a man are before the eyes of the Lord, and He pondereth all his goings."—Prov. v. 21.

GOD knows man thoroughly; knows what he has been, what he is, and what he will be in the great hereafter. "O Lord, Thou hast searched me," &c. (Ps. cxxxix).

This fact, for an incontrovertible fact it is, should be practically realised; and, if practically realised, it will have a fearful effect upon the soul.

I. IT WILL STIMULATE TO GREAT SPIRITUAL ACTIVITY. When the eye of an intelligence falls right on us, the glance stirs the soul. What soul could sleep, if it felt the eye of God ever resting on it?

II. IT WILL RESTRAIN FROM THE COMMISSION OF SIN. Did we feel His eye ever on us, should we ever yield to temptation?

God seest me," is a preventive.

IT WILL EXCITE THE DESIRE OF SOLUTION. God has seen errors and sins of the past, they are enormous. Since they are enormous, they must either be shed or pardoned.

IT WILL BRACE UP THE MAN IN THE PERFORMANCE OF HIS DUTY. Moses endured as seeing Him who is invisible. He has our trials and our diffi-

(No. XXXVI.)

THE PUNISHER OF THE SINNER.

OWN iniquities shall take the sinner himself, and he shall be holden of the cords of his sins. He shall have no instruction; and in the end of his folly he shall go down.—Prov. v. 22, 23.

DEATH IS ITS OWN REWARD, SIN IS ITS OWN PUNISHMENT. The Bible suggests that sin does three things in punishing the sinner. First, *own iniquities will take the sinner himself.*

IT WILL SEIZE HIM AS ITS PRISONER. "Iniquities will take the sinner himself." How? First, *it arrests him in his career, amidst of his revelries, as*

with Belshazzar and Herod, and bring him to a stop. Second, it will detach him from his comrades. It will bring him home to himself, and overwhelm him with the sense of his own responsibilities and wickedness.

II. IT WILL BIND HIM AS ITS PRISONER: "holden with the cords of his sins." What are the cords? First, *the cord of causation.* "Thou makest me to possess the sins of my youth," &c. All the effect of the sins of the past life experienced: a weakened intellect, shattered constitution, &c. Second, *the cord of habit.* Every sin contributes to the weaving of that cord that shall one day bind the soul as fast as hell. "Can the Ethiopian change his skin," &c. What are the chains of darkness that enthrall evil spirits, but habits of sin? Third, *the cord of despair.* When despair settles around the soul, all power of free action is gone.

III. IT BANISHES HIM AS AN EXILE. "In the greatness of his folly he shall go astray." He shall wander away like a prodigal, and never find his home again. Sin banishes the soul from virtue, heaven, God; and reduces it to a homeless, friendless orphan in the universe.

The Pulpit and its Handmaids.

THE ATONEMENT.

Jesus Suffering the Law of Human Life.

OBJECTION TO CHRIST'S VICARIOUS SUFFERING,—to the assertion that He died not merely for the world, but in the room and in the stead of others—tasted death

for them, commonly assumes this form: "Must not righteousness be the law of all God's dealings? Must of all, must we not expect to find consistent with highest righteousness that which is the most solemn and awful dealing of God with His creatures? 'But

how is it agreeable with this? how can it be called just? nay, how can it be acquitted of extremest injustice, to lay on one man the penalties of others, so that he pays the things which he never took, so that they sin and he is punished, on him being laid the iniquities of them all? What have we here?" an adversary will insist, "but in the awfulest sphere of all, and in matters the most tremendous, the same injustice which, even in little things, provokes our indignation, as, for instance, when some playfellow of a young prince is constituted, as we may sometimes read of, to suffer the consequences of his idleness; so that one neglects his tasks, and another is chastised; one plays the truant, and another bears the smart."

But the case is not in point; and, since it has been started, it might be worth our while to make it in point, and then to consider whether it presents itself in any aspect so monstrous and absurd. To make it in point, the parts which the several persons sustain must, in the first place, be reversed. It must be that the young prince suffers for his humbler truant companions, not one of them for him: it must be that he does it, not of compulsion or constraint, but of his own free will; it must be that only such an act as this would overcome their perversity and idleness; that he offers himself to this correction, knowing that nothing else would overcome it, and that this would be effectual to do so. A submission with this knowledge to the punishment of their faults, and negligences, and shortcomings might be strange, even as all acts of condescending self-offering love are strange in a world of selfishness and pride; but surely there would be nothing in it either monstrous or ridiculous.

And exactly in the when we hear it urged can it be righteous to lay on man the penalties of Surely we must feel question, to be effectually answered, needs only to accurately put; that which it ought to assume. How can it be righteous man to take upon himself penalties of others? and I remember the "Lo! I am the Saviour, the willing of our Isaac, prefigure who climbed so meekly father's company, the Moriah,—none, I say, member this, will deny right to make this change surely the whole aspect question is now, by the change, altered altogether how many an act of heroic sacrifice, which it would be unrighteous for others to demand from, or force reluctant, which, indeed cease to be heroic sacrifices at all, unless when imposed, is yet most when one has offered thereunto; is only *not* righteous because it is so much be righteous, because it moves to a higher region where is more known, but only known more because it has been gured into love. Where the chief glory of history, those deeds of self-devoted heroic self-offering, whose trumpet tones sounding in the depths of the past, rose at least for a while, from the dream of life to a nobility; and of which if fiction has become trite and now, it has only become the grandeur of them has them to be evermore in the and on the lips of men. "rivers suffering!"—it is to hear the mighty upon

out it; when, indeed, in
rms—not low in them-
though low as compared
ighest—it is everywhere
is at all. For, indeed,
is, of one freely taking
elf the consequence of
ults, and thus averting
se others, at least in part,
ties of the same, building
ers have thrown down,
g what others have scat-
tering the burdens which
ave wrapped together,
he wounds which others
icted, paying the things
e never took, smarting
which he never commit-
not this, I say, the law

and condition of all highest no-
bleness in the world?—is not that
it which God is continually de-
manding of His elect, they approv-
ing themselves His elect, as they
do not shrink from this demand,
as they freely own themselves the
debtors of love to the last require-
ments which it makes? And if
these things are so, shall we ques-
tion the right of God himself to
display this nobleness which He
demands of His creatures? Shall
we wish to rob Him of the op-
portunity, or think to honour
Him who is highest love, by de-
nying Him the right to display
it?

TRENCH.

theological. Notes and Queries.

OPEN COUNCIL.

most freedom of honest thought is permitted in this department. The
it therefore use his own discriminating faculties, and the Editor must be
claim freedom from responsibility.]

GREAT PROPITIATION.

nt.—In answer to *Querist*
n. 352, Vol. XVII., con-
om p. 294, Vol. XVIII.;
ply to *Querist* No. 1, p.
XVIII.:—

III., TRANSLATED WITH NOTES.

fifty-third chapter in
as been regarded by
s in all ages as the most
ictive account of Mes-
of grief, and death of
ntained in the Old Tes-

commentators and cri-
generally referred the
ither to (a) the Jewish
XVIII.

nation as a whole, or to (b) the
pious portion of it. In doing
this a forced construction has to
be put upon many words, while
others have to be left without any
definite meaning.

As Christian critics agree in
referring the chapter to the Sa-
viour, it is my purpose to exa-
mine it in that light, and espe-
cially to inquire whether it throws
any light upon "the great propi-
tiation."

Preliminary Remarks.—The
word *Elohim*, or God, occurring
once in this chapter, is generally
used in Scripture to denote the
absolute Deity. It is used often,
however, to designate the Deity

in His incarnate form, or human manifestation, in the person of Jesus, or Messiah. The word *Jehovah*, occurring four times in this chapter, seldom denotes the absolute Deity, but generally the Deity in relation to the Jews, and sometimes the Deity in relation to humanity, or Messiah. The names of God are often varied by the sacred writers, but not according to any fixed rule or principle. The words *Elohim* and *Jehovah* are used as synonymous by Isaiah in chap. xl. 1, 2. "Comfort ye my people, saith your *Elohim*," where *Elohim* refers to God in His relation to the Jews, the meaning being limited by the word "your." In verse 2 we have, however, "For she hath received of *Jehovah's* hands," where *Jehovah* is equal to "your God" in the preceding verse. In verse 3 the mission of John the Baptist is foretold. The Reformer is represented as speaking of Messiah's advent,—"Prepare ye the way of *Jehovah*, make straight in the desert a high way for our *Elohim*." In the above verses the words *Jehovah* and *Elohim* are used (a) to denote God, in His relation to the Jews, as the head of the Theocracy, and (b) to denote God in His incarnate manifestation, as Messiah or Jesus.

It is evident, therefore, that when the subject is divested of its poetical drapery and modes of accommodation, the words God, or *Elohim*; Lord, or *Jehovah*; Messiah, or Christ; and Jesus, or the Saviour, are but different names given to the same one Great Being—the Deity—King of kings, and Lord of lords, according to the way in which he is viewed, or the manner in which he is revealed. In all cases, there is but one conscious being, whose identity continues through all manifestations.

These remarks show word God, in verse 4 of ter which we are about sider, and the word *Jehovah*, in verses 1 and not to two beings, dit thought and feeling, or ha a separate consciousness. is Messiah a different b simply a different mani as shown in Isa. xl. 3. Matt. iii. 3.

In verse 4 the word notes the absolute Deit word is used without a ing qualification, such : "The God of Abraham, will appear, as we proc the word "Lord," or refers throughout the c the same Great Being a in Jesus.

Note.—The speaker tl the chapter is the pro self. He uses the pl until he comes to th verse, because he repres in the beginning of th and in verse 12 gives personal announcement phet—an announcement consequence of the fa recorded. In verse 1 for all other prophets, for himself, in referer people's unbelief. In v he speaks for the u Jews in particular, hav ence first to the contem Jesus, who saw no Him. As a Jew, he them in the first pers In a secondary sense, ciates, with himself, because they are sinner he has borne our grief verse 7 to verse 12 tl anticipates the histo gives a narrative of th suffering of Messiah, s the Jews as his peop Messiah as his serv words "'ammi, my pe "'abdi, my servant."

coming technical terms in the prophet's time, and were used to denote the Jews and the Messiah, without any reference to the speaker. In a later age the use of these forms of expression was so common, that we find the Scribes adding the word 'ammi, my people, to the words of Micah, as a matter of course, in Matt. ii. 6. The twelfth verse contains the conclusion, and is introduced as a chorus, both in form and in sentiment.

SUBJECT :—MESSIAH'S SUFFERING MISSION.

Sec. I.—Introduction, verse 1.

1. "Who has taken fast hold of our message, and upon whom has the power of Jehovah descended?"

Sec. II.—The description, verses 2, 3.

2. "For he shall grow up before them as a tender plant, and as a root from parched land. No comeliness shall be in him, and no magnificence that we should look at him, and no outward appearance, that we should like him."

3. "He, of men, was despised and forsaken; a man of suffering, and familiar with sickness; and as one hiding his face from us, so was he despised, and we counted him not of value."

Sec. III.—The explanation, verses 4—6.

4. "Surely he has removed our sicknesses and has taken upon himself our sufferings. But we considered him smitten with judgment, wounded [by] God, and afflicted."

5. "But he was pierced by (יְהוָה, min) our rebellions, crushed by (יְהוָה, min) our sins; the discipline of our peace was upon him, and by means of (אֵל, be) his wounds [comes] healing to us,"

6. "We all like sheep have strayed; we have turned each to his own way; but Jehovah caused the sin of us all to meet upon himself" (אֵל, be).

Sec. IV.—The description enlarged, verses 7—10.

7. "He was oppressed, yea, he was afflicted, but he opened not his mouth. As a lamb [which] is brought to the slaughter, or a sheep [which] before her shearers is dumb, so he opened not his mouth."

8. "From (יְהוָה, min) prison, and from (יְהוָה, min) a court of justice he was hurried away, and who shall describe his contemporaries, because he was cut off from (יְהוָה, min) the land of the living; from (יְהוָה, min) the wickedness of my people [came] the stroke to him."

9. "His grave was appointed with the wicked, but he was with a rich man after his death, because he had done no wrong, and no deceit was in his mouth."

10a. "But Jehovah was pleased to humble himself to suffering."

Sec. V.—The Result, verses 10b, 11.

10b. "When his soul shall take away sin, he shall see a posterity [whose] days shall continue; yea, the desire of Jehovah shall prosper in his own hand."

11. "From (יְהוָה, min) the sorrow of his soul, he shall see [and] be satisfied. By (אֵל, be) his skill, shall my righteous servant, make many righteous; yea, he shall carry their sins away."

Sec. VI.—Conclusion, verse 12.

12. "Therefore, I will appoint His share among the great; even with the mighty shall He share the spoil, because He exposed His life to death; with the wicked

also was He numbered; He even took away the sin of many; yea, He shall intercede on behalf of (ל, *le*) the rebellious."

Notes on the Translation.

Verse 1. "Taken fast hold—חֲמֵץ, *he'emin*"—from 'aman, which originally means to fasten or unite, from the root אָמַן, which in 'em, means a mother, or the binder of the family, the anchor of home; in 'am, a people, or those who are bound in one; in 'amon, a builder. In Hiphil, 'aman means to make fast or take fast hold. In later Hebrew the word signifies to believe.

"Descended—נִגְלַתְהָ, *niglathah*," from the root גָּל or גֵּל, a heap, or that which is rolled together. Hence *galah*, and *galal*, to roll down, or descend, and to roll out, or to reveal; but to descend, when connected with 'al, upon, as in the text.

Verse 2. "Before them—לְפָנָיו, *lephanayo*"—before Him. The Jews are here, as often, spoken of as one man: "Fear not, thou worm Jacob," &c.

Verse 3. "He, of men." The Hebrew is not definite here. It may mean that He, one out of all men, was despised; or that He was despised by men. I have endeavoured to retain the ambiguity of the expression, though the absence of the preposition *be* before 'ishim—men—seems to favour the former hypothesis.

"As one hiding his face." Hob., "As the hiding of faces," the meaning is that He was despised, like one having a plague, and hiding himself from the sight of the people.

"Counted him not of value"—חָשַׁב, *chashab*, means, originally, to bind, then to make by binding, as to build or make fast, then to

invent, purpose, value, or count of value, and esteem. It has the meaning given in the text in Isa. xlii. 17: "I will stir the Medes against them, who shall count silver of no value." So Mal. iii. 16: "And that counted his name of value."

Verse 4. "Has removed"—נָשָׂא, *nass'*. Lit. to lift up, and then to lift up so as to remove, or so as to appropriate. In the first sense, the text means that our Saviour healed the people's sicknesses, as narrated in the Gospels; and in the latter, that He took upon His body our sicknesses so as to become sick Himself, or that he took our ills upon His heart, and insinuated Himself into all our distresses, so that He might remove from us the load of evil by which we were crushed and made sick. The same word is again used in verse 12, in reference to sin, "He even took away the sin of many"—i.e., He made them sinless, and brought forgiveness within their reach. I have translated *nass'*, in the sense of removing, as indicating the result, and *sabel*, as describing the process. The word is rendered "forgive" in Gen. i. 17. "Forgive, I pray thee, the trespass," &c. See also Isa. xxxviii. 24.

"Has taken upon Himself"—סָבַל, *sabel*, means to lift so as to carry, rather than to lift so as to remove. It is in this that *sabel* and *nass'* differ, but the difference is not to be pressed. In verse 11 *sabel* is used in the sense of to remove, to remove sin—i.e., to sanctify.

"But we considered Him," &c. Having described the sufferings of our Lord in this world, the prophet speaks of the way in which those sufferings were regarded by the Jews. They thought He suffered for His own

He suffered by the judgment of God, which is the meaning of *naga'*—"Smitten with it." This opinion was held, and in verse 5 the proceeds to correct the error of our Saviour's con-
 ceptions, by giving the true reason of His death:—
 He was pierced by our re-
 bellions, &c. God did not afflict
 us for our sins afflicted Him,
 Himself God.

en with judgment"—נָגַעַ, *naga'im*.

This word means more
 properly "smitten," as is
 from Gen. xii. 17: "Then
 a plague (נָגַעַ) came upon
 Pharaoh with great
 affliction." Rabbi

Rashi explains the text
 "We thought that He
 died by God;" and *Kimchi*

"We considered Him,
 the captivity, as stricken
 down by God, and afflicted
 on account of God, on account
 of us; but now we see that
 not on account of His
 sins on account of ours." (See
 note.)

5. "Was pierced by our
 sins." By—מִן, *min*. The

word *min* has always, in
 Hebrew, the idea of *from*: *from*,
 from the whole, as an
 agent—i.e., *by* the
 agent. sa. xxii. 3; Gen. ix. 11;

4); *from*, in the sense of
 at a distance from an
 agent, hence as superior to
 the agent, proceeds *from a cause*,
 as *min* may be rendered
for, or *on account of*. The
 apostle teaches that the
 cause of the crushing of our
 body and soul, came
 from our rebellions and sins. It
 was our faults that made His
 death. The pain which
 He felt was not thus a
 punishment inflicted

upon Him by God or justice, but
 at once by the sins of man. The
 Septuagint have most accurately
 given here the force of the *min*
 by *dia*—"He was wounded by
 (dia) our sins," &c.

"The discipline of our peace was
 upon Him." The word מִשְׁפָּט, *mishpat*,

means a fetter, and then cor-
 rection, discipline, instruction, or
 example, from יָסַר, *yasar*, to bind,
 tame, instruct, &c. The meaning
 of the text is, that the disci-
 pline ("disciplina pacis"—Vulg.
 "pax et disciplina"—Sept.) includ-
 ing instruction, correction, and
 example, by which we are brought
 to enjoy true peace, rested upon
 the Saviour. The work of our
 restoration was in His hand.

"By means of His wounds," or
 our healing is in His wounds. Our
 sins wounded His feelings. Had
 this not been the case, He never
 would have cared for us, nor done
 what He did to save us. His
 loving heart is the source of our
 life; and His wounds for our weal,
 and sorrow on account of our woes,
 showed His love to us in such a
 way as to make us love Him in
 return. Thus came our healing
 from His wounds, our crown from
 His cross.

Verse 6. "To meet upon Him-
 self"—יָבֹא, *bo'*. The Hebrews ex-
 press *Himself* and *Him* by the same
 word; and it is the context alone
 that guides us in our selection of
 meaning. The context seems to
 me, in the text, to show that the
 translation given is alone cor-
 rect, as Jehovah was the same
 conscious being as the Messiah.

Verse 8. "Court of justice."

The word מִשְׁפָּט, *mishpat*, means
 either a court of justice or a
 judicial sentence, so that some
 translate the text thus:—"By
 violence and by a judicial sen-
 tence," &c. Kimchi has:—"From

the oppression of the captives, and from the sentence of the prisoners which the judges passed on them, He was taken and delivered." The Vulgate:—"De angustia et judicio sublatus est." Jerome:—"De tribulatione atque judicio ad Patrem victor ascendit. From His trouble and sentence he ascended, a conqueror to His Father." So also J. H. Michaelis, Gesenius, Martini, &c. The Hebrew will allow of this translation, or of the one I have given in the text. It seems to me better to understand "He was hurried away," as referring to the crucifixion, as the final triumph of Messiah is spoken of, by the prophet, at the close of the ode, verse 10.

"His contemporaries — יְהוּדֵי דֹרֹהוֹ." His generation, or the men of His day. Many (Kimchi, &c.) understand His posterity or followers to be meant here. Others, His own life of toil and trouble. Rashi has:—"Who shall narrate the distresses which befell Him?" But "the men of His day" (Lowth) seems to me to suit the context better.

Verse 10 (a). "But Jehovah was pleased to humble himself to suffering." חָפֵץ, *chaphetz*, means originally, to bend, then to incline to anything, and then to do anything as a pleasure, to be pleased. חָפֵץ, *dak'o*, is the infinitive Piel with the suffix, of כָּנָה, *daka'*, to bow and humble. Hence the correct translation of the phrase:—"Was pleased to humble Himself."

Verse 10 (b). "When His soul shall take away sin"—נִשְׁמַתוֹ תִּשְׁאֵם אֶשְׁמִי *tasim 'asham naphesho*, cannot refer to the offering of a sin offering, or sacrifice for sin, as 'asham, when it refers to an offering, denotes a trespass

offering, but properly as rally, a trespass. *Tasim* cannot be translated, "offered," &c.; "to offer," is a meaning of *sum*. It is originally, to place or set the Latin *sumo*, English &c. It means also to *carry away*. It is also used to signify, *aside*, and therefore to take as I have rendered it in the "Posterity." Lit. See "In His own hand." G. His own battles.

Verse 11. *Makes many righteous*. The method is then expressed, viz., by sanctification—"carry their sins away."

Verse 12. The prophetic of Messiah's life, death, work, being fully stated, the prophet proceeds in conclusion to the sufferer and the coronation place in history. This most appropriate chorus of the ode. The place is first stated, and then the reasons are given for that assignment.

"Among the great, barabim." This word, "many" in the Authorised Version, is translated *potent*, powerful, by Gesenius; the great, by Knobel; the mighty, by Hitzig. A explains it by גְּדוֹלִים, and refers to Esth. i. 8, a similar meaning where the Authorised Version has "officers."

In conclusion, let us consider this sublime ode in relation to the substitutionary theory of atonement of Christ. The ode shows—1. That when He appeared in a human form He was recognised in Him the Messiah, verse 1. 2. The consequence of a misapprehension of the character of Jesus, good qualities were not recognised by his contemporaries, &c. 3. That the Saviour's life

al sadness and physical suffering was regarded by the men of that age as a proof of God's anger against His supposed blasphemy and presumption, verse 4 (b).

1. That His greatest grief arose, however, from His love to sinners, causing Him to insinuate His loving nature into their state and condition, so as to take upon His feeling their sins and sicknesses, and thus truly *sympathise* with them, grieve in their grief, and sorrow in their sin, verses 4, 6. 5. That in this state He proved His divine nature by patient submission to His lot, as well as by a voluntary assumption of it—'Jehovah was pleased to humble himself to suffering,' verses 7—10 (c). 6. That by giving to sinners such a touching testimony of the love of God for them, Messiah shall be successful in making many his posterity, by making them partakers of His nature, by partaking of His love, by reciprocating His kindly feeling, verses 10 (b) 11. 7. That in consequence of the successful mission of Messiah, He shall occupy the highest place in the history of creation, verse 12.

In the teaching of this chapter, it will be evident to all that there is not *the remotest hint* to any substitutionary theory of the atonement. I fully believe that the prophet teaches the *fact* of an atonement by the Messiah, but if he teaches a theory of explanation at all, that is not the substitutionary. His theory, like that of the apostles, is of another kind.

Note.—Many thanks to Mr. Jackson for his kind and generous opinion of my feeble attempt at an explanation of what has been hitherto a great mystery. The above critique on Isa. liii. will answer the first part of his query. And, as to Coleridge's explanation, I must confess my inability to comprehend it. The first state-

ment is correct, if he means that our sins acting on the mind of the Saviour and causing him grief, were the means of his physical death; and that that death, as proving his love for us, was intended for our good, by revealing to us the nature of God, as it could not have been revealed by any other means. It does not seem to me correct to say that the righteousness of Christ is the means of our salvation, in the same sense as our sins were the cause of his death. I should rather say, Jesus, the God-man, died through grief for our sins, and we live because His love in thus dying destroys our sinful propensities—our old man—by engendering in our nature love to God, which is the essence of eternal life.

GALILEO, B.A.

(To be continued.)

Answers to Queries.

GOD'S FURY.

3. (J. W.) Perhaps it is right to conceive of such Old Testament prayers for vengeance on the enemies of God and His people as not so much in contrariety with the evangelical spirit of forgiveness, as founded on an imperfect, that is, a one-sided view of the Divine character.

It is an appeal to justice, which is as really in God as mercy, although the latter was not so fully made known then as it is now, under the Gospel.

SPORTING.

4. (J. Williamson). The amusement does not consist in the "death and destruction," but in the excitement of the sport. And, since it is lawful to take the life of animals for food, there seems nothing unchristian in occasioning their death.

5. (v. n.) these sons of G
are regarded by the best comme
tators as holy angels. As to t
place where they and Satan wi
them have access to the Divi
presence, we must think the le
said the better. Yet we mu
compare with the passage in Jo
that one in 1 Kings xxii. 1
where the LORD is "sitting o
His throne, and all the host
heaven standing by Him." B
amongst them there was also "
lying spirit."

THE SYNOPTIC GOSPELS.

7. The more obvious mutu
agreement of the first thr
Gospels, than the agreement
any of them with S. John, has in
duced some so-called rationalis
to attach more importance to the
testimony.

Literary Notices.

[We hold it to be the duty of an Editor either to give an early notice of the books sent to him for remark, or to return them at once to the Publisher. It is unjust to praise worthless books; it is robbery to retain unnoticed ones.]

THE REVIEWER'S CANON.

In every work regard the author's end,
Since none can compass more than they intend.

CHAMBERS'S ENCYCLOPEDIA: a Dictionary of Universal Knowledge for the People. Illustrated with Maps and numerous Wood Engravings. Vol. VIII. London: W and R. Chambers, 47, Paternoster-row; and High-street, Edinburgh. 1866.

We are glad to receive the eighth volume of this truly valuable work. We have called the attention of our readers to each volume as it has appeared, and frequently characterized and strongly recommended it. This volume, which takes us from PUE, to SOU, is in every way worthy of its predecessors. The number and variety of subjects are truly surprising, and the amount of interesting, and in most cases important information on all subjects, is equally astonishing. It is, in truth, a dictionary of universal knowledge for the people. The articles, though scientifically accurate, are freed from the technicalities of science. They are written, not for the philosophers, but for the people. They are so popular as to bring the subject within the comprehension of all who have common capacity and common intelligence. This volume, like the others, abounds with pictorial illustrations, and contains magnificent maps. It has maps of Queensland, the Roman Empire in its greatest extent, and Russia in Europe. Young ministers who are furnishing their libraries cannot do better than to allot a place on their shelves for these volumes. The work, we expect, will be completed in about two volumes more, and when completed it will be a library worth most of the ponderous folios of our forefathers.

THE PARABLES, READ IN THE LIGHT OF THE PRESENT DAY. By THOMAS GUTHRIE, D.D., Author of "Man and the Gospel," &c. London and New York: Alexander Strahan. 1866.

We scarcely know what is meant by the Parables being read in the light of the present day. We should prefer having the present day read in the light of the Parables. The world cannot bring much light

upon the Bible, but the Bible has floods to pour upon it. This, course, our author knows—knows and feels as much as any man—as every discourse of his indicates this. The work contains twelve discourses and the introduction. The parables—The Leaven, The Ten Virgins, The Prodigal Son, The Good Samaritan, The Unjust Judge, The Pharisee and the Publican, The Hidden Treasure, The Pearl of Great Price, The Lost Piece of Money, The Sower, the Unmerciful Servant, and The Labourers in the Vineyard, are here discussed in that noble catholic spirit and gushing philanthropy, and striking charms of genius which distinguish all the author's productions. Within the last few years two other valuable works have appeared upon the Parables—that of Trench and that of Arnot—each different in many respects, and each excellent in its way; but both have left a place for Dr. Guthrie. No one understands a parable better than he. His mind is pre-eminently parabolic. He speaks in parables perhaps more than any living author. The volume abounds with many fine passages and magnificent illustrations. The author's delineation of a parable in his introduction is singularly discriminating and beautiful.

THE GOSPEL IN TYPE; or, The Evangelical Meaning of the Hebrew Ritual. By the Rev. J. RIDGEWAY, M.A., Incumbent of Christ Church, Tunbridge Wells. London: Seeley, Jackson, & Halliday, 54, Fleet-street. Tunbridge Wells: Colbran. 1865.

THE author of this book assumes that the Hebrew ceremonies were types of Gospel facts and truths. That there are striking resemblances between certain parts of the old Hebrew ritual and Gospel facts admit of no question, and the Jewish system so far may be employed to illustrate many things in the Christian economy. But whether the Jewish ceremonies were Divinely arranged thus to typify Gospel events, is a question on which there has been much discussion and great diversity of opinion. To us it seems obvious that much of the Old was typical of the New. It is true that many Christian teachers, preachers, and authors, discover analogies where they do not exist, and thus create types. The author of this book, we think, has done so in some cases. Notwithstanding the works of Drs. Alexander and Fairbairn on "Typology," there is much more to be said on that subject. An introductory essay in this volume of a thoroughly searching character would have added much to the value of this work. As it is, however, it is a production of considerable merit, and renders important service to the expounder of God's word. The sixteen chapters contain the elements of many striking evangelical sermons.

BOOK OF SPECIMENS OF ENGLISH LITERATURE. Selected by the chief British Authors, and arranged Chronologically. BY HENRY ANGLUS, M.A., D.D., Author of "The Handbook of English Literature." London: The Religious Tract Society, 15, Paternoster-row, 65, St. Paul's Churchyard, and 164, Strand.

The author informs us, completes the plan announced in the Handbook of English Literature." "It adds specimens to the Handbook, and illustrates the principles of criticism laid down in the same, by examples taken from the masterpieces of English Literature. Throughout this book the Editor has kept in view four objects. He has sought, first, to illustrate the progress of our language; second, to select from each author the most valuable specimen, both of his style and thought; third, to present specimens remarkable for beauty, force, or suggestiveness; and fourth, to direct the reader to the works from which selections are taken. The Editor has, therefore, quoted largely from our older writers; has copied their works, retaining in almost every case the old spelling, and carefully all omissions, and adding the references, so that the reader may himself examine the passages *in situ*. Besides the specimens, knowing whence an extract is taken, it will be found that a beautiful passage becomes more beautiful when read in its original setting nearly always adds to its charm." This book contains more than six hundred extracts from more than two hundred authors; and the extracts, we think, are, for the most part, specimens of the thoughts and style of the various writers. It is a useful contribution to our literature. By it one may form a correct judgment as to the merits and demerits of our authors.

DESIGNS DRAWN WITH PEN AND PENCIL. The Illustrations by HENRY WHYMPER, F.R.G.S. London: The Religious Tract Society, 15, Paternoster-row; 65, St. Paul's Churchyard; and 164, Strand.

The publications of the Religious Tract Society have for some years contained numerous views of Swiss scenery, by Mr. E. Whymper, eminent amongst modern engravers for his knowledge of the mountains, and his power of delineating them. His intimate acquaintance with Switzerland has afforded him facilities for its pictorial representation which few artists have enjoyed. From the great merit of his work it has been thought desirable to present them in a collected and convenient form, with the advantage of fine toned paper, and elegant binding. In order to give somewhat more of completeness to

this series of views, a few additional illustrations have been introduced."

The design of the editor has been to trace as briefly as possible the route marked out for him by the artist, adding such occasional descriptions of scenery as may serve to render the volume available for those who have never seen the places themselves. Besides the many striking pictorial illustrations and the literary descriptions of places, the work contains a few historical and biographical notices of the great deeds which have been wrought by the great men who have lived in the districts under review.

THE WILD GARLAND. Selected and arranged by ISAAC J. REEVE.
Vol. II. Epigrams. London: Frederick Pitman, 20, Paternoster-row, E.C.

THIS second volume of "The Wild Garland" is in every way equal in merit to the first, which we have before noticed. The volume, with a few of the beauties and more of the oddities of literature, has also many striking *epigrams*, a composition, which the Right Hon. Lord Hervey thus rhythmically describes:—

"A pleasing subject first with care provide;
Your matter must with nature be supplied.
Nervous your diction; be your measure long,
Nor fear your verse too stiff, its sense be strong.
In proper places proper numbers use,
And now the quicker, now the slower choose;
Too soon the dactyl the performance ends;
But the slow spondee, coming thoughts suspends.
Your last attention on the sting bestow;
To that your good or ill success you'll owe;
For there not wit alone must shine, but humour show.
Observing these, your epigram's completed;
Nor fear 'twill tire, though seven times repeated."

OLD ANDREW, THE PEACEMAKER; DEB CLINTON; CAN SHE KEEP THE SECRET? Edited by J. ERSKINE CLARKE, M.A. London: William Macintosh, 24, Paternoster-row. 1866.

HERE are three little volumes, each the subject of an interesting moral story for children, and each edited by the same distinguished clergyman. No man in England is doing more to interest the young in the great subjects of morality and religion than Mr. Clarke, and no man is more successful in the important mission he has undertaken.

THE HOMILIST.

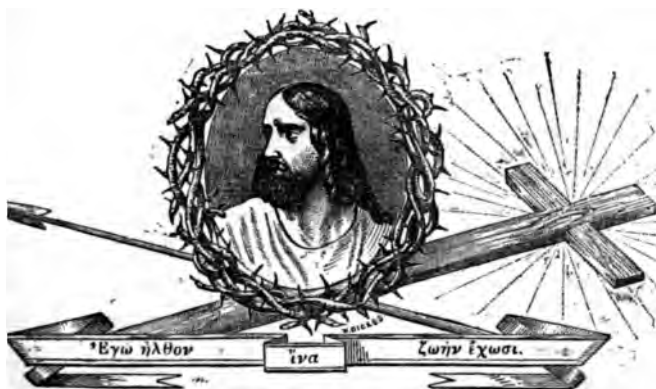
CONDUCTED BY

DAVID THOMAS, D.D.,

FOR OF THE "BIBLICAL LITURGY," "CRISIS OF BEING," "CORE OF
NEEDS," "PROGRESS OF BEING," "RESURRECTIONS," &c., &c.

VOL. VIII. THIRD SERIES.

VOLUME XIX. FROM COMMENCEMENT.



"LETTER KILLETH BUT THE SPIRIT GIVETH LIFE."—*Paul.*

LONDON:

KENT & CO., PATERNOSTER ROW;

OLIPHANT AND CO., EDINBURGH; G. GALLIE, GLASGOW;

G. AND R. KING, ABERDEEN; J. ROBERTSON, DUBLIN.

—
1866.

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PREFACE.

THIS Volume is the eighth of the *Third Series* of the work. The only difference between this and the preceding series consists in its enlarged size and half-yearly issue.

As the old key-note will still rule the melodies of the "Homilist," and no new specific description is requisite, the former preface may be again transcribed.

"First: The book has no *finish*. The Editor has not only not the time to give an artistic finish to his productions, but not even the *design*. Their incompleteness is *intentional*. He has drawn some marble slabs together, and hewn them roughly, but has left other hands to delineate minute features, and so polish them into beauty. He has dug up from the Biblical mine some precious ore, smelted a little, but left all the smithing to others. He has presented 'germs,' which, if sown in good soil, under a free air and an open sky, will produce fruit that may draw many famishing spirits into the vineyard of the Church.

"Secondly: The book has no *denominationalism*. It has no special reference to '*our* body,' or to '*our* Church.' As denominational strength is not necessarily *soul* strength, nor denominational religion necessarily the religion of humanity, it is the aim of the 'Homilist' to minister that which universal man requires. It is for man as a citizen of the universe, and not for him as the limb of a sect.

"Thirdly: The book has no *polemical Theology*. The Editor—holding, as he does, with a tenacious grasp, the *cardinal* doctrines which

constitute what is called the 'orthodox creed'—has, nevertheless, the deep and ever-deepening conviction, first, that such creed is but a very small portion of the truth that God has revealed, or that man requires; and that no theological system can fully represent all the contents and suggestions of the great book of God; and, secondly, that systematic theology is but means to an end. *Spiritual morality is that end.* Consequently, to the heart and life every Biblical thought and idea should be directed. Your systems of divinity the author will not disparage; but his impression is, that they can no more answer the purpose of the Gospel, than *pneumatics* can answer the purpose of the atmosphere. In the case of Christianity, as well as the air, the world can live without its scientific truths; but it must have the free flowings of their vital elements. Coleridge has well said, 'Too soon did the doctors of the Church forget that the heart—the moral nature—was the beginning and the end; and that truth, knowledge, and insight were comprehended in its expansion.'

"The Editor would record his grateful acknowledgments to those free spirits of all churches, who have so earnestly rallied round him, to the many who have encouraged him by their letters, and to those, especially, who have aided him by their valuable contributions. May the 'last day' prove that the help rendered has been worthily bestowed; and that the 'Homilist' did something towards the spiritual education of humanity, in its endeavours to bring the Bible, through the instrumentality of the pulpit, into a more immediate and practical contact with the every-day life of man!"

DAVID THOMAS

☞ Loughborough Park, Brixton.

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the articles in this volume are written by the Editor, with the exception
of those which have a signature attached.

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A HOMILY

ON

The Youth of the Age.*

“Rid me, and deliver me from the hand of strange children, whose mouth speaketh vanity, and their right hand is a right hand of falsehood: that our sons may be as plants grown up in their youth; that our daughters may be as corner-stones, polished after the similitude of a palace.”—Psalm cxliv. 11, 12.



HIS is the prayer of a parent, a patriot, and a prince, for the young people of Judea; and this prayer teaches us some very important general truths. In the first place, it teaches us, that *the moral character of youth, in every age is of the first importance.* Thoughtless and inconsiderate men, perhaps, may doubt and deny this; but civil government, the church of God, the Bible, and public opinion, concurrently and fully admit it. There is another truth—secondly, *that the great work of governors, guardians, and parents, in*

* A Sermon to the Young, preached at Fetter-lane Chapel. Taken down in shorthand.

every age, is to educate religiously young people and children. This is a work, indeed, which demands a decision, a diligence, an energy, and a temper of mind which God alone can bestow; and on this work, in a very great measure, depend the progress of religion, the prosperity of nations, the destinies of earth, and the joys of immortality. The great assemblage of human beings which will, by-and-by, stand before the judgment-seat of Christ, will be made up of nations, those nations will be made up of tribes, and those tribes of families; the domestic relations, therefore, which exist on earth, and the important consequences which arise out of these relations, will appear in a clear, impressive, and burning light on that day. Then pupils and tutors, teachers and scholars, parents and children, pastors and people, will stand near to one another, and hear the decision of the last Judge, which will still all things for ever and ever.

The third general truth to be inferred from these words is this, *that in religious nations, churches, and families, there are some that are ungodly.* This is implied in the words which David has uttered in the prayer which is now before us; and on searching the sacred Scriptures we find it to be so. There was a Cain in the family of Adam, as well as an Abel; there was a Ham as well as a Shem in the family of Noah; there was an Absalom and an Adonijah as well as a Solomon in the household of David; and we may, indeed, extend the principle, and say, that in the family of the great God himself there is a section of human beings who are ungodly, unruly, and violent, who disgrace their family, and dishonour God himself. Devils themselves were brought up and educated in heaven; thence they were hurled down to misery, and are there kept, on account of transgression. While it cannot be doubted by any one, that the ignorance, the negligence, and the inattention of parents may be, and often are, accessory to the destruction of their children, it must be admitted, at the same time, that the piety of parents cannot save the children; and while parents stand on their own basis in the sight of God, and have personal responsi-

bilities, it is certain that the children, as soon as they grow up, will have to account for themselves, and as such will stand before Christ at the last day.

Fourthly, we infer from these words that, *the contagion of wicked example is most pernicious*: "Rid me, and deliver me from the hand of strange children." The intellectual and moral characters of men are formed on the great principle of imitation. We see children imitating their parents, nations their respective ancestors, pagans imitating their deities, and Christians imitating their Christ. We have often omitted, perhaps, to remember, that the great principle of imitation does not apply so strongly, perhaps, to any part of society on earth as to young people. Aged people are more inflexible; their intellectual powers, as to their exercise, their moral features, their sentiments, their characters are unbending. Hence, very seldom indeed do we discover an aged man changing his character. But this is not the case with the young. There is an instantaneous propensity in them to imitate almost everything they come in contact with. Hence the vast importance of avoiding the contagion of wicked examples. It is possible for one wicked youth to destroy a hundred; yea, to ruin—instrumentally, of course, not so as to infringe on liberty—to ruin a thousand youths; and it has been done. One wicked lad in a school may ruin the school; one wicked youth in a college may disgrace the college; a few wicked young men in a university may plunge it into disgrace. One person in a family, especially the eldest son or daughter, may exert an influence on the minds of others which shall injure more or less all that come within its operation. As soon as the young come under the influence of this contamination they are lost (in a sense, unless divine grace shall interpose). The desire of mental and intellectual culture is lost; the love of reading good books is lost; the esteem of the wise, and the respect of the intelligent in society is lost; self-reverence is lost; self-regulation is lost; yes, and self-scrutiny, self-reproof is lost; and in the end the soul is lost!

that his time would be lost in offering up his name and asking Him to protect the nation.

Having stated these general truths that are contained in the passages we have read, we go on to notice—

I. THE EVIL IN YOUTH THAT IS HERE DEPRECIATED have in the eleventh verse, "Rid me, and deliver me from the hand of *strange children*." Why were they "*strange children*?" Probably they were the children of foreigners who were not natives of Judea, who did not live in the land and the worship of the true God, and who, by their influence on the young people, might contaminate them with their maxims and destroy their religion. Perhaps the young people of our country have suffered more from the maxims, and the irreligious principles of foreigners than from any other source. On the Continent, manners, modes of thinking, religion, are all exceedingly deteriorated. Speaking generally, irreligion and scepticism reign there, and the character of the people, especially those who occupy the higher ranks of society, have been much injured by imitating the maxims of these "*strange children*." Is not this general?

re reared up. There is an estrangement of mind, of , and character ; and here with great propriety it may of them, that they are "strange children." Now, ayed that the young people of his country might flee contaminating influence of these children.

ee here at once what the evil is : it is *early im-* d consists in two things, "*vanity*" and "*falsehood*." rinciples are exceedingly powerful in themselves, rinciples are pregnant with evil ; these princi- associated with other things—"falsehood" and " in one word, means this—the *total absence of all orth.* These two vices, you will remember, are vices young people are exceedingly addicted—"vanity" *sehood.*" Not speaking falsehood, that is not the t a want of solidity, of reality ; a vagueness, a s, a pomposity ; the external sign, without the sub- and we say that these are vices that young people cularly addicted to. But take it rather in the former implying the absence of moral worth, or, in one e absence of religion. Now, there are some things e truly valuable in themselves, but become injurious ostituted for religion. *Health* is one of them. Health ; blessing ; vigour of body is a great privilege, and e greatest privileges we can possibly enjoy. But ilege as dissevered from religion, is of no use. How carious it is ! how very soon it may pass away ! A of water—an over-heated room—a sudden exposure mosphere—an accidental fall—or some unexpected nt, arising from some event, may deprive you of nd leave you an invalid as long as you live. There *education* ; the intention of education is, of course, p, to strengthen, to expand, to purify, the human s ; and it is a great blessing, but substitute it for and it is "falsehood," it misrepresents things, it is anity." You may have genius, perhaps, you may nt, a penetrating understanding, a retentive memory, flections. You may be capable of conveying in

society, your ideas with facility and fluency. This is a thing, of course we think this a blessing; but we agree that without religion it is a *vain* thing. Learning cannot give peace to the mind; knowledge cannot procure the favour of God; learning cannot save the soul; learning cannot reach heaven.

“Knowledge, alas! 'tis all in vain.”

Let me again remind you of something more; and this:—You may have comfortable support, and great expectations; you may, perhaps, be under the patronage and protection of the wealthy. These are great blessings; however, they are falsehood and vanity if disconnected from religion.

You, perhaps, expect some considerable property from parents; you expect, perhaps, the privileges connected with their stations, their possessions, their trade; that is, what is called *worldly*. Now, you may not have what you expect; but should by that time, perhaps, you may be quite unfitted for what they may be of no benefit to you—no value whatever. Those that were born in palaces have died in workhouses; and more will. And it may be so with you. All earthly pleasures, wealth, honours, and riches are actually contemptible when separated from religion. Take, however, religion with them (for I beg you not to misunderstand me, as desiring things that are valuable in themselves)—but, taking religion with them, and then, how sweet is *health*! how usefully pleasurable is *knowledge*! how delightful and gratifying the bounties of Divine Providence! Earth is then made a great measure, to partake of the spirit and character of heaven; and, even before we ascend up to it, we know it is.

Irreligion, then, is the *absence of all moral worth*. Now proceed to give you, with equal simplicity, a few reflections respecting—

II. THE GOOD IN YOUTH THAT IS HERE DESIRED. “*Young persons may be as plants grown up in their youth; and*

ughters as corner-stones, polished after the similitude of a lace." You see that there are two figures here employed; and these two figures simply convey to your minds two ideas; one is *beauty*, and the other is *strength*.

1. One of the expressions conveys *beauty*, and that is, "that our sons may be as plants." What a beautiful object a plant! Look at a garden of flowers as they expand to drink in the light, and heat, and dew, and rain. Notice them diffusing the odours that freshen all around. It is beautiful. Look at the trees. How beautiful a tree in spring, in its blossoms!—how beautiful a tree in summer, when it adorns itself in thousand colours!—how beautiful a tree in autumn, when its boughs are loaded with fruit!—how beautiful even in winter! whitened, perhaps, by the snow, and brilliant with icicles. Solomon knew much of botany, and perhaps David, his father, did also. Perhaps some of you, my young friends, find delight in that study. It is a good one; it is studying the wisdom, and power, and exercises of God in nature. Then this is a beautiful representation of our people generally. As a plant you discover its vitality, its freshness, its growth, its pliancy, its capability of being nurtured, even by the hand of a child. Thus youth. We see them rising, and gradually growing, all the while tender and susceptible of impressions from surrounding objects and surrounding scenery. And, if it be so, then David was perfectly right in saying, that he wished "our sons might be as plants which grow up."

2. The other is a different idea, and it represents especially *strength*, vigour—"that our daughters may be as corner-stones, polished after the similitude of a palace." To give you a full description (were I competent to do so) of architectural symmetries, would be out of character. This is the capital; there is the pillar; that pillar is at once the support and the ornament of the edifice; there is something peculiarly beautiful and imposing in a large pillar, especially in some of the eastern buildings, as the temple of Jerusalem, to which, *probably*, David had his eye more

particularly directed. Now, there is symmetry and proportion, there is durability, and there, too, is beauty; and I wished the young people of his country, especially the young women of his country, to be like that—like it as to their bodies; like it as to their minds; but principally like it as to their moral characters and sentiments, thus they might be like the pillars of a polished temple. We want, then, principally *strength*. And I would say here, with all gravity and simplicity, that *bodily strength* is a great blessing; a blessing which we ought to ascribe to God, to bestow and to sustain. Bodily strength, of course, has much to do with mental strength; mental strength has much to do with moral strength, and moral strength is the essence of religion.

Perhaps David, too, had reference as well to vigour; and this, again, is a great blessing in itself, and rendered exceedingly useful. Will you allow me to remind you of some means of acquiring or sustaining strength? *First*, there is *reading*: if you do not read you never be intelligent; take that for granted. You may say you may be able to give the names of things—you may have a catalogue of names; but your knowledge is superficial and vain, unless you are in the habit of reading. This is what is told) a “reading age.” And if it be true that all the members of society are reading, let it not be said of you that your father has given you no taste for reading. It is a reproach, it is a sign in young people, not to like reading.” The other is *conversation*; and the last that I shall now name, and which all the rest will be of no avail, is *meditation*. We may read, and we may remember too, and yet be ignorant and understand is the great thing which young people especially ought to seek. And how is this to be done? Not by skimming not by looking over the title-pages of books, or reading the passages of them, but by *thinking*. The State and the Church would derive great benefit if young people *think*. Some of you, perhaps, have talents, which would be good to men in all the world, as well as honour your

are not aware of it. You don't know the depths of resources ; you do not catch the streaks of splendour sometimes pass across your intellect. You are not bit of giving free and full exercise to your faculties. You do not bring them out to light and to use : you do not exercise them. You, perhaps, have fetters thrown upon you ; these were good at one time, but now they are useless, they are injurious. Develop your powers, for the sake of display, not for the sake of attracting admiration and applause ; great God forbid this ! for then he will leave you with feebleness in a moment !—but, that you may serve your nation, that you may give help to the great world, that you may act with potency and effect in society. Know the depths of your own resources. You have talents which were given you by God ; you have minds that are in relation to God ; you have minds which will grow and will be great, something great. Let them grow, and the grace of God will come down and fill them with holy feelings, and will act upon them by every opportunity which they come in contact with amazing energy ; you shall see that Christianity is no patron of ignorance and stupidity. The human mind has been crushed ; the human mind has been neglected and injured ; the human mind is not conscious of its powers and existence.

The human mind has never yet done that for God which he intended to do, which it might do, and which it should do. *Meditate* then. The food which we receive from the source of nourishment to us by means of the process of assimilation. When it is taken by us for the sustenance and invigoration of our bodies, there is a process going on by which we apply it to ourselves, by which it becomes united with the blood. It is so, with what we read ; let it be so incorporated into the life of the soul, and it will then become an increasing strength.

Remember now the last thing, in saying, that the glory of the *moral strength*. I have no doubt David specially

prayed for this. I must now sum up with a few general remarks on this head. *First*, then, *believe your weakness*. That is the last thing nature teaches: that is the first thing religion teaches. You ask, "What do you mean by moral strength?" I will tell you. You have not strength to procure the favour of God: you have not strength to practise holiness; you have no strength to resist all evil; you have not strength to bear manfully the trials and sorrows of life; you have not strength to serve God on earth or in heaven: here is the moral weakness. If you feel any hesitation on the subject, let me name to you my evidences: and, first, *this Book*—"When we were weak,—weak, that is, to everything that is good; strong to every thing that is evil (for it is not physical impotency, but moral),—"when we were thus weak, 'without strength,' Christ died for us"—for the ungodly. The other proof is *universal observation*. Oh! this has never been so painfully and so criminally illustrated as in the history of young people. What disgrace have some brought on themselves and on their families! What misery have some realized! What trials of life, what remorse of conscience, what agony of heart, what self-upbraidings, have some young people brought on themselves! Young men that might have been ornaments in their stations; useful to society; active in the Church of God; dragging out a miserable existence; afraid of every event, afraid of every face, afraid of every man, afraid of God in a slavish sense, afraid of the Bible, afraid of prayer, afraid of preaching, afraid of self-scrutiny and consolation, afraid of existence itself. Good God! can man come to this? Yes, yes; man has come to this! Happy, indeed, are we, if there are not some approaching to this in the present assembly. Yes, my young friends, your own consciences concur with this testimony. Oh, let us ask you, with affection, Have you never found out that self is moral weakness?

I not only call upon you to believe that you are weak, but to believe another's strength. And who is that? God. In the New Testament records, you remember that the coming of religion with human nature is very frequently

described by "power;" "The Word was in power;" "the power of God," as well as the "wisdom of God." Now let me ask you, first, whether you have felt anything of this power; and, secondly, whether you are willing to yield yourselves to the power of God? Suppose God were now to impress your minds this way—"I cannot love sin now;" would you like it? Suppose you find your hearts ready to say, "Well, from this night I will be the Lord's;" would you like it? Suppose you found yourselves ready to say, as I am uttering these words, "With God's help, I will be another man;" would you be ready to shake off your vices, provided you had any (for I criminate you not, my brother)? Are you ready to say, "Lord, I am wedded to my corruptions! it is time I came to Thee! Come in thy power and in thy strength; come and dwell within me! I am thine!"

I shall conclude with only saying, finally, to procure and sustain this strength, flee everything that tends to weaken it; improve your judgment; avoid the indulgence of any particular sin, especially spiritual indolence. And, in connection with this, read patiently and attentively the lives of some strong Christians. It is of vast importance, not only that we *read*, but that we read good books: read the books of those men whose minds were intelligent and vigorous. Read the writings of good men, who have had strong and vigorous intellects; and imitate their spirit, as they are exhibited in the Word of God. May I add, read the life of *One*; read the history, and life, and death, and character, and conduct, of *One*; I mean Jesus Christ, the Son of God! Read Him; study Him; lean on Him; live to Him: and you are safe for ever. May God sanctify these remarks to answer the end proposed. Amen.

CALEB MORRIS.

A Homiletic Glance at the Acts of the Apostles.

Able expositions of the ACTS OF THE APOSTLES, describing the manners, customs, and localities described by the inspired writers; also interpreting their words, and harmonizing their formal discrepancies, are, happily, not wanting amongst us. But the education of its WIDEST truths and highest suggestions is still a felt desideratum. To some attempt at the work we devote these pages. We gratefully avail ourselves of all exegetical helps within our reach; but to occupy our limited space with any lengthened archæological, geographical, or philological remarks, would be to miss our aim; which is not to make bare the mechanical process of the study of Scripture, but to reveal its spiritual results.

SUBJECT:—*The Close of Paul's Second Missionary Tour;—
from Corinth to Antioch.*

"And Paul after this tarried there yet a good while, and then took his leave of the brethren, and sailed thence into Syria, and with him Priscilla and Aquila; having shorn his head in Cenchrea: for he had a vow. And he came to Ephesus, and left them there: but he himself entered into the synagogue, and reasoned with the Jews. When they desired him to tarry longer time with them, he consented not; but bade them farewell, saying, I must by all means keep this feast that cometh in Jerusalem: but I will return again unto you, if God will. And he sailed from Ephesus. And when he had landed at Cesarea, and gone up, and saluted the church, he went down to Antioch."—Acts xviii. 18—22.

THE verses now under consideration present to us the subject of Paul's departure from Corinth to Ephesus, and his departure from Corinth to Antioch.

I. HIS DEPARTURE FROM CORINTH TO EPHESUS. Paul had been at Corinth for some time. Before the insurrection which the Jews made against him, and which Gallio suppressed, recorded in the preceding section, it is said that he had been there a year and six months (verse 11). It would seem that the persecution, instead of hastening his exit, prolonged it: for we are told, that after the suppression of the insurrection

"Paul tarried there yet a good while." He entered this Paris of the old world an utter stranger, to fight the battle of truth alone ; the antagonism was immense. But he leaves it with numerous converts and a prosperous Church. Two of the most priceless sections of Heaven's revelation to man sprang out of his labours at Corinth—his first and second epistles to the Corinthian Church. How sketchy is inspired history : it only indicates by a specimen event or two spiritual operation and circumstances which would take folios to record. The whole of Paul's history at Corinth we must await eternity to disclose. The narrative leads us more minutely to observe, *First : His adieu to the Corinthians.* He took his leave of the brethren. "How touching St. Paul's farewells must have been, especially after protracted residence among his brethren and disciples, we may infer from the affectionate language of his letters ; and one specimen is given to us of these parting addresses, in the Acts of the Apostles. From the words spoken at Miletus (Acts xx.), we may learn what was said and felt at Corinth. He could tell his disciples here, as he told them there, that he had taught them *"publicly and from house to house ;"* that he was *"pure from the blood of all men ;"* that by the space of a year and a half he had *"not ceased to warn every one by night and day with tears."* And doubtless he forewarned them of *"grievous wolves entering in among them, of men speaking perverse things arising of themselves, to draw away disciples after them."* And he could appeal to them, with the emphatic gesture of *"those hands"* which had laboured at Corinth, in proof that he had *"coveted no man's gold or silver,"* and in confirmation of the Lord's words, that *"it is more blessed to give than to receive."* Thus he departed, with prayers and tears, from those who *"accompanied him to the ship"* with many misgivings that they might *"see his face no more."* Secondly : *His voyage into Syria.* *"And sailed thence into Syria."* In passing from Corinth to Ephesus by sea, you sail amongst the islands of the Greek Archipelago. In ancient times no voyage across the *Ægean Sea* was more frequently made than that between

Corinth and Ephesus. They were the capitals of the two flourishing and peaceful provinces of Achaia and Asia, and the two great mercantile towns on opposite sides of the sea. It required some thirteen or fifteen days, with a fair wind, to accomplish the voyage. The vessel in which the apostle embarked was bound for Syria, and only put in at Ephesus on her way. How he spent those days on the waters; whether the voyage was rough or smooth; what were the leading incidents on board during the period of all this we are un-informed. Thirdly: *His companions on his journey.* Priscilla and Aquila accompanied him. These were his first friends at Corinth. They had been his fellow-workers and friends, and now inspired with the spirit and purposes that animated him, they embark in the same mission, and accompany him to Ephesus. The expression "*having shorn his head in Cenchreae*," has occasioned not a little controversy. To whom does the personal pronoun "*his*" refer, Paul or Aquila? This is the question on which there are divided opinions and contending arguments. Chrysostom, Hammond, Grotius, and many others, including Conybeare and Howson, regard Paul as the person who had made the vow. We cannot better express our view of the subject than by quoting the words of Dr. C. J. Vaughan:—"It is impossible to decide the question absolutely; and persons will be guided in their opinion chiefly by their idea of the probability of the case. Was it likely—and the question answers itself differently in different minds—that St. Paul, on any occasion of danger, by land or sea, should have made a vow to God in case of deliverance? A vow indicated like the Nazarite's, by suffering the hair to grow uncut during its continuance, and now terminated by the sign here described. We know from the 21st chapter that St. Paul did not consider such a vow wrong; he was still a Jew, and observance of the law, in any of its ceremonies, was not wrong for him; we can only say that the form of the sentence is ambiguous in the original, and that the word *having shorn* might be connected either with the nearer name (Aquila), or with the more remote." Fourthly: *His arrival*

Ephesus. "And he came to *Ephesus*." Ephesus was the capital of the region of Ionia and Asia. It lay about forty miles south of Smyrna. It was a city of great influence and power; it contained the splendid temple of Diana, one of the seven wonders of the world.

L HIS DEPARTURE FROM EPHEBUS TO ANTIOCH. First, of his departure from Ephesus. "*And he came to them and left them there.*" (1) *He departs without his companions.* Priscilla and Aquila remained in the city, and we have no doubt, to extend the knowledge of the Gospel. It must have been not a little painful to a man like Paul's tender social sensibilities to separate from those in whom he had been so closely and lovingly connected.

He departs, having preached in the synagogue. He himself entered into the synagogue and reasoned with the Jews. Although he seems to have been in haste to leave Ephesus, in order to be present at the approaching feast at Jerusalem, he could not do so without availing himself to the utmost of his opportunity of reasoning with the Jews concerning the Messiahship of Christ; he was instant in season and out of season. (3) *He departs in opposition to their earnest request.* It was their wish that he should continue longer with them. *They desired him to tarry a longer time with them*; he had so deeply interested them that his departure they regarded with regret. (4) *He departs in order to attend the Pentecost at Jerusalem.* His social sympathies inclined him, no doubt, to remain at Ephesus; but a stronger sense of duty urged him to Jerusalem. "*He consulted not, but bade them farewell, saying, I must by all means keep the feast that cometh at Jerusalem.*" This feast is, says every modern accomplished expositor, commonly supposed to have been Pentecost, as navigation was not commonly opened before the Passover, and no other annual solemnity was absolutely called "the feast." In this grand festival, Jerusalem would be full of people, gathered from all parts of the Jewish world, and thus a splendid opportunity would be

afforded to the Apostle to make known the Gospel of Jesus Christ. (5) *He departs with conditional promise of returning at some future time.* Brief as had been his visit to Ephesus he soon found there was immense work to do there, for the door of extensive usefulness had been opened to him. Hence he contemplates a return if God will. He realized his dependence upon the Supreme, and desired evermore to acquiesce in His disposals. *Deo volente.* This should always be the devout proviso in all our plans. He did return, as we shall see in following his history.

Secondly. *His arrival at Antioch.* He sailed from Ephesus; and when he had landed at Cesarea, and gone up and saluted the Church, he went down to Antioch. On his way he landed at Cesarea, a place situated on the coast of the Mediterranean, possessing a fine harbour, about fifty-two miles north-west of Jerusalem. How long he stayed at Cesarea, and what he did, is not stated. From thence he proceeded to Jerusalem—"After he had landed at Cesarea and gone up and saluted the Church." *Gone up* relates undoubtedly to Jerusalem.

It is common for the sacred writers to speak of going to Jerusalem as *going up*. See Matt. xx. 17; Mark x. 32; Luke ii. 42; John v. 1; vii. 8; xi. 58; xii. 20; Acts xi. 2; xv. 2; Galatians i. 17, 18; ii. 1, 2. Having gone up to Jerusalem he comes down to Antioch. Thus from one mother church he passes to another; from the mother church at Jerusalem he comes down to the other mother church at Antioch. This is the second missionary tour that he completes at Antioch.

Germ of Thought.

*SUBJECT : The Rationale of Man's Corporeal Life and
Dissolution.*

"Dust thou art, and unto dust thou shalt return."—Genesis iii. 19.

Analysis of Homily the Seven Hundred and Twenty-Fourth.

The wisest of modern poets has told us how the eye

"That hath kept watch o'er man's mortality"

all it sees with sober and mellow hues, which, yet so
un depressing the heart, beget in it a calmer, deeper
death is a solemn, but it need not be a sorrowful pre-

Like the Pandora box of the ancients, it has deep in
hope of immortality. Nay, when thoughtfully ex-
amined, it may even become a veritable angel, though very
disguised, having a veritable gospel to preach to them
well upon the earth. God's utterance to our first
"Dust thou art, and unto dust shalt thou return,"
apprehended, may be seen to be no curse, but a very
partial blessing. The bad often fear good things as
evils. God is the best and loveliest of Beings, but
repentant sinner He seems the most awful and unap-
proachable. Law is both beautiful and merciful, but to the
sinner it appears both hateful and merciless. And so
even, in truth, one of the most beneficent agents acting on
thought, to the wicked, he seems the most malevolent.
The angel, therefore, is no dark destroyer, but rather a
messenger, clothed in the glad garments of salvation,
gentle, though not painless, scythe, cutting down the
grain, and bearing it, winnowed from dust and chaff,
into the everlasting garner. To the loving, Christian soul

"Death is the gaining of a crown
Where saints and angels meet ;—
The laying of our burden down
At the Deliverer's feet."

There seems to us a very beautiful and profound evangelical meaning in that early sentence, "Dust thou art, and unto dust shalt thou return." Indeed, in one aspect, it is no sentence, but a most benign blessing. It was, and is, a true evangel to fallen man; but, like all evangels, it has a threatening twined into its promise. The assurance that the seed of the woman should bruise the serpent's head was no truer gospel than this institution of death. A material immortality would have been an intolerable curse to fallen man; immediate dissolution would have been a merciless removal of all opportunities to repent and reform. There was only one alternative at once merciful and just—a brief, embodied life terminated by physical death—and this was the alternative man's wise, loving Father adopted. In Eden, He laid the foundation of His great redemptive economy, and one of the most efficient agents He employed in its construction was Death.

Let us consider, then—

I. WHY MAN WAS TO HAVE A BRIEF EMBODIED LIFE. Fallen man was sentenced neither to an earthly immortality nor to immediate death; but to a short, embodied existence—a brief, united, material, and spiritual life—which death was to close. Now, how was this arrangement likely to affect his ultimate spiritual wellbeing? What was its bearing on man as a fallen but recoverable creature? In endeavouring to answer these questions we observe—

First: That man's earthly life is his probation-period—his season of trial. The alternative destinies of life and death are here set before him, and he must choose the one or the other. The opportunity of choice exists while soul and body are joined, but no longer. Death is the beginning of destiny.

Secondly: That a probation-period, to be just, satisfactory, merciful, must do two things: (1) Show the true nature and fruits of the objects to be chosen; and (2) bring out the true character and intentions of the individual choosing. The trial-season must reveal what good and evil, sin and holiness,

their respective natures, qualities, and issues, so that probationer may be furnished with all the material necessary for a wise, free decision; and it must also subject him to the searching tentative-process, that the reality of his character and the quality of his character may be certainly tested.

Elements are necessary. The manifestation of good in their roots and fruits is indispensable to a just state. There is a wonderful fascination in disobedience. Man loves to indulge his self-will—to obey his own voice rather than the voice of God. There is so much more freedom and pleasure in chasing every butterfly that attracts one's eye than in moving within the stern circle of duty, that the most imperial considerations will confine man's feet to the latter. So the probation-season must show that the erratic pursuit of the butterfly leads to a path thickly strewn with thorns that pierce and tear the foot, crowded with pitfalls that entrap to everlasting ruin; while the stern path of duty, rugged and hard though it seem, becomes apparelled in celestial light, rings to the songs of angels, and is as firm and immutable as the eternal Throne. The foam that bubbles over the sunken reef is God's beacon to the blind mariner, the pain that starts into the burning hand is a danger-signal to the inexperienced child; and so the trials that clog the steps of sin, the joy that shines around the path of holiness, are God's angels of admonition and reproof speaking in all earnestness to man.

The person on probation must be tested also—his will must be led to a decision. A neutral position must be rendered impossible. The superiority of good to evil must be proved, by solid and recondite arguments, which can be refuted, but by no facts, which cannot be gainsaid; and the probable choice between the two reduced to what might be called an imperial moral necessity. Hence he needs to be so constituted as to feel powerful solicitations to evil, on the one hand, and counterbalanced by as powerful persuasives to good on the other; and thus have his will, often so reluctant to move

in momentous questions, forced to a decision. It is indisputably necessary that when the probation-season closes the probationer's character and choice be distinctly revealed.

Thirdly : That the body is a valuable agent in the accomplishment of this twofold design. (1) It brings out the nature of the objects to be chosen. Nothing so manifestly shows the sinfulness of sin. It begins to speak before the conscience, and continues to speak after the conscience has either had its force scared out, or, wearied with fruitless toil, has lain down to slumber. The soul may drag the body into sin, but the body can take a fearful revenge. It gives to the miser a pinched and rheumatic frame, to the voluptuous exhausted power, but fiercer desires that wage together a merciless war ; to the drunkard dilapidated nerves and an intensified appetite, to goad the poor wretch into madness. Sum up the sufferings sin has entailed on man—the physical diseases it has created, the bodily pains it has caused—and then say how awful an indictment that may be filed against it ! Picture the various insanities that have raved in every age and clime, the ghastly wounds and pallid faces that have crowded the wards of the world's infirmaries, the blistering tears and breaking hearts that have saddened every page of the history of time, the manifold miseries and diseases having a bodily seat but a mental source that have afflicted men and nations, and then when in the background of this grim picture, you behold the dire figure of Sin, its author, standing, glorying in his work. You will see in him a degree and kind of wickedness otherwise inconceivable. Alas ! man's body, as really as his conscience, bears clamorous testimony to the exceeding sinfulness of sin.

(2) The body compels man to a religious decision. It is the seat of many powerful passions—the home of the most potent solicitations to evil that ever assail the soul. The mind sins, but the body, receiving the seeds, nurses them into a plentiful crop of passions, which clamour for ever new and ever greater gratifications. Hence the will is forced into an attitude either of compliance or resistance,—if of compliance

ere is utter self-abandonment to the dominion of sin ;
 sistance, then there is obedience to God and duty.
 ly allows no feeble halting between two ways, compels
 f the one or the other—tolerates no weak compro-
 must have decisive action, either on the right side or
 ng. It is like an immortal Elijah crying to each suc-
 age—"If the Lord be God, then follow Him ; but
 then follow him. Ye cannot serve two masters ;
 the one, and despise the other."

ere were important reasons, then, why fallen but
 man, should have a brief bodily life. But why was
 made necessary ? Why does it begin destiny ? These
 ortant questions, reaching deep into the benevolence
 dom of God. He has made the whole economy of
 en world to bear specifically on the great redemptive
 ; and an agent that plays so conspicuous a part as
 as surely meant to subserve some wise end. Let us
 nsider—

WHY MAN, AFTER HAVING SPENT HIS PROBATION-PERIOD
 BODY, HAD TO SUFFER PHYSICAL DEATH ? Since man, at
 e of his trial-season, must be either saved or lost, the
 uestion must be answered (1) in relation to the saved,
 to the lost.

path in relation to the saved. And (1) delivers the
 m many sinful habits. Persistence in sin generates
 physical habits. The evil action of the soul often
 becomes an evil habit of body easily created, but
 to destroy. The drunkard's early indulgences in
 ting drinks were voluntary ; his body did not compel
 unt will, but his will forced a reluctant body to quaff
 ed stimulant ; but frequent indulgence formed the
 habit, and then the greedy appetite rode dominant
 prostrate will. And what is true in this one case is
 all. Spiritual sins produce sinful physical habits,
 e exist in a greater or less degree in every living
 wful in their powers, firm in their grasp, many-fibred

"Oh, wretched man that I am! who shall deliver me from the body of this death?" Death is God's answer-cry. He dissolves the body, and with it all those habits that have tortured, and plagued, and burdened the soul. Death is God delivering the spirit from the sin and slavery of the body, introducing it to the freed joy of the celestial mansion :—

"O Life! thy golden crown
Into the dust drops down.
O Death! thy sunset shadows close the eyes.
Earth's weary winter ends;
The withered leaf descends;
The winged seed is wafted to the skies.

"Give to the dust its own—
Glad soul ascend thy throne;
In triumph rise, the onward march is given :
From sphere to sphere ascend;
Thy bliss shall never end,
For thine is life, love, harmony, O heaven!"

(2) Death delivers the land from a fruitful nurse. The body is the hotbed where the baser passions are sown and reared. Sins peculiar to mind as mind, such as avarice and pride, are not the typical and characteristic sins of the body, but those are which are peculiar to the flesh. No being can be thought to be free from them and —

original and divine, to shine in the firmament of
is a star that brightens for ever.

Death introduces the soul to higher enjoyments. Here
pleasures are mixed with pain. Sorrow dwells in
man hearts—has looked with a stern or mild glance
y human face. The happiest spirit has known some-
sadness—the sunniest spiritual sky has been now and
kened with clouds. And even our soul-joys streaming
physical avenues, have come to us with sprinklings
gar and gall. But death is emancipation from
to unmingled happiness, opens to the soul realms of

beauty uncrossed by shadows, gleaming with a
glory than ever shone on sea or shore, introduces it to
ons that warm it with holiest affection, enlighten it
dimest truth, crown it with unfading garlands, and
with greeting, and acclaim through the ranks of the
l that circle around the throne, and so to the Christian

“Death is the close of life’s alarms,
The watch-light on the shore;
The clasping in immortal arms
Of loved ones gone before.

“Death is a song from seraph lips,
The day-spring from on high;
The ending of the soul’s eclipse,—
Its transit to the sky.”

ath in relation to the lost. It has been proved
est of blessings to the saved, but it may now be
be the most terrible of curses to the lost. The
man’s pleasures are principally sensual. The gratifi-
f the body is his end—its indulgence his supreme

Destroy his body, then, and you destroy his only
f pleasure—the one source from which he derives
nt. Alas! a wicked spirit disembodied seems the
erable, pitiable thing in God’s universe; seems like
uddenly expelled from a brilliant and warm room to
aked in the cold and darkness of a winter night—a

night, too, that shall know no dawn, and to the fierce blasts of which no stupor can ever render the wretched outcast insensible !

There is another and still more terrible light in which it may be placed. Sins are of two kinds—the brutal and the demoniacal—those that gratify the flesh, and those that spring from the spirit. The former are characteristic of men, but the latter are characteristic of devils. The wicked spirit disembodied, then, can only commit demon sins—must have the demon's character, and begin the demon's career. Alas ! we here touch the most awful point of desolation and doom to which fallen spirits can descend ! Oh, brother man ! be wise and choose the better path—the crown that fadeth not away.

F. B., M.A.



SUBJECT : *The Accomplishment of the Divine Will.*

"Thy will be done on earth, as it is in heaven."—Matt. vi. 10.

Analysis of Homily the Seven Hundred and Twenty-Fifth.

THE Lord's Prayer is the hallowed employment of spiritual powers in the worship of God. The contemplation of Christ in prayer leads us into the heart of the mystery of the Divine Relation of the Eternal Father to the Eternal Son in one Spirit, and of the whole Christian family to God in Christ. The will of the Father and of the Son harmonized in the prayer of Christ, and in the practices of Christ. The Redeemer of man *did* the will of God His Father on earth as that will is done in heaven:—Christ's obedience to death being the measure of the obedience of heaven and earth. It is thus that the heavenly in all things regulates the earthly, and not the earthly in anything the heavenly. The standard of all being is God's being. The will of the Eternal is the regulating will of the Universe. So all things are of God.

As we utter the petition of Christ, "*Thy will be done in earth, as it is in heaven,*" we are likely at once to think of the heavenly bodies in their relation to the earth. The stars and their celestial order are in harmony with the will of God. So is our planet in its relation to the stars. Whatever the mystery of substance, of power, of form, and of motion may be, we are certain that all the energies of the visible heaven and earth are under the guidance of that Divine will which created them into existence, and which teaches us what we must do by what He does. He maintains the order of that assemblage of powers which visible creation is. And by these things which do appear He teaches us to understand the invisible things of Himself which have been named His Eternal Power and Godhead, which must comprehend all things.

The harmony of creation with God's will is law, and the harmony of the human will with the Divine is also law, and it is the law of the Spirit of Life in Christ Jesus. No additional violation of God's will is possible in the physical universe. In the spiritual universe there is such a violation. The awful gift of God of a will to His children was the possibility of rebellion against Him. He Himself, as well as His children, has endured the consequences of the possibility of rebellion. There has been a terrible revolt against God in the spiritual universe to which we all belong. We ourselves have taken part in the rebellion. We find ourselves utterly unable to offer this petition of Christ when we find resistance to our own inclination ; when we suffer, or even when we are angry at our position in the world.

The doing of God's will is simply the doing right, because God's will is rooted in His righteousness. We dare not assert that God could not have prevented disorder, or the possibility of disorder. We must assert that the possibility of disorder was His will. The All-Father has made provision for His government for the co-existence of His will with the violation of it. But the violation of God's will is only a protest towards absolute submission to it. For God's will is

eternally righteous and almighty, and He must, the subdue all things to Himself. In Christ Jesus we blending of God's will with man's. In the betray murderers of Christ we see the antagonism of man's God's. Christ's life is the acted prayer of His pe Selfish unsubmission is man's whole sin.

The doing of God's will by Christ was the Atonement man to God; and the Eternal Life of Christ is the Redemption. For us the lips of the Redeemer utter prayer, which He alone can enable us to receive the and He alone can enable us to offer the petition as He off When we attempt to offer the petition we find our brought to the confession of hostility to God and When we have wished not to be, we have fought that Eternal and Holy Will which called us into being made us partakers of all that we possess or endure existence. When we envy another his power or possession we contend with Him who has given us what we When we speak against God in our hearts, or with our we are guilty of insurrection against Him.

In prayer we find the power of submission. We have the received power of submission when we do what we to be right; and when we resist what we know to be The weakness of our will for what is right shows the necessity of seeking the strength of the will of the strength of God who did His Father's will perfectly, and finished work. Christ redeems our wills that we may find our freedom in doing the will of God, which makes us free freedom of Christ is the freedom of submission even to Obedience unto death is life unto righteousness. Obedience to death is also perfection through suffering. It comprehends earth to purify it. We are partakers of Spirit, or Life, or Nature, that we may be conformed to the world, but to the will of God, which must at last prevail in earth as it is done in Heaven.

Brethren! have you well considered the relation of living wills as living men to the living will of the

here is a heaven of harmonious relationships between His willing children. There is a hell of hostility to earth is made partaker of the constituent elements of and hell. There is something within you which is on of God's will. His given Spirit to you can empower ter and act this petition of the Atoning Christ. It ternal Father who bids you to bow to Him, and ask reatest blessings which you can possibly receive. of God is your sanctification. Could you desire the ie and Kingdom and Will of your Divine Father r than they are? Abandon yourselves to Him, and you are receivers of His own life.

ill have all men to be saved, and to come to the e of the truth of His life. Can you successfully will? Can you endure the woe to the man who th His Maker? It is God's will that the wicked ast into hell, and they are so. Is there any hope in ng the mightiest Power in the Universe? Realize f God. Think what *it is*. Realize your own will. o what it is. Ask for the redemption of your will will. Learn that by all that God is doing for you fe He is redeeming your wills. You, His people, illing in the day of His power. He allows you not your own will in all things. You find a barrier to r of doing what you will to do. In that limitation wer you meet with God.

your unwillingness to pray and to suffer and to do rn duty to the uttermost. Confess that you cannot ll of God without His continual help. You will problem of necessity and freedom in action alone. ng action you will find enslavement. In all right will find freedom. It is the Son of God alone who ou free in His Life and Love and Truth, and then e free indeed. Atoned are we all in the blessed will in the likeness of whose death we are planted, that e also planted together in the likeness of His resur- Because He did the will of God, therefore, He rose

again the third day. We shall rise again by doing the same blessed will.

When the subjective spiritual corresponds to the objective natural we shall find all the felicity of Divine harmony in the universe. Doing God's will you aid the hosts of the Lord; you speed the predestined victory of God over all the evil that has defiled His universe. Defect is defeat. There is no defect in God, in Christ, in the Spirit that proceeds from them to us. The all-perfecting will of God must bring all the discordant elements in creation, physical and spiritual, into perfect order and harmony. Of that order and harmony let us partake. Rejoice we before Him who has made us to know Him and to do His will for ever. Let us adore Him whose righteous power and glory are all indications of His holy and perfect will.

PERCIVAL



SUBJECT: *Men, a Tomb, or a Temple.*

"Ye are like unto whited sepulchres."—Matt. xxiii. 27.

"Ye are the temple of the living God."—2 Cor. vi. 16.

BOTH these utterances are addressed to *men*. In the first Jesus Christ says to the unreal, hypocritical, depraved, "Ye are like unto whited sepulchres;" in the second Paul says to men that were renewed in heart and true to Christ as their Saviour and King, "Ye are the temple of the living God."

Is not our first thought, when we hear men thus described as sepulchres and as sanctuaries,—a thought as to the extremes of good and evil, of blessedness and curse, that are possible to the same being? Our capacities of virtue and of vice, of joy and of sorrow, are such that a commonplace destiny is impossible to us. The full development of our nature will ultimately make us saints or devils,—our lasting abode and

here consequently will be either heaven or hell. Hence such intense contrasts as a *sanctuary* and a *sepulchre* can be appropriately used of man. The contrasts here suggested in these figures, between the sinful and the holy, between such as Christ rebuked, and such as Paul exhorted are very clear and instructive.

2. THERE IS DARKNESS CONTRASTED WITH LIGHT. *The sepulchre is dark.* No light penetrates the massive stones or cold earth, or the thick turf that cover the dead. And light is needed there. The beams of noon could not lighten the eye of the dead, the splendour of sunrise could not move their heart. But *the temple is light.* As it stood on Mount Moriah it was bathed daily in light; at its dedication the mystic light that filled the house was so brilliant that the priests had to withdraw, and evermore the Shekinah abided in the place of the Holies.

There is *darkness* in the men whom Christ condemned by comparing them to sepulchres. There is the darkness of *ignorance*. When in our sinfulness we are ignorant of our true-born natures—of the claims of our fellow-men upon us of our relationship to God,—of the power and worth of the love of Christ, then have we darkness, as the darkness of the tomb resting on our intellect and heart. There is the darkness of *unhappiness*. When we are unhappy because we are morose, or selfish, or fearful, or despairing, then are we at with gloom, as the gloom of the grave. The exterior of these sepulchres to which Jesus likened the men he addressed was yearly whitened with a chalk, and thus looked cheerful and even pleasing. But the interior of those sepulchres not so clean as those of the most uncared-for and neglected graves was repulsive and dark. So the apparent pleasures of the flesh, and the professed piety of the godless is but a superlunary light. There is *light* in the men whom Paul encouraged by comparing them to the temple. There is the light of *knowledge*. He knows that his own soul is of more worth than a world; he knows that all men are his brethren; he

IN REGARDING THE CHARACTERS OF
Christ and Paul here, we notice—

II. THERE IS A CORRUPTION IN
The interior of the sepulchre is
all-conquering corruption. The Sa
enough, "full of dead men's bor
ness." How different the interior
Levitical law contained most str
cleanliness there. Every court a
person of every priest and wors
lously cleansed and thoroughly
man often utters impure words, ch
nurses evil desires, and so is cor
will let no "corrupt communicat
mouth;" will seek "to bring into
Christ,"—will be "renewed in his
The sepulchre Christ said was "be
many an unreal, depraved life may
But only the Christ-taught, Christ-r
the living purity of which the temp
In the characters brought before

III. THERE IS A CONTRAST OF THE

; creation. Christ says to such, as though it were set the family resemblance, to hear the family mark the family expression, "Ye are of your levil."

He was a striking and solemn sign of the presence of God. It was reared at His suggestion; His son of the building; to Him was it dedicated. It meeting-place with man. So such men as Paul and Corinth are results of God's grace, are manifestations of glory.

sion, let us remember that these sepulchres may be sanctuaries; moral tombs can be transformed to

dark, dark in ignorance and joylessness? He is the Light of men can impart truth and rest. corrupt? He who is holy, harmless, undefiled, is whose blood cleanseth from all sin.

signs of the presence and power of Satan? He who preach has said, "When a strong man armed his palace, his goods are in peace; but when a stronger shall come upon him, he taketh from him all his wherein he trusted, and divideth his spoil." Jesus is the Stronger One. He is the Resurrection and the Life can transform; for He has transformed countless into sanctuaries—taking from human nature all and made it like a tomb, and giving it all that can make a temple.

U. R. THOMAS.

re unto me the joy of thy salvation."—Psalm li. 18.

series of Homily the Seven Hundred and Twenty-Sixth.

ON is the great end of all God's dispensations in

(a) A *divine* blessing; "*they*" look at it as a thing originated in the uncreated mind. Look at it as a

text leads us to notice—

L. THE JOY OF SALVATION

(1) Joy in the *retrospect* blessing. It is something that *hath delivered* us from the *joy of present possession*, finding. The deliverance from deliverance from pollution. "Work out your own salvation at one stride. There is joy *The joy of future prospect*—a something we expect, we look for Him," &c. "The redemption the sunny heights of Pisgah

II. THE JOY OF SALVATION

Mark, not the salvation in once saved will ever fall and as if all depended on ourse *Through the practice of sin* Perhaps some gross vice. M history as beacon lights to *tion and carelessness*. We How we watch our outw.

Christians are the most joyful. Your complaining Christians, as a rule, are your good-for-nothing Christians. Work parts joy, and joy gives strength for work. "The joy of the Lord is your strength."

III. THE JOY OF SALVATION RESTORED.

This implies (1) Entire dependence upon God. He alone rekindle the flame. (2) Deep and sincere penitence. Dissipates the clouds between us and God. (3) Belief in the power of prayer. God will hear. In heaven the joy will be uninterrupted and eternal.

E. OWEN, M.A.

Biblical Criticism.

ACTS OF THE APOSTLES.—EMENDATIVE RENDERINGS.

chap. xiii. 1.—Now there were in Antioch, in the Church, was there, prophets and teachers, both Barnabas and one that was called Niger, and Lucius *the Cyrenian*, and Menas, Herod the tetrarch's *foster-brother*, and Saul.

—*And as they were ministering to the Lord and fasting, the Holy Ghost said, "separate now to me Barnabas and Saul for the work to which I have called them forth."*

—*Then, having fasted and prayed, and laid hands on them, they let [them] go.*

—*They then having been sent out by the Holy Ghost, came down to Seleucia, and thence sailed to Cyprus.*

—*And being in Seleucia . . . and they had also John minister.*

—*And having gone through the whole isle unto Paphos,*

so is his name *interpreted*), seek
from the faith.

9.—But Saul (*the same as Pa*
looking steadfastly on him, said

10.—“O full of all *guile* as
the devil, *foe* of all righteousness
away the *straight* ways of th

11.—And now, behold, the
thou shalt be blind, not see
And immediately there fell u
and *going about* he sought ha

12.—Then *seeing* what was
struck with admiration at the

13.—And Paul and his co
Paphos, came to Perga of Pa
departed from them, returned t

14.—But they, *passing the*
Antioch of Pisidia, and *enterin*
day of the Sabbath, sat down.

15.—. . . Men [*αἱρετες*]

16.—Then Paul standing up;
said, “Men [*αἱρετες*] of Israel,

17.—The God of this people
exalted the people in the *soje*
and with a high arm *led* them

18.—And about forty years’

—And *overthrowing* seven nations in the land of Canaan, He *distributed* to them their land by lot.

—And *after this*, for about four hundred and fifty years, we judges, until Samuel the prophet.

—And afterwards they *asked* a king, and God gave Saul the son of *Keis*, a man [*αῤῥα*] out of the tribe of Benjamin, for forty years.

—And *having* removed him, He raised up to them for a king, to whom also He *said giving witness*, “I have found David the son of Jesse, a man after my heart, *who* shall do all my will.”

—From this man's seed, God according to promise sent unto Israel a Saviour, Jesus.

—John having *before* preached, before the *presence* coming, a baptism of repentance to all the people

— . . . Whom do ye *surmise* me to be? I am not [He]. But, behold, there cometh after me, whose *sandal* of [His] feet, I am not worthy to

—Men [*αῤῥοι*] [and] brethren, *sons* of the *race* of Adam, and *those* among you that fear God, to you was the word of this salvation sent forth.

— . . . because they knew not *this man*, nor the words of the prophets which are read every Sabbath, by which [Him] fulfilled [them].

—And *having* found no cause of death, they *asked* that He should be slain.

—And when they *finished* all that *had been* written concerning Him, taking Him down from the wood, they laid Him in a tomb.

—Who was seen for many days by those who came up from Galilee to Jerusalem, who *now* are His witnesses to the people.

—And we [emphatic] *preach* to you the Gospel, the good news made to the fathers, that this God hath fulfilled to us and to all children, by *having* raised Jesus again.

will not give any mercies
the play upon the words *mercies*
ant to preserve this by using cog

36.—For David *having* served
counsel of God, fell *asleep*, and
and saw corruption.

37.—But He whom God raise

38.—Be it *then* known to you
that through this man to you re

39.—And from all things fro
law of Moses be justified, in t
lieth is justified.

40.—*Look to it then*, lest th
prophets ;

41.—Behold, despisers, and v
I [emphatic] work in your da
far from believing, if a man
you.

42.—And *as they were go*
that these words should be
Sabbath.

43.—*And* when the *synag*
Jews and of the *worshipping*
Barnabas, who, speaking to
in the grace of God.

44 — And on the next Sa

said, "To you it was needful first to *be* spoken the word of God; but *since* ye put it *away*, and judge yourselves not worthy of *eternal* life, lo, we turn to the Gentiles.

47.—For so hath the Lord *enjoined* us, "I have set thee for a light of the Gentiles, that thou be for salvation *as far as* the end of the earth."

48.—And hearing [this] the Gentiles *rejoiced* and glorified the word of the Lord, and *there* believed as many as were *disposed* for eternal life.

49.—And the word of the Lord was borne throughout the whole of the region.

50.—But the Jews *urged on the worshipping* women, the honourable [women], and the *first* [men] of the city, and raised a persecution against Paul and Barnabas, and *cast them out from* their borders.

51.—But they *shaking off* the dust of [their] feet *at* them, came to Iconium.

52.—And the disciples were filled with joy and the Holy Ghost.

The Preacher's Finger-Post.

PARABLE OF THE POTTER.—

MAN IN THE HANDS OF HIS MAKER.

"The word which came to Jeremiah from the Lord, saying, *Arise*, and go down to the potter's house, and there I will cause thee to hear my words. Then I went down to the potter's house, and, behold, he wrought a work on the wheels. And the vessel that he made of clay was marred in the hand of the potter: so he made it again another vessel, as seemed good to the potter to make it.

Then the word of the Lord came to me, saying, O house of Israel, cannot I do with you as this potter? saith the Lord. Behold, as the clay is in the potter's hand, so are ye in mine hand, O house of Israel. At what instant I shall speak concerning a nation, and concerning a kingdom, to pluck up, and to pull down, and to destroy it; if that nation, against whom I have pronounced, turn from their evil, I will repent of the evil that I thought to do unto them. And at what instant I shall speak concerning a nation,

and concerning a kingdom, to build and to plant it; if it do evil in my sight, that it obey not my voice, then I will repent of the good, wherewith I said I would benefit them."—Jeremiah xviii. 1—10.

SAINT PAUL refers unquestionably to this passage in his epistle to the Romans, where he exclaims, "Hath not the potter power over the clay, of the same lump to make one vessel unto honour, and another unto dishonour?" The potter's power over the clay is a sweet morsel in the mouth of a certain theology. A narrow and ill-natured Calvinism uses it as its great argument to quench all inquiries concerning its fatalistic dogmas. It will appear, however, as we examine this passage, that it has a meaning that lends no sanction whatever to the blasphemous thought that God has a right to make man for destruction. By the direction of the Almighty the prophet is sent down to the house of a "potter" where he sees the manufacturer working the clay on the wheels. The work he saw was "marred" in his hands, and he destroys it and makes the clay over again into another vessel. Mark, it is not said that he flung the "marred" vessel away; he retained it, and moulded it into a perfect shape.

The parable leads us to

consider *man in the hands of God as morally defective, morally improved, and morally free.*

I. Man in the hands of God as MORALLY DEFECTIVE. That we are in the hands of God as completely as clay in the hands of a potter, admits of no question. "Our times are in His hand." We live in Him. All creatures are thus in His hand. The highest angel as well as the meanest reptile. But the parable before us exhibits us as *morally defective* beings in His hands. "The clay was *marred* in the hands of the potter." How it became "*marred*" is not said. It is not said that the *potter himself* *marred* it. Somehow or other it became defective. This defective clay is here intended to represent humanity. It is in the hands of the Infinite potter, and it is morally ill-shaped and defective. *Reason, conscience, and the Bible*, all show this. Humanity throughout all the ages and throughout all climes has been and is defective—(1) in *moral judgment*; (2) in *moral affections*, and (3) in *moral conduct*. How this defection occurred is a question that lands us into the *mysterious region whence evil sprang*. We say with emphasis that the Great Potter did not *will* the

clay. "God tempteth no man," &c. There is a history in the book of Genesis of the first *marring* of this vessel of human nature.

This parable presents to us—

II. Man in the hands of God as MORALLY IMPROVABLE. Jeremiah tells us that the potter "made it," that is, the *"marred"* vessel; again, another vessel, as seemed good to the potter to make it." He did not fling it from him as a worthless thing. He remoulded it, and thus made it what he desired. Thus, we are here taught, the Almighty deals with man. "Then the word of the Lord came to me, saying, O house of Israel, *cannot* I do with you as this potter? saith the Lord." *i.e.*—Can I not improve you as the potter has improved the vessel? Behold, as the clay is in the potter's hand, so are ye in mine hand, O house of Israel." The idea is that God *can* improve the "marred" vessel of humanity. He has done so in millions of instances, he is doing so now. This is the work in which He is engaged as the world's Redeemer. He is able of these stones to raise up children to Abraham. He is mighty to save. (1) He *can emotionally*. He has the heart for it. He is great enough in love to forgive the past, and bless the future.

The father of the prodigal represents this heart-power of His. (2) He *can majestically*. The mediation of Christ enables Him to do so in a way consistent with the justice of His character, the honour of His government, and the stability of His throne. (3) He *can reformatively*. He has all the moral instrumentality necessary to reform the sordid. The Gospel is the power of God.

This passage presents to us—

III. Man in the hands of God as MORALLY FREE. How does God improve humanity?

Not as the potter did the marred vessel,—by *absolute force*. Souls and clay are essentially different. Souls have *sensibility, self-motion, self-sovereignty*. They can only be acted upon by moral means. Though man is in the hands of his Maker he is *free*. The text itself shows this.

"At what instant I shall speak concerning a nation, and concerning a kingdom, to pluck up, and to pull down, and to destroy it; if that nation, against whom I have pronounced, turn from their evil, I will repent of the evil that I thought to do unto them," &c. These are wonderful words, declarative of the fact that God treats man as a responsible being:—

First: *It is here indicated*

that man is responsible for his conduct. It is assumed here that mankind have a power to "turn from their evil,"—a power to attend to and obey the voice of God. He can obey or disobey, say yes or no to the Almighty. The social history of the world, the universal consciousness of man, and the concurrent teachings of the Bible all show that man is responsible for his conduct.

Secondly : *It is here indicated that man is responsible for his destiny.* Humanity will be "plucked up," and "pulled down" by God, or built up and planted according to its conduct. The Almighty God does not save men either contrary to their will, or irrespective of it. He saves them *by* their will. This is His method :—"I called and ye obeyed, therefore ye are saved. I called and ye refused, therefore ye are damned."

Brothers, we are all now on the great machine of life—as clay on the potter's wheel. We are marred vessels—self-marred ;—the Great Potter did not "mar" us. We rejoice to know that He who presides over the wonderful machinery of our life does not fling us away as worthless, but is working to reshape us after the type of heavenly perfection.

A TWOFOLD REVELATION

A TWOFOLD ATTAINMENT

"He made known unto Moses, his acts children of Israel."—

The words suggest

I. A TWOFOLD REVELATION. The revelation of God's "*ways*" is different from the revelation of His "*acts*." Whether the writer intended the distinction between "*ways*" and his "*acts*" we are about to inquire. There is an obvious distinction between "*ways*" and "*acts*." "*Acts*" are deeds ; "*ways*" are methods. A man may know the results and motives of his works without knowing what is his method. It is said concerning the conduct of an individual *like him*, that is his man's "*ways*" indicating principle, spirit of his life. His "*acts*" are always consistent with his "*ways*."

First : God reveals His "*ways*." The universal principles that guide His operations in the world are clearly in the Book. The Law gave to Moses His "*ways*," and so does the prophetic graphy of his blessed life reveal a still sublimer method.

Secondly : God reveals His "*acts*."

His acts are recorded in the Bible. Wonderful acts are recorded in this Book—*creative acts*—*giving acts*—*redeeming acts*—of justice and of mercy. His acts should be known in order to reach the knowledge of His

we have suggested—

TWOFOLD THEOLOGICAL INTELLIGENCE. Moses was acquainted with His *ways*. The children of Israel were informed of

Moses, on Sinai, saw the eternal principles of the Infinite in all His dealings with man. The children of Israel down in Egypt not only saw His *acts*, but saw the wonders on the Nile, the wonders on the Red Sea, the riven rocks, and such things, but they did not see His *ways*. They understood not the laws of His providence, and the purposes of His heart. There is a great distinction between these two kinds of knowledge.

One is far more profound than the other. It is good to know the *acts* of God, and another thing to know His *ways*, His spirit, His design, moral heart. The knowledge of the *acts* of God, as recorded in this Book, may be retained, may become a memory, and de-

tailed in fluent and accurate speech. But to understand His *ways*, to penetrate the region of principles, and to have an insight into the method of Divine operations, is a difficult work. This requires not only an inductive study of the Holy Book, but exalted feelings of devotion. "The secrets of the Lord are with them that fear him."

Secondly : *One is far more valuable than the other.* It is more valuable to the possessor. The man who is only conversant with the mere *acts* of God will often be filled with confusion by Providential events. One act will apparently contradict another, but he who understands the *ways*, the grand purposes and principles of God, will not be easily confused. The children of Israel knew his *acts*—and how confused, murmuring, and rebellious were they ! Moses knew something of His *ways*,—and, in the main, how sublimely calm was he ! Witness his conduct at the Red Sea. It is more valuable, too, in qualifying us for usefulness. The man who is acquainted with mere details may repeat Bible anecdotes, and be popular. The man who has some knowledge of eternal principles can alone instruct souls. No man can be a

Moses—a true leader of his race, unless he knows something of the *ways* of God.

Thirdly: *One is far more uncommon than the other.*

Among the professed students of the Bible, the men who search after principles after God's *ways* are few indeed compared with those who make themselves merely conversant with facts. (1)

In *nature* the millions observe the *acts* of God. They hear His thunder; they witness His lightning. They see His operations in heaving oceans and revolving worlds. But only one here and there understands his *ways*, and these are our men of science.

(2) In *human history*, numbers are conversant with the leading facts of human history. They know the acts of this statesman and that, this warrior and that, this nation and that; but the *ways* of God, the great principles with which he governs man are known only by a few—the philosophic historians. (3) In redemption, the leading facts of Christ's life are familiar to most in Christendom; but His ways, His grand principles, and sublime purposes, how few know anything about!

Brothers, let us seek after the knowledge of God's *ways*. Let us struggle after an insight into those princi-

ples, methods, and of His which explain operations.

"I believe that through ages

One eternal purpose runs
And the plan of God is
With the circle of the sun

TREES OF RIGHTEOUSNESS

"He shall grow like Lebanon."—Psa. xcii.

TREES are the aristocrats of the vegetable world combine beauty, and usefulness. They are amongst the most respectable class. Unto the good man is compared. He shall grow as the cedar does the cedar grow with other plants and trees.

I. BY THE UNFOLDING OF ITS INNER LIFE. It grows by accretion. It makes a mound and heaping earth upon which do not grow as the hills grow. The cedar by putting forth its forces. The cedar a thousand years once a little germ. The souls grow by putting the germinant power in them. The human grows for millennium grows beyond measure never gets any enlargement that was not up in its infantile

II. BY THE APPROPRIATION OF THE OUTWARD. The outward is the condition of its development, and as the outward is rightly used the development is likely to go on. *Assimilation* is the right use. The cedar assimilates its own substance things that are unlike itself. The dews of heaven, the salts of the earth, the gases of the air, it turns all into its own essence. Thus the godly soul turns everything into its own character.

III. BY THE INFLUENCES OF THE RAIN. Whence comes the strength of the cedar? Not merely from the dew that sprinkles its branches or the sunbeam that warms its heart, nor the soil that feeds its roots; but from the tempests also. The hail that shatters its branches, and the hurricane that tosses its boughs and bends its trunk, consolidate its fibres and open its roots. Even so trials help the growth of the soul: it makes hostile elements do it service. Tribulation worketh patience; hope," &c.

IV. BY ITS OWN CONSTANT SURVIVAL. The sap may be regarded as the very spirit of the tree, and that is ever active; it runs up the roots through all the pores of the trunk into every branch and leaf. From the leaves it runs

back again, feeding and strengthening every part as it goes down to the very roots. Thus circulation goes on; it is incessant. When this ceases all growth ceases, and life soon becomes extinct. It is thus with holy souls. Activity is essential to growth. Inaction is death.

Brothers, the cedar grows so long as it lives; when it ceases to grow it ceases to live. So is it with the soul. There is no end to its growth. It passes from strength to strength, from glory to glory, through all ages.

"Were man to live coeval with the sun,
The patriarch-pupil would be learning still;
And, dying, leave his lesson still unlearned."

THE GRAND IN CHRISTIANITY.

"Who gave Himself for our sins, that he might deliver us from this present evil world, according to the will of God and our Father: to whom be glory for ever and ever. Amen."—Gal. i. 4, 5.

THE various parts of Christianity have various degrees of importance. There are the major and minor, the least and the greatest in its facts, precepts, promises, and characters. The passage before us contains the *grand* and the *grand* only.

I. THE GRAND IN ITS HIS-

TONY. What is the grand *fact* of Christianity—the corner-stone of its superstructure, the root of all its branches, the keynote to all its melodies? Here it is: “Who gave Himself.” The self-dedication of Christ to the great cause of man’s moral restoration is the heart of Christianity. Paul often uses this expression—“*gave Himself*.” (1 Tim. ii. 6; Titus ii. 14; Gal. ii. 20.)

First: *This is the greatest gift of love.* It is the essence of love to give. The patriot gives to his country, the philanthropist to his race, the lover to the loved. Love has made wonderful gifts. The universe is the gift of love. Creation is love going forth to bless. But the greatest of all the gifts of Infinite love is here: “He gave *Himself*.” Who is He? What is the universe to Him?

Secondly: *This is the model gift of love.* His *self-sacrifice* should be the animating spirit of all. The love that constrained Him should constrain all. None should live to himself. It is only as we lose ourselves in the cause of humanity, the interests of the universe, and the claims of God, that we are either virtuous or blessed. Self-sacrifice is the essence of Christianity, both *systematic* and *spiritual*.

We have here—

II. THE GRAND IS ITS PURPOSE. For what purpose did He give Himself? “*For our sins, that He might deliver us from this present evil world.*” The world here does not mean the *natural* world in which we live, robed in beauty and circled in splendour. It means the age (*aión*). The age in which men have ever lived since the fall, and now live, is impregnated with spiritual evil. It is *selfish, carnal, devilish*. Satan is its God (2 Cor. iv. 4). We are in this evil thing. It enchains all, it imprisons all. Now the grand purpose of Christ’s self-dedication is to *deliver* us from this evil. He came to “*put away sin*” by the sacrifice of Himself, “to redeem us from all iniquity,” &c.

First: He came to deliver us from the *guilt* of sin.

Secondly: From the *pollution* of sin.

Thirdly: From the *dominion* of sin.

We have here—

III. THE GRAND IS ITS SPRING. What is the spring of Christianity? The “Will of God.” “According to the will of God and our Father.” Here is the primal fountain of the whole. His Will is the expression of infinite love. The universe itself is God’s Will in action. “God so

the world," &c. "What w could not do," &c.

st : His Will *originated* *mission of Christ.*

only : *His Will met* *he hearty concurrence of*

t. The Will of the rdid not coerce the Son.

ie contrary, excited it the most loving and

freedom of action. "I o do Thy Will, O God."

x. 7, 9. A hearty con- ice with the Divine is the only freedom of

re we have—

. THE GRAND IN ITS

. What is the ultimate : of the whole? Here it

'To whom be glory, for and ever. Amen.'" A

ogy this, usual with St. after mentioning the

erful love of God in the option of man. Rom. xi.

ph. iii. 21 ; 1 Tim. i. 17. om this doxology we

—

rst : *That the great end* *redemption is the right*

hip of the Infinite *er.* What is worship,

the ascription of that r to Him which is His

And what is the per- on of a rational and

moral creature, but this, He requires us to worship Him, not for His sake, but for ours. There is no happiness for our natures apart from this exercise of soul. Adoring gratitude, admiration, love—these are the heaven of the soul.

We learn from the doxology—

Secondly : That the grand end of redemption is not only the right worship of the Infinite Father, but this right worship *unceasingly* : "For whom be glory *for ever and ever*." Unto the ages of ages, a *summation* of ages indefinitely extended. We are to live for ever, and worship is the only heaven of our being, and hence Christ redeems us to *everlasting worship*.*

Such is Christianity. How sublimely grand ! O the depths of the riches, both of the wisdom and knowledge of God ! How unsearchable are His judgments, and His ways past finding out."

* The objection to all this, founded on the smallness of this earth in the universe, is beautifully met in the present number by Mr. Boyd (page 51).

"My son, if thou be surety for a friend, if thou hast stricken thy hand with a stranger, thou art snared with the words of thy mouth, thou art caught with the words of thy mouth. I now, my son, and deliver thyself, thou art come into the hand of a friend; go, humble thyself, and make sure thy friend. Give not sleep to thine eyes, nor slumber to thine eyelids; deliver thyself as a roe from the hand of the hunter, and as a bird from the hand of the fowler."—Prov. vi. 1—5.

THE instructions of the Bible are profitable for the life that now is as well as for the life that is to come. Its principles of domestic, social, and political economy are far more wise, as well as right, than can be found in human law or periodical. The "Book of Proverbs" is a far better guide for a young man in business than the *Times* newspaper. Solomon here speaks of suretyships as evil.

I. AS AN EVIL TO BE DEPLORED.
"My son, if thou be a surety for a friend, thou shalt be hurt." As if he said it is a sad thing that thou hast. Suretyship is, however, always an evil. But there are always two things necessary to render it justifiable. First, *The case should be deserving.* A person whose responsibility is taken upon yourself should be

r. Bow before him, and
athim to give it up. Thirdly:
t *effectively*. "Deliver thy-
us a roe from the hand of the
er, and as a bird from the
of the fowler." Thou art
ged in iron law, break loose
arably somehow and be free.

(No. XXXVIII.)

LAZINESS.

ow long wilt thou sleep, O slug-
when wilt thou arise out of thy
Yet a little sleep, a little slum-
little toiling of the hands to
so shall thy poverty come as one
ravelleth, and thy want as an
man."—Prov. vi. 9–11.

athree preceding verses, Solo-
directs attention to the ant.*
as well as Solomon, directs
to the beast of the field for
om (Job xii. 7). So does
st—"Be wise as serpents"
t. x. 16). Lazy people abound.
e is scarcely a greater evil
ciety than laziness. What
iness? Not inactivity; for a
may be incapable of action.
it is inactivity arising from
disposition to work. Plenty
rwer, but lacking desire. A
man is a drag upon the wheel
cial progress. He consumes
products of other men's la-
s, and produces nothing him-
s.

His life is one theft. The
presents two things concern-
his laziness.

It is *PROCRASTINATING*. "Yet
tle sleep," &c. Man, from
constitution of his nature, has
the power to *abandon* alto-
gether the idea of labour. Con-
science presses him to labour, and
k at every turn urges its
ma. The lazy man, therefore,
too cowardly to abandon;
procrastinates. He is too

cowardly to say I will sleep for
ever. He delays activity. He
promises to labour. By this, first,
he *quiets his conscience*; and,
secondly, he *cheats society*. Thus,
the song of his life is—

"To-morrow, and to-morrow, and to-
morrow."

II. It is *RUINOUS*. "Thy
poverty cometh as one that tra-
velleth, and thy want as an
armed man," &c. Laziness must
bring ruin. *Intellectual* laziness
intellectual ruin. *Commercial* laziness
commercial ruin. *Spiritual*
laziness spiritual ruin. This is
a law. Solomon suggests that
the ruin comes—first, *gradually*,
"as one that travelleth." It
does not gallop; it does not rush
on you at once. Like all other
natural laws, it proceeds gradu-
ally. Secondly, *irresistibly*, "as
an armed man." Ruin comes
travelling slowly up. The lazy
man does not see his grim visage
for days, perhaps years. At last,
however, he shows himself, and
stands by his side gaunt, ghastly,
and fully armed. He clutches
him, and all is over.

(No. XXXIX.)

A BAD MAN.

"A naughty person, a wicked man,
walketh with a froward mouth. He
winketh with his eyes, he speaketh with
his feet, he teacheth with his finger;
frowardness is in his heart, he deviseth
mischief continually; he soweth dis-
cord. Therefore shall his calamity
come suddenly; suddenly shall he be
broken without remedy."—Prov. vi.
12–15.

We have here—

I. THE PORTRAIT OF A BAD
MAN. He is, first, *perverse in
speech*. "Walketh with a fro-
ward mouth." In his speech he
has no regard for truth or pro-
priety. False, irreverent, im-
pure, and audacious. Second,

levolence is his inspiration.
rejoiceth in evil.

II. THE DOOM OF A BAD
"Therefore shall his calamity
suddenly. His doom is— first
tain—" *shall.*" The moral law
the universe and the word of
guarantee the punishment of
His doom is, secondly, *sui*
"Suddenly shall he be brok
The suddenness does not
from the want of warning,
the neglect of warning. "
cause sentence against an
work is not even speedily,"
Come it must, and, when it co
it will be suddenly. His doom
thirdly, *irremediable.* "With
remedy." When once his d
is fixed, there is no alterat
"As the tree falls, so it must l

(No. XL.)

THE SEVEN ABOMINABLE THIN

"These six things doth the L.
hate; yea, seven are an abominat
unto him: A proud look, a ly
tongue and hands that shed innoc
blood, an heart that deviseth wic
imaginings, feet that be swift in r
ning to mischief, a false witness t
speaketh lies, and he that smeth his

SOCIAL SLANDER. "A witness that speaketh lies." A slanderer is amongst the worst of social curses. He robs the low-creature of his highest treasure—his own reputation and living confidence of his friends. is—

DISTURBING STRIFE. "And it soweth discord among men." He who by tale-telling, ill-natured stories, and bad inventions produces the dissensions of friendship, is absent to that God, who desires creatures to live in love and

is subject serves to show things—(1) *The moral uncleanliness of the world.* These evils everywhere abound. Where are they not rife and rampant? (2) *The immaculateness of God.* He hates those who are therefore foreign to himself. He is not haughty, false. They all are abominable to Him; eternally repugnant to his nature. (3) *The truthfulness of the godly.* What is that? endeavour to rid the world of evils offensive to Heaven. Have the instrument, the sword, &c.

(No. XLI.)

SACRED COUNSELS.

My son, keep thy father's commandment, and forsake not the law of thy mother: Bind them continually thine heart, and tie them about thy neck. When thou goest, it shall lead thee; when thou sleepest, it shall keep thee; and when thou awakest, it shall talk with thee. For the commandment is a lamp; and the law is the light, and reproofs of instruction are the way of life: to keep thee from the strange woman, from the flattery of the tongue of a strange woman."—Prov. vi.

My son, keep my words, and lay up my commandments with thee. Keep my commandments, and live; and my words shall be the apple of thine eye. Bind upon thy fingers, write them upon

the table of thine heart. Say unto wisdom, Thou art my sister; and call understanding thy kinswoman: that they may keep thee from the strange woman, from the stranger which flattereth with her words."—Prov. vii. 1-5.

We put these two passages together, because in spirit, and almost in language, they are identical. They lead us to consider the proper treatment and the blessed use of sacred counsels.

I. **THE PROPER TREATMENT** of sacred counsels. They are to be applied. The application of the sacred counsels should be—

First: *Close.* "Bind them; tie them" (verse 21). "Bind them upon thy fingers; write them upon the table of thine heart" (vii. 3). This strong figurative language means that they should be brought home to the inner being and experience. They are not merely to be in the brain, or on the lip, but bound up with the very vitalities of being. The application should be—Secondly: *Constant.* "Bind them continually." They are not for mere occasional use. They are not to be used as guides for certain things, but the guide for all, and for ever. —Thirdly: *Loving.* They must be regarded as the apple of the eye, as the tenderest relation. "Thou art my sister" (vii. 2, 3). What we do not love soon forsakes us. Love is the retaining faculty of the soul.

II. **THE BLESSED USE** of sacred counsels. — First: *They guide.* "When thou goest, it shall lead thee." They are a lamp to the feet, throwing its radiance before thy steps. This lamp will always burn in advance of thee.—Secondly: *They protect.* "When thou sleepest it shall keep thee." They will guard thee from all temptations; shield thee from the honeyed shafts "of the strange woman." Sacred counsels are the only effective police in the empire of soul.—

Thirdly: They *commune*: "they will talk to thee." They are full of meaning; they are echoes of the Divine mind. They shall talk with thee about spiritual re-

lations, about duty and destiny. — Fourthly: They *animate*. "Keep my commandments, and live." They are the life-giving power of the soul.

The Pulpit and its Handmaids.

THE ATONEMENT.

LET us try to meet a difficulty which we may have heard not unfrequently stated, and which, at the first glance, appears to have much weight. Can it be believed, say some, that Christ, the Creator and Preserver of countless worlds, would come to this little speck in immensity, would live here in human form for three-and-thirty years, and here would suffer and die, all "to seek and to save that which was lost,"—all to work out fallen man's salvation? And truly, when in the starry night you look up at the glittering host above you, and think of their incalculable number and vastness, and remember how it is the creed of the philosopher, and, as some have maintained, the faith of the Christian, that each of these gigantic orbs, among which the earth is a sand-grain, has its own teeming population of rational and immortal life, do you not feel as the psalmist felt when he said, in the contemplation of that grand sight, "What is man, that Thou art mindful of him; or the son of man, that Thou visitest him?" Was it worth the Saviour's while to come down to so little a world, to seek and save a lost thing so very small?

Yes. Reason and experience come in here to confirm the teachings of Revelation; it is quite credible, quite natural, by the very make of all things that the Son of man, creator of the universe, as He was, should "come to seek and to save that which was lost." By the very make and nature of the universe if a thing goes wrong, it becomes a matter of special interest. Suppose that some skilful engineer, watching the first trial of some great, complicated piece of machinery going wrong, jarring and straining, do you not think that the skilful mechanic will for the time forget all the rest of his engine, and concentrate his attention on that little thing that is wrong, till he has got it right? And even so we may think of the great Creator, as He looks upon the system of things playing beneath Him, turning away from a million worlds where there is no sin nor sorrow, where there is no jarring of the grand machinery, and coming down to this world that is wrong, to set it right,—to this race that is lost, to seek and save."

Did not the man leave the ninety and nine sheep that were safe, and give his entire thought and energy to the finding of the

one that had gone astray? That sheep had been an unnoticed unit in a mass; it was singled out, it became of importance, just by going wrong. A thing which never attracted attention when going right, often becomes a matter of much interest when it goes wrong. Some little detail in your household arrangements—some little nerve in your physical frame—you never thought of it, but you are obliged to think of it now that it is jarring and tingling.

And does not the sick member of the family awaken more interest and get more care than all the rest put together? How softly you speak to the dying ear; how kindly you clasp the dying hand; how anxiously you moisten the dying lips; how lightly fall the footsteps round the dying bed! You were kind enough, perhaps; but you know you never were so careful in the days of health and vigour. And have we not all been touched to see how the special care and fondness of the mother of a healthful, hopeful family centre on her poor little deformed child?—that poor little thing that must face the toils and trials of life at so sad a disadvantage. And even so may Jesus look upon this defaced and deformed world—the poor object amid a fair family of millions; the one, perhaps, in all He made that fell!

Or, to take a familiar instance, suppose a merchant in balancing his books at the end of the year; suppose that in his calculation

thousands and thousands of figures are right, and only one is wrong; does he not fix upon the little error, and labour and labour on *that* till it is put right?

And even so, we may say, does God hunt out the error that has crept into creation; does God efface the little speck which obtrudes itself upon His view?

Yes; a thing becomes of consequence by going wrong. You know that if a man or a woman who never was heard of becomes suddenly a great criminal, then that crime-stained name is for a while in every mouth. And even so this world, so to speak, pushed itself into notice when it fell. Ah! the little planet might have circled round the sun happy and holy; and never been singled out from among the bright millions of which it is the least. But as it is, perhaps this fallen world's name may be on the lips of angels, and in the thoughts of races that never sinned.

That may be doubtful; but we know that this world, by falling, gained a greater distinction than *that*! For three-and-thirty years it became the dwelling-place of the great Redeemer. And we, when lost, as it might seem, in hopeless loss, were singled out thereby for the grandest, most precious, most glorious blessing that, so far as we know, was ever given by the Almighty. The Son of God left the glories of heaven to die for us. "The Son of man came to seek and to save the lost!"

BOYD, M.A.

Theological Notes and Queries.

OPEN COUNCIL.

[The utmost freedom of honest thought is permitted in this department. The reader must therefore use his own discriminating faculties, and the Editor must be allowed to claim freedom from responsibility.]

THE GREAT PROPITIATION.

Replicant.—In answer to *Querist* No. 16, p. 352, Vol. XVII., and continued from p. 353, Vol. XVIII.:—

On the meaning of KAPHAR, to atone, and its derivatives, in the Old Testament Scriptures:—

It is impossible to exaggerate the importance of ascertaining the exact meaning of *kaphar* in the Hebrew Scriptures. It is rendered by the *Septuagint*, sometimes, ἁγιάζω, I sanctify or set apart, or make sacred, Ex. xxix. 33—36; καθαίρω, I cleanse Isa. vi. 7; but generally ἐξίλασκομαι, I propitiate. The last word mentioned had originally, among the Greeks, the idea of appeasing anger, though it was used in its secondary sense alone, as equivalent to, "to reconcile." (See *Homilist*, vol. xviii. p. 53.) The gods of the Greeks were subject to passion, envy, hatred, malice, meanness, and all the other evil propensities of their worshippers. The Greek language was formed amid these degrading ideas of the Deity, and the words which expressed any religious notion were, naturally, tinged with error.

When the writers of the New Testament wrote the books which bear their names, they all, with the exception of Matthew, wrote in Greek. This was not a language with which they were very familiar, not being their common medium of communication. They did not coin words when none

were found, exactly, to their liking, but used the words in reference to God and His worship, which had been used in reference to idols and idolatry. It is natural for us, therefore, to suppose, that the meaning attached to such words by the Apostles would be somewhat different from that which the heathen had been accustomed to associate with them. These facts simply show, that in coming to a correct understanding of the Christian atonement, too much stress must not be laid upon the original, etymological and Pagan meanings of Greek words. The words, to say all that can be said in favour of any theory, are ambiguous, and will admit of being interpreted in harmony with many theories.

Finding, thus, that the etymological and historical meaning of the Greek words — *θασκεται*, *ἐξίλασκειται*, *ἱλασμος*, and *ἱλαστήριον* — leave it an open question, whether our Saviour did, by His death of pain, appease the anger of God directly, or make amends to God for the evil done Him by man's sin, let us turn to the Hebrew language, — a language, from its earliest history, used as the means of communicating God's thoughts to man, in connexion with religion. The etymology, history, and uses of these words, during many centuries are more to be trusted, in arriving at a theory of explanation.

I purpose treating now of *KaPHeR*, and its derivatives *KoPHeR*, and *KaPpoReTH*.

KaPHeR, originally existed in the form of כפ ער, *KePH 'eR*, the Hebrew, being at the beginning like the Chinese monosyllabic. See *Poppenheim's* work *יריעות שלמה*. *KePH 'eR* means, to form a projection. *KePH* has the same root-meaning in a large number of languages, as in the Sanscrit, *kap-ala*; Gr., κεφαλή *kephalē*; Lat. *caput*, Ger. *cappe*, Span. *cab-o*, Engl. *cap*. Hence the Syriac *keypho'* and *keph-as*, a cliff, or stone,—that which projects.

That which stood projected, against winds and waves, must have been hard and durable, and therefore anything hard and durable was named *KoPHeR*. Hence the meaning of *KaPHeR*, to be strong, to be courageous; a village, as projecting above the ground; to scoup, or bore through, &c. The cypress tree, as consisting of hard and durable wood, was called *KoPHeR* or *GoPHeR*, which name was retained in other languages, as Gr. *κεραπ-ισσος*, Lat. *cupr-issus*, Ger. *kiefer*, pine or any resinous wood.

The word *KoPHeR*, was soon used to denote the resin yielded by these trees, and afterwards was applied to any resinous substance including bitumen or pitch, as in Gen. vi. 14, "Pitch it without and within with pitch or *KoPHeR*."

As objects, in the East, were often besmeared with a resinous substance, sometimes for the sake of the agreeable odour, but generally, as in the case of wooden vessels, to make them watertight, durable, and protect them from the attacks of insects, the word, as a verb, came to be used to denote the act of besmearing or covering, as in the passage already

quoted, Gen. vi. 14, "Thou shalt pitch—from *KaPHeR*—it, with pitch—*KoPHeR*." This use of the word occurs in the earliest portion of the Hebrew Scripture; but later on, *KaPHeR* signified to cover, without any reference to the substance of which the covering was made, or the manner or purpose of putting it on. From the use of the verb, as denoting to cover, a noun was formed, after the lapse of centuries, to signify a cover or lid—*KaPpoReTH*.

The box or chest in which was kept a copy of the Mosaic code is called, in our version "the Ark of the Covenant," a translation which Puritanic theories of the Christian atonement have rendered very misleading; for, in common speech, boxes of any kind and every kind are not called arks, and agreements are not popularly known as covenants. The proper modern translation of the phrase is, "The box of the agreement"—i.e., the box which contained the Jews' title deed—the agreement, on condition of keeping which, they should be entitled to the appellation, "God's people," and to His temporal protection.

The box had a lid, or cover—*KaPpoReTH*. The Hebrew word can, of itself, mean nothing more than a lid or cover, and to translate it *ἰλασμηριον*, as the Sept. have done, or "Mercy seat," with our Authorised Version, is a violation of all rules of hermeneutics—it is to give to a mere lid a name which denotes the secondary purposes of the lid, the box, and the room in which they were deposited, as well as the altar, incense, sacrifice, and the ceremonies performed on the day of atonement. The fact that Paul uses the word *ἰλασμηριον* when he refers to this lid in Heb. ix. 5, is no argument in favour of the correctness of the Septuagint

rendering, as his object was to use words which were current in his day. For a similar reason he uses the word "flesh" to denote human sinfulness; and speaks of a law of members as if a man's limbs were the originators of his depravity.

The question now bearing upon our subject is,—Does the word *KaPhaR* always convey the idea (a) of appeasing God's anger, by an offering of something good, or by the endurance of evil inflicted by Him; or (b) of giving him satisfaction, reparation, or compensation for the injury inflicted upon Him by man's sin? If the word occurs once without necessarily involving either of these notions, then is it right for us to argue that the word *may* have no such meaning when it refers to God, and that, therefore, the idea of appeasing or satisfying the Deity should not be thrust upon us for the sake of propping up a tottering theory. If, again, the word *frequently* occurs without necessarily implying appeasement or satisfaction, there is a *very strong probability* that no such ideas are connected with the word when it refers to God; but, if, finally, the word *never necessarily* expresses expiation or reparation, when it is used in relation to man or creature, then is *there a moral certainty* that the word has no such meaning when it is used in reference to the Godhead.

The earliest use of the word, on record, is that already referred to, Gen. vi. 14, where it means to *cover*—nothing more, and nothing less. The next use, on record, is in Gen. xxxii. 20 (Heb. 21), which is centuries later than the preceding.

Here, our version has, "I will appease him," whereas the Hebrew literally reads, "I will cover his face," where the word *PuNeH*—face, is equivalent to *RoGeZ*—

anger (*Onkelos*). See also 9. The same word signifies face and anger, because a face of anger is immediately evident in the countenance (*Al* and *Kimchi*).

That the removal of anger against his brother is the object of the whole action narrated in the will be readily confessed that this idea is involved in the word *KaPhaR* used, is uncovered. The literal rendering of the phrase is, "I will cover his face, or I will cover his anger." It is evident, by an examination of these renderings, that the appeasing element does not enter as a factor into the meaning of *KaPhaR*, but arises solely from its position in relation to the object.

Rashi, one of the most celebrated Rabbins who ever wrote, explains the meaning of Hebrew *KaPhaR* says that *KaPhaR* does not signify "to appease," but means to appease, but to annul. The phrase, as to him, should be rendered *will blot out his anger*, a xxviii. 18, "Your covenant death shall be *disannul* blotted out; and Isa. : "And mischief shall fall thee; thou shalt not be put it off," or remove it *KaPhaR*. *Rashi* adds that the word invariably bears the idea of *wiping away* or *removing* has the same significance in Syriac.

When the Jews wished to note "to appease or cover" they had other words for the purpose, as the *NiChaNuV* (*Onkelos*), and words, such as the following examples supply:—*Ezra* "When the wrath of King Darius was *appeased*—*KaPhaR*." *Ibid.* vii. 10, "Then the king's wrath was *pacified*—*KaPhaR*." For other uses of *KaPhaR*.

see Gen. viii. 1, "And the waters assuaged." Numb. xvii. 5, (Heb. 20), "And I will make to cease." So also Prov. xv. 18, "He that is slow to anger appeaseth—*YāSH-QiT*—strife." Prov. xxi. 14, "A gift in secret pacifieth—*YōKPeH*—anger." Eccl. x. 4, "For yielding pacifieth—*YāNnYaCH*—great offences."

In Prov. xvi. 14, the word *KaPHaR* is used as in Gen. xxxii. 20, "The wrath of a king is as messengers of death, but a wise man will pacify it." It is similarly translated in our version of Ezek. xvi. 63, "When I am pacified toward thee for all that thou hast done." Whatever be our theory of atonement, it must be confessed that the former passage (Prov. xvi. 14) will admit of being rendered, like Gen. xxxii. 20, "A wise man will cover, blot out anger;" and that the latter (Ezek. xvi. 63) is not correctly translated in the authorized version. The word in Ezekiel, כָּפַר, is the infinitive *Piel* with the genitive suffix, and therefore cannot be translated as a passive—"when I am pacified," but, "when I pacify," or better, as Luther has beautifully rendered it, "when I shall forgive thee—*vergebenwerde*—all that thou hast done."

The word *KaPHaR* is similarly used in 2 Sam. xxi. 3, where our authorized version gives, "And wherewith shall I make the atonement;" but the Hebrew is, כָּפַר אֲכִיפֶר, *shammah 'akap-per*—and with what shall I cover or blot out your anger;" your anger being evidently understood, so that the expression corresponds in form and in meaning with Gen. xxxii. 20.

The result of our investigation in reference to *KaPHaR*, is that the word may be rendered "to appease" thrice only in the Hebrew

Scriptures (Gen. xxxii. 20; Prov. xvi. 14; 2 Sam. xxi. 3), but that even here it may be understood more in harmony with its original sense "to cover or blot out," in which case there is, in the word itself, not a shadow even of the appeasing or satisfying idea; and that in one place (Ezek. xvi. 63), where our version gives "am pacified," the Hebrew necessarily implies (*Piel*) that in this case God acts, and not that He is acted upon—that He pacifies or appeases, if the word has that meaning, and not that He is appeased or pacified; the words being most correctly and literally rendered—"In my forgiving"—or blotting out—"to thee, all that which thou hast done."

In proceeding further with our inquiries, let us point out those passages of Scripture where the word *Kaphar* cannot have the slightest approach in meaning to appeasement or satisfaction. The text just referred to in Ezek. xvi. 63 is an instance, as the Divine Being did not attempt to appease or satisfy the Jews.

Deut. xxxii. 43 may be cited as an example of the same kind, "and will be merciful to His land and to His people"—Hebrew,

וְכָפַר אֲדַכְתּוּ עַיִן. Bearing in mind that the other verbs of this verse are future, and that *kipper* is joined to them by means of the *re*, we are allowed to translate *kipper* as if it had been future too. The verb is in *Piel*, and is therefore active and transitive—any way, it is always active. The verb is not followed by any preposition, but passes its action at once to the two nouns which follow it: His land—His people. The words 'His people' are explanatory of 'His land'—'His people' being meant in both cases. God is here active, His people passive, and the verb *kipper* ex-

presses God's act to His people. If the word *kaphar* means to appease or satisfy, or make amends for wrong, then does the text most emphatically declare that God appeased, or will appease, satisfy, or make amends to the Jews, which is blasphemous. The word here then *must* have another meaning. We have seen that the word is used to signify to cover. But sin is covered if it be forgiven or removed; a debt is covered when it is cancelled or blotted out; and filth is covered when removed or cleansed; hence, these three prominent shades of meaning are found connected with *kaphar*—(a) *to forgive or sanctify*; (b) *to blot out*; and (c) *to cleanse*. The first or third shades will apply to the text, "God will forgive or cleanse His land—His people."

Take again Psa. lxxv. 3. "Our transgressions thou shalt purge them away" — אָתָּה תִּכַּפֵּר.

Here God acts and acts upon transgressions, so that if there be satisfying or appeasing, all is done, not on account of transgressions, but to transgressions. The Hebrew here will admit of no other explanation or rendering than that which recognises the Deity as acting upon sin, and that act is denoted by *kaphar*. This passage may be rendered like the one before mentioned, "Our transgressions, thou wilt forgive them, or blot them out, or cleanse them."

The following examples might be similarly examined, and with

the same result. Lev. xvi. 20: "And when he hath made an end of reconciling (*fr. kaphar*) the holy place," &c.; Prov. xvi. 6: "By mercy and truth iniquity is purged (*fr. kaphar*);" Isa. vi. 7: "And thy sin is purged;" Ezek. xl. 26: "Seven days shall they purify the altar;" Ibid. xlv. 20: "8. shall ye reconcile the house." Such passages might be multiplied greatly, but these will be sufficient to show, in connection with what is before stated, that (a) the word "*kaphar*," never *means* to appease or to satisfy. It might possibly have that signification in three places, but even in these cases there is no need to deviate from the more exact meaning of 'to cover' or 'blot out.' (b) That the word *kaphar* is used where it cannot be tinged or touched by the idea of appeasing or satisfaction—when it must mean to pardon or cleanse—that it is often used thus. And (c) that whether our Saviour did appease God or not by His death, it is manifest that that notion does not arise from the meaning of *kaphar* in the Old Testament. The use of the Hebrew *kaphar* leaves the subject open for theorizers; though, as far as the use of the word does throw any light upon the subject, it is as favourable to the theories which involve the satisfying or appeasing of the Divine Being.

GALILEO, B.A.

(To be continued.)

Literary Notices.

to be the duty of an Editor either to give an early notice of the
him for remark, or to return them at once to the Publisher. It is
worthless books; it is robbery to retain unnoticed ones.]

THE REVIEWER'S CANON.

In every work regard the author's end,
Since none can compass more than they intend.

L ENGLISH TESTAMENT. Edited by W. L. BLACKLEY,
and Rev. JAMES HAWES, M.A. Vol. I. The Gospels.
and New York: Alexander Strahan.

"Gnomon of the New Testament" is known to almost all
ents, and, wherever known, appreciated. It is a work
are undoubted and unrivalled. Since its publication,
hundred and twenty years ago, Biblical scholarship and
made considerable advances. The work before us is
ring the Gnomon up to the sacred learning of the age by
with it the highest results of modern textual criticism,
ly as represented by the works of Tischendorf, Alford,
This work, therefore, is a lucid, concise, and reliable
of the New Testament, so arranged as to enable a reader
with Greek to ascertain the exact English force and
the language of the New Testament. Its distinctive
he following:—

ely new translation of the Gnomon itself, which is pre-
st any abridgment or omission, except of arguments based
s proved corrupt, and abandoned by the general consent
l scholars. The omissions thus necessitated do not pro-
to as much as one page per cent. of the original Latin

option of the *authorized English version* as the basis of
roughout, all variations from its words being specially

doption of the English order of the words for reference
that of the Greek. This feature, so important for the
r, has not been followed in the American edition.
incorporation by the editors of additional references both
und to critical writers; of occasional explanatory clauses
translation of the author's very terse Latinity would not
neral reader to grasp his meaning; and of some original

notes, which are not inserted without due consideration, and which is hoped may be found neither presumptuous nor useless. We can need recommend this work. It is only, we are persuaded, for Bible students to know of its existence in order to procure it.

A COMMENTARY ON ST. MATTHEW'S GOSPEL. Designed for Teachers, Preachers, and Educated English Readers generally. By ERIC R. CONDER, M.A. London: Elliot Stock, Paternoster-row.

THIS work, the author informs us in the preface, is offered to his fellow-teachers in the family, in the Sunday-school, and from the pulpit, as an earnest attempt for the opening of the New Testament. It is, he says, complete in itself—as complete as he could make it—and contains, at the same time, an outline of the harmony of the Gospels. As far as we have looked into the work, we have formed a highly favourable opinion of its contents. It is scholarly, thoughtful, reverent, and avails itself largely of the advantages of modern scholarship, and is admirably adapted for Sunday-school teachers. We may add, it would have been none the less valuable had the author not intruded so frequently his theological opinions which, it seems to us, are somewhat rather too narrow and Calvinistic. It is more learned than the exposition of Jacobus, and more condensed than that of Barnes.

THE COMPLETE WORKS OF THOMAS BROOKS. Edited, with Memoirs, by Rev. ALEXANDER BALLOCH GROSART, Liverpool. Vols. 1-4. Edinburgh: James Nichol. London: James Nisbet and Co.

THE talented editor of this work laments, in his Memoir, the paucity of materials for writing an adequate biography for Thomas Brooks, and yet he has written a deeply interesting and instructive article on the subject. The opening sentences of the article so reveal the character and the style of the writer that we quote them, in order to tempt readers to procure the volume even for the sake of the Memoir. "It is long since one said in his own quaintly pensive way, 'I know not whether the best men be known, or whether there be not many remarkable persons forgot, than any that stand remembered in the known account of time?' Our endeavours towards elucidating the lives of the worthies embraced in these series of reprints, as well as the like experience of all who have sought to trace the footprint of the sequestered goodness, as distinguished from noisy and noisy 'greatness'—so called—satisfy us that Sir Thomas Browne never used truer words. Light—that shoots its silver arrows unobscured by the abysses between the sun and our earth, and yet refuses not the

d's wing, or drop of dew in flower-cup—is a more potent lightning; but, lacking the thunder-roar after it, in vulgar weaker, albeit the thunder comes from no higher than Similarly, the 'hidden ones'—who are really the *best* seen, in by far too many cases, outblazoned by your circumstance. It needs a wider and intenser sky than some stars; and not until 'the new heavens' dome 'the ill the truly 'great' names shine excellingly." The works brooks we class among the very best of the productions nic period. There is an acuteness of thought, an earnest- se, an unction of soul, an affluence of imagery, which with a peculiar worth and charm.

COMMENTARY UPON THE WHOLE EPISTLE OF ST. PAUL TO ROMANS. Preached by Mr. PAUL BAYNE. London: James and Co.

f this Commentary, who died in 1618, was honoured by instrument in the conversion of the celebrated Dr. Sibbes. aer quotes the following anecdote illustrative of his per:—"A religious gentleman placed his son under tuition, and Mr. Baynes, entertaining some friends sent the boy into town for something which they e boy, staying longer than was proper, 'as boys then and Mr. Bayne reprov'd him with some sharpness, severely conduct. The boy remained silent; but, when his tutor thus addressed him:—"My father placed me under your for the benefit of human learning, but that by your and example I might be brought up in the fear of God; iving way to your passion the last night, gave me a very such as I have never seen in my father's house." "Sayest wered Mr. Baynes, "go to my tailor, and let him buy clothes, and make them for thee, which I will pay for amends." And it is added that Mr. Baynes watched ly over his own spirit ever after. We cannot say that tary itself is of any great value. The theology is too style is too verbose, the spirit is too sensuous, to ensure lation. It is more fitted for the narrower divines of Scot- higher Calvinists than for any other class.

ON HOMILETICS. By DANIEL P. KIDDER, D.D. London: n, Adams and Co.

ie attention of our readers to this work some months ago, ad to have another opportunity of doing so. Although

we are far enough from agreeing with all the Homiletical vi author, or regarding some of his model sermons as worth mu of his remarks on preaching are most judicious, sugge important. On the whole it is one of the best works we h subject.

THE AGES AND THE PURPOSE OF GOD. By JOHN ANDREW.
T. D. Morison, 6, Bath-street.

THE aim of this little book, says the author, is to sugges Scriptures of Truth teach us to look for the Kingdom of come on the earth; that kingdom to be a dispensation of m benighted nations, consecutive to this in which we live; peculiarity of the age to come being the personal presen Redeemer on the earth, conducting the entire legislation a the nations, and opening great doors, and effectual for the his grace." Though this volume contains much that endorse, it is still worthy of a thoughtful perusal.

FOOTSTEPS OF A PRODIGAL: OR, FRIENDLY ADVICE TO Yo
By WILLIAM J. PASCOE. London: Elliot Stock, 62, P row.

THE Parable of the Prodigal Son is the grandest of all pe It presents the Father of Infinite Mercy and Man his wa repentant child. A thousand sermons have been preach parable, yet it has depths of unexhausted wealth. Many l been written on it. It has still all the freshness of a new p beauties undiscovered and features undescribed. Amongst such works—best for popular impression and use—is the one Mr. Pascoe writes with a heart in deep sympathy with the subject, and in a style clear, pointed, and touching. His character are life-like, his reasoning cogent, his appeals imp

THE WORKS OF THOMAS GOODWIN, D.D. Preface by John (D.D.; Memoir by ROBERT HALLEY, D.D. Vol. XII.
James Nisbet and Co.

THIS volume concludes the works of Dr. Goodwin, and its g is that it contains a full index of all the author's numerous t productions.



A H O M I L Y

ON

The Crises of Life: an Address to Young Men.

IF the question was asked, what is our most valuable possession? there would doubtless be different replies. Without pausing, however, to consider what these might be, we may safely answer the question by affirming that it is *ourselves*, our *soul*, our *being*, for there is nothing of so much importance to a man as himself. His natural endowments, or gifts, are all associated with the fact of his immortality. We are living in this world for a specific purpose, whether we fulfil it or not. We must leave this world for another, but it depends on how we use the present world what will be our destiny in the next. A solemn reality is thus imparted to our lives. Immortality is bound up with our existence. This is the eternal necessity of our being. We can neither escape from ourselves nor our destiny. It therefore behoves us to ascertain our position in relation to eternity.

This life is a state of *probation* or trial. The period of our existence is the *space* of probation. There are two great forces in the world which daily affect us—good and evil—right and wrong—God and Satan. The contest is then between these antagonistic powers. We have to decide between the two. According to our decision, there will follow corresponding courses of conduct, with the necessary

consequences, which will affect us, not only in the present life, but in that which is to come.

If this world was not a place of probation or trial, there would be no such thing as temptation, nor any merit in our course of conduct. Adam, in his innocence in Eden, was forbidden to eat of the tree of good and evil. He had freedom of choice. But, if he had not that, he could not help being virtuous. His worship would have been mechanical, not spiritual; the result of an inevitable necessity, and not of a deliberate choice. Man and angel were left to the freedom of their will, and hence the value of their voluntary service, and hence, too, the degradation of their fall. The period of probation, with its involved responsibility, brings us as moral beings into relationship with God. He has made us. We bear the impress of His hand. The Royal seal is engraven on our hearts. Although we have fallen, He is still our Maker. He has placed us in a world of conflict and temptation, and has given us the opportunity of reconciliation to Himself, and the prospect of being for ever with Him, if we receive His love into our hearts, and conform to His will. If we, therefore, look at our lives in this light, they become invested with a solemn dignity, which acquires an increasing importance from their continuance. The two antagonistic forces of good and evil which meet us on every side, render the period of probation critical and momentous. We are called upon to decide either one way or the other. And in each life there are crises or critical periods, which mould and shape the character as it is to be for ever. It has been so since Adam was placed in Paradise. None are exempted from the choice. These crises are always being repeated in human lives. On these critical moments depend our happiness or misery in this world, our felicity or our agony in the next. There are many, it is true, who never awaken to the consciousness of the value of their lives. They are swayed by the impulse of the moment, whose characters are "moulded in the manufactory of custom and sent forth like images of clay of kindred shape and varnish from a pottery."

It will therefore be of value to us to consider some of the lives of Scripture, as they are the representatives of man in every age and country. The Bible gives us living portraits of human character, where, as in a mirror, we may see ourselves, and gain from the light some help heavenward. They were men of like passions as ourselves, assaulted by temptation, tested by affliction, elevated by prosperity, trained by adversity, experiencing all the vicissitudes of life in high and humble positions, serving God in their day and generation—of many of whom the world was not worthy, but who now shine in the Scripture firmament as stars of the first magnitude, burning and shining lights through all the ages.

The portraits of these men are faithfully delineated by the Spirit of God. The lights and shadows of their lives, their virtues and their vices, as well their deeds of heroism as their acts of shame, are recorded. The fall of Adam, the obedience of Noah, the faith of Abraham in its strength and weakness, the double deceit of Jacob and Rebekah, the envy of the brethren of Joseph, the decision of Moses, the penitence of David, the choice of Solomon, the doubt of Thomas, and the triumph of Jesus over every form of temptation, disclose to us the causes and consequences which flow from the actions of human lives. The faithful delineations of these characters impart to their study freshness of interest and fulness of instruction. We are warned by their failures and encouraged by their triumphs. They are silent teachers which tell us of the faithfulness of God and the feebleness of man; they are finger-posts which point us to the City of Refuge; they are beacon-lights on the sea of life, indicating the shoals of danger, so that we may avoid destruction and be saved. The study, therefore, of these lives in the crises of their being will not only be helpful to ourselves, but will give us a deeper interest in the lives of others, who may be in the crisis of their lives, without a hand to help, and to whom we may act as guides in leading them from the darkness of unbelief to the light of faith, and from the struggles of sin to our great Emancipator.

There are crises or critical periods in all our lives. is involved in the very conception of our life as a probation or trial. They begin in early life, and continue till the decisive crisis of death. They differ, however, in the manner in which they assume, although the principle which permeates them all is essentially the same.

THE CHOICE OF A BUSINESS OR PROFESSION IS A CRITICAL PERIOD. Our schoolboy days are over. The unhappiness of boyhood passes away before the prospective cares and anxieties of labour. A choice is made which will affect the entire future of our lives. The period is momentous. A trade, a business, or a profession is chosen, and the sober realities of life begin. We mix and mingle with a new set of companions, and a new series of circumstances begin to tell upon our unformed characters. The teaching, both by precept and example, of our homes is put to the test. Will it bear the strain? Temptations in various forms begin their insidious attack. The evil example of those with whom we are associated—profane and impure conversation, from which we instinctively turn in disgust, are some of the forms of temptation. This constant continuance in a polluted atmosphere will either undermine our principles or lead to firm resistance. There is a crisis in our history. Oh, how many youths in this city are under the anguished influence of the men under whom they

have fallen before temptation, and are now giving rein to their lusts and passions, which, in a few years, will be their unrelenting tyrants. Many of you can bear testimony to the truth of what I say, and some of you have been instrumental in laying hold of young men in this crisis and have brought them under righteous influences.

Connected with the choice of a business or profession is the CRISIS OF SEPARATION FROM THE INFLUENCES OF HOME. A living stream of young men is daily pouring into our city. They come, like our water, from homes embosomed in the everlasting hills, or from the straths and glens of our pastoral districts—their early life nurtured by the bene-

aces of nature and their hearts filled with the gladsome
ies of a saintly home. They come with their parents'
tion still lingering in their ears, and their parting
like a sweet melody, still vibrating in their hearts.
nter on their business or trade. The loneliness of life is
id the crowd of human beings. Everything wears the
ss of novelty. The unsuspecting confidence of early
not been tried. Principle will soon be tested. The
t of associates, the actions of employers, and the in-
of companions co-operate together. Evil is omni-
. The emissaries of Satan are always at their post
their deadly work. The attractions of the city are
t before the mind. The theatre, the singing saloon,
s ribald songs and smoky atmosphere—the dancing
d the gambling table—are either resorted to or shunned
stilence. The tree of good and evil stands before the
d. The period is critical and momentous. Many eat of
bidden fruit, which is like the apples of Sodom; they
o the deceitful allurements of vice and are gradually
into the moral maelstrom of sin, which soon engulfs
n its waves. There are others who turn a deaf ear to
en of pleasure, and who continue to gladden the hearts
r parents in their far-off homes by the weekly letter,
o, by their diligence and integrity of character, adorn
rofession.

e of you have passed this crisis, and are deeply
ul to your heavenly Father that you were invited to
ung Men's Society, where, by the study of the word of
ur faith has been strengthened, and in the friendship
dred spirits, the evil influence of others has been
lized.

choice of a business or profession and the separation
ome may be regarded as the outward crises in the
y of young men's lives. But, beneath the outward
s a deeper and more momentous crisis which goes on
human heart, moulding the outer life and determining
uence either *for good or evil*. I refer to the **CRISIS OF**

DOUBT, IN RELATION TO CHRISTIAN TRUTH. The youthful mind receives the teachings of home in confiding faith. The Bible is regarded as the Book of God; the Sabbath as the day of rest; the Sanctuary as the place of worship; the outward forms of service, such as reading the Scriptures and private prayer, are obeyed. The mind is, however, brought into collision with other minds, either by reading, conversation, or debate. It begins to think, inquire, and reason. As the process goes on the foundations of its early faith are shaken. Faith passes into doubt. The religious props of hereditary truth fall away. The Bible is not what it once was; reverence for the outward vanishes like a morning dream; the cloud of doubt deepens into darkness; the soul is adrift on the stormy sea of speculation—its moorings have been loosened. The tempest rages. No star of hope breaks the gloom. It is the "everlasting no" of being. Amid this conflict, however, the convictions that right is right and wrong is wrong remain unshaken. The soul is seeking truth and truth it will find. The instincts of its being are craving for the living God. Mixed up with its doubts are convictions of sin. These deepen as intellectual difficulties increase. No speculations can erase these convictions from the human heart. The deep problems of theology—the Incarnation of the Son of God—the mystery of His Atonement—of the Divine Decrees are examined with earnestness, but they only baffle and perplex. The heart asserts its power. It yearns for rest and peace. The Holy Spirit is striving there. It may be Augustine's prayer, "O Lord, convert me, but not yet." Calmer moments come. In the still hour of prayer the heart is turned to Jesus, and looking sees Him as the soul's burden-bearer, and yields itself to Him. A sweet sense of forgiveness is felt, the peace which passeth understanding fills the heart, and the soul in songs of gratitude adores its God. The crisis of doubt has passed into the crisis of religious decision; and Jesus is felt to be the only solver of the problems of the intellect—Himself the mystery of all mysteries; yet in His life—the Holy Child.

There is another crisis in the progress of the inner life through which many young men pass, and which stirs their being to its inmost depth. It is **THE CRISIS OF PRINCIPLE IN RELATION TO DUTY AS A SERVANT.** You have entered on the work of life, and it may be your lot to be placed in a house where business is not conducted on righteous principles. Certain duties are allotted to you, and, ignorant of the principles of trade, you do as you are told, without ever thinking of the morality of the transactions in which you are daily engaged. Time passes on, during which you have been engaged in the acquirement of knowledge, and you begin to have grave doubts concerning the morality of the principles on which the business is conducted. You are staggered as you realize the systematic system of falsehood which you have been practising—it may be for years—and you begin to feel the upbraiding of a guilty conscience. You reveal your state of mind to your companion, and perhaps he, too, is in the same state of mind as yourself; or, on the other hand, he may meet you with the reply, it is the custom of the trade, and begin to laugh at your scruples of conscience. In either case, your conscience is awakened. A crisis has come. There are two courses open—either to give up your situation, if you are not allowed to be truthful and honest between man and man, or to continue as you are. There is a struggle between faith and sight—God and the world. There can be no compromise. Continue to sin, or give up your situation. The path of duty is plain. You resign your situation, and cast your burden on the Lord. Faith has gained the victory. The authority of conscience has been obeyed. The struggle has been severe. But, on looking back, you can thank God for His goodness, and affirm that at this day you are in a better position, even in a worldly point of view, than you were when you left your situation for conscience sake. “Them that honour me I will honour.”

There is another crisis in life which underlies every experience—THE CRISIS OF CONVICTION OF SIN. This crisis varies with age, temperament, education, and experience. It includes

the open transgressor, as well as the morally beautiful. It is common to early life, as well as to hoar hairs. The man of letters and the ignorant peasant have a common experience. With some, the convictions are rapid and pungent, as in the case of Saul, the persecutor; whereas, in that of Timothy, they were gentle and suasive. The common expression of this experience has been, "Against Thee, Thee only, have I sinned." The principal agent in awakening conviction of sin is the Holy Spirit, although He employs various means to produce this, as the reading or preaching of the Word, conversation, bereavement. A severe conflict goes on in the heart as these convictions increase in intensity of force; there is a struggle between light and darkness, sin and holiness, truth and error. The mental agony is sometimes so great as to affect the health of the body. Human physicians prescribe a change of air and a change of scene. They have no spiritual insight, and, therefore, no sympathy.

With others, again, the convictions lead to self-effort, but only to end in failure, and the convictions pass away. The soul has been ignorant of the strivings of the Spirit of God. A new experience affects the heart, and convictions of sin again are felt. The season is momentous. There may be a special sin or attraction alluring the heart. This must be yielded if the heart desires forgiveness. There are many who choose the better part; but, ah, how many, in youth, crush these convictions for a little more folly, and who allow the crisis to pass unimproved.

The various crises to which we have referred, whether the choice of a profession, separation from home, adherence to principle in daily life, or conviction of sin—all terminate in faith in Christ, or rejection of the Gospel. There is no middle course. There can be no compromise. "He that is not with me is against me." There is, therefore, no such thing as religious neutrality. We are either citizens of the kingdom of God, or enemies. And hence the various forms of crises through which the soul passes, are invested with an august importance and a solemnity of interest which absorb

tion of heaven as to whether the soul will surrender to God, and occasion joy there, or allow itself to become the slave of Satan and of sin. The study, therefore, of the lives of several Scripture characters, will be with interest. Notice, in the first place, the various forms of temptation in the critical periods of those men whom we purpose studying. In the case of Adam, he had perfect freedom, but was forewarned of the tree of good and evil. This was given to him as a test of his allegiance and love to God. It was not the eating of an apple (as some represent it), but it was disobedience, ingratitude, rebellion against his Creator. Adam and his posterity have been in every age repeating the same sad story. The Bible is the mirror of our life.

Noah was commanded to build an ark against the deluge. The men of his time, although daily in building the ark, did not believe his statement. He was drowned, but Noah and his house were saved. Some refused to enter the ark of safety, and postpone the day of judgment. Obedience is better than sacrifice.

The Angel of Glory appeared to Abram when he was in Mesopotamia and told him to leave his country and his kindred and to go to a land which would be shown unto him. There were the associations of his country—his friends and kindred. These had all to be riven asunder. He took the first step, and it was counted unto him for righteousness.

Leah, the daughter of Jacob, fearing lest her favourite son should lose the blessing of his father, entered into a compact of marriage with her son; but although he got the blessing, he was in exile from his father's home, and Rebekah never saw him again—one false act embittering a life.

The envy of Joseph's brethren led them to cast him into a pit, and then to sell him as a slave. The attractions of the Egyptian Pharaoh, with its prospective glory and riches, were before him. He was bought by Moses. Job bore his afflictions and riches with

patience. David sinned through the lust of the eye. Solomon chose wisdom. Daniel resisted idolatry. Jesus triumphed over every form of temptation.

Notice next the sources or occasions of these temptations. Adam's came through his wife, Jacob's through his mother, Joseph's through his brothers, Job's through Satan, David's through his lust, Moses' from his position in the court of Pharaoh, whereas in the examples of Noah, Abraham, and Solomon, it was direct from God. In the one series, the Scripture saying is illustrated, that a man's foes shall be those of his own household; in the other, the Divine command was obeyed, and the wisest choice made.

Finally, notice the results of these eventful crises. The race of man is involved in Adam's fall; and what historian has written the history of sin? Noah and his house were saved, while all the men of his age were drowned; Abraham became the founder of the Church—the father of the faithful; Joseph, the chief ruler in Egypt; Moses, the leader and lawgiver of the children of Israel; Job, the wealthy patriarch; David has bequeathed the fifty-first psalm—the psalm of the penitent—in every age; Solomon became the wisest of the sons of men; while Jesus became the second Adam—the restorer of a better Paradise than that which was lost by the fall.

In speaking of the various crises—of the choice of a profession, separation from home, the period of doubt, or principle in business, as culminating in religious decision, and supposing that the heart is reposing in peace on the Redeemer, it is not to be supposed that there are no more critical periods in our spiritual life. Religious decision is the beginning of the Christian life. The children of Israel, after they had crossed the Red Sea, and God had overthrown their enemies, had to pass through the wilderness before the Canaan of their hopes—the home of their hearts—was reached. So, too, is it in the progress of the Christian life after its departure from the Egypt of sin. The old ~~sin~~ appear in new forms, and have to be slain; old temptations

back again like invaders into the territory of the heart, have to be thrust out ; old habits re-assert their former power, and have to be counteracted ; and thus there come alternate periods again in the progress of the inner life. There is the history of Christian experience the crisis of penitence. The soul has sinned, and it may, like David, be unconscious of it for a period of time, until its guilt is brought home to the conscience ; but when it realises its transgression, like Peter, it weeps bitterly, and finds its experience embodied in the penitent's psalm. This crisis is of frequent occurrence in personal life ; but it is the most bitter of experience ; when the heart which has been forgiven again before temptation. There is, therefore, need of warning against the subtle attacks of our great enemy, for to be forewarned is to be forearmed. More especially is this needful to the young Christian, who, in the gushing fervour of his love, is apt to forget himself, and, when he does so, is sure to fall. It is true that temperaments differ, and therefore what is temptation to one is no temptation to another ; but the strength of one is often the weakness of another. The injunction is, "watch and pray lest ye enter into temptation." Blessed is he who obeys the divine injunction, who, by daily trust in Divine grace, is prevented from falling through the crisis of penitence. There are other crises after the first decisive step has been taken. Take, for example, the history of Abraham. He had left his country as kindred at the command of God ; but he had many trials ere he reached the better country. The offering of his son Isaac on Mount Moriah was a solemn crisis in his life—a new trial of his faith ; but, through that trial, God taught him a new lesson of His own love, when He would not His only Son, but would freely give him up as a sacrifice for sin. "Abraham saw my day afar off, and was

Mount Moriah and Mount Calvary were thus inseparably associated in the patriarch's heart.

also, in the experience of Daniel, when a captive in a strange land, a favourite in a foreign court, he would neither


defile himself with the portion of the king's meat, nor he drink of the king's wine. He preferred pure water, and his countenance became fairer and fatter than of those who indulged in the king's portion. He was preserved from intemperance by his steadfast adherence to principle. Promoted by Darius to an important post in the government of the kingdom, the envy of those who occupied a subordinate place under him was excited. A conspiracy was formed against him by which he was deposed. The ground of their accusation was that he was a man of prayer. Notwithstanding the decree of the kingdom, and the penalty attached to its violation, as was his custom, kneeled upon his knees three times a day and prayed and gave thanks before his God. He violated a human law in obeying a divine duty, and was thrown into the den of lions, where he was preserved by God. In his cruel conspirators were caught in the net which he had spread for him.

These and other crises through which the Christian is called to pass, only issue in increased faith, firmer and greater strength of character, when God is followed with an upright heart, and obedience rendered unto His will. The opposition of the world is often bitter and vexatious to him who acts in accordance with the principles of righteousness, and even although obloquy and scorn have endured, yet blessed are they who are persecuted for righteousness sake—yea, happy is the man whose name is in the book of the Lord. He knoweth the discipline which the Lord uses to purify it from sin, and to those who are exercised it yieldeth the peaceable fruits of righteousness.

The various crises in the history of individual lives find a parallel in our own experience. The temptations and trials differ in every age, but the principles which are put to the test are the same. The lives of Abraham, of Isaac, and of Jacob, is the same God with whom we have personally to do. The lives of the men of Scripture are given to us as examples, they are written for our

and while we find our own experience embodied in our lives, we see the sameness of human nature in all generations and in all countries ; and as we are preserved in sin or delivered from temptation, we feel that the weapons of our conflict are the same, and that the grace which preserved Daniel, is the grace which preserves us, and we are to continue steadfast unto the end, it is by looking to Jesus, who, when entering on the great work of His life, overcame every form of temptation ; and, who, when in the solemn hour of apparent weakness as He hung upon the cross, spoiled principalities and powers, and made a show of them openly.

This is the lesson of our meditation on the crises of life, which every one of us should learn. There is a blur on every human life, but there is not a stain on Jesus ; there is sin in every human heart, but there was none in His ; there are noble traits of character in many of the men of the Bible, but He possesses every perfection in matchless symmetry. Adam and Abraham, Jacob and Joseph, Job and Noah, David and Daniel, where are they ? They are shining stars in the picture firmament, but Jesus is the Sun of Righteousness. He is the light of the world as well as the life of the believer. He has been the dwelling place of His people in all generations. He is their home still. Men die, but Jesus lives for ever. He has the dew of youth on His countenance, the love of the eternal in His heart, the light of life in His life. To Him therefore let us go in all the crises of our being. At the choice of a business or profession, let us ask from Him wisdom, and He will give it. Are we leaving home ? In doing His will, He will be a mother, a sister, and a brother to us, for in Him all affection centres. Are you in doubt concerning the risen Lord ? Go to Him, and He will say to you as He said to Thomas, " Reach hither thy finger, and behold My hands ; and reach hither thy hand, and thrust it into My side, and be not faithless but believing." Are you tried in duty concerning your daily work ? Look to Jesus ; take up your cross and follow Him, and His blessing will be thine.



whirl of business—look
looking unto Him, you
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Glasgow.

A Homiletic Guide

2

Able expositions of the Acts of the Apostles and localities described by the inspired writers, harmonizing their formal discrepancies, and presenting the education of its wisest truths as a model. To some attempt at the work we do not offer all exegetical helps within our reach, but a lengthened archaeological, geographical, and historical account of our aim; which is not to make bare the facts, but to reveal its spiritual results.

was disposed to pass into Achaia, the brethren wrote, exhorting the apostles to receive him: who, when he was come, helped them much which had believed through grace: for he mightily convinced the Jews, and that publicly, showing by the scriptures that Jesus was Christ."—Acts xviii. 24—28.

THE preceding verses inform us that Paul had started from Antioch on his third apostolic journey. As before, it begins with Asia Minor, and visits the second time the district of "Galatia and Phrygia, strengthening all the disciples." Luke the historian breaks away, for a moment, from the narrative of this third missionary tour of the apostle to introduce the name, character, and doings of a certain celebrated Jew, named Apollos. This episode is so interesting and instructive that we have every reason to be thankful for the momentary interruption of the narrative concerning Paul. This Apollos, we are told, was a native of Alexandria, a celebrated city in Egypt, named after its founder, Alexander the Great. At this time it was not only a great commercialemporium, but an illustrious seat of Greek and Hebrew learning. It was here that the Septuagint version and also the school of Platonising Jews represented by Philo had their origin. It had the greatest library in the old world. From what is here recorded of this Apollos, as well as from Paul's allusion to him in his letters to the Corinthians, we may regard him as a type of all great preachers. Looking at him in this aspect, we have presented to us a man of superior biblical intelligence, great power of expression, fine attributes of spirit, and varied capacity for usefulness.

I. SUPERIOR BIBLICAL KNOWLEDGE. It is here said of him that he was "mighty in the Scriptures," and that he was "instructed in the way of the Lord." The Scriptures which he possessed were, of course, the writings of Moses, the Prophets, and the Psalms. "In these he was mighty." What is it to be mighty in the Scriptures? It is not to have a mere knowledge of the letter. A man's verbal knowledge of the Scriptures may be very extensive and correct, and yet he may be very ignorant of the spiritual import and purpose of the

Bible. True mightiness in the Scriptures may include things.

First: *A knowledge of the leading historical facts of Scriptures.* The Bible is a wonderful history of divine events and divine actions. These embody and represent principles that have to do both with the procedure of God and the duty and destiny of man. No man can be *mighty* in the Scriptures who is not well versed in these facts.

Secondly: *A knowledge of the leading principles of Scriptures.* Principles constitute the heart and worth of the Bible. All its facts are valuable only as they are the case and mirror of principles. These principles are of two kinds, *doctrinal* and *ethical*, theoretic and regulative. The man who knows the mere facts and not the principles, cannot be said to be *mighty* in the Scriptures.

Thirdly: *A knowledge of the leading aims of the Scriptures.* What is their grand aim? To build up creeds, to establish sects, to make man the creature of dogmas, rituals, and pietistic moods? No. Such a use which, alas! has become common, is an impious and an accursed perversion. Its grand aim is to make men morally good, to regenerate, ennoble and beatify the soul. In other words, to redeem men from all iniquity. He who does not understand this to be its grand purpose, however conversant he may be with its leading facts and principles, cannot be *mighty* in the Scriptures or "understand the way of the Lord." No man can be a great preacher who is not thus *mighty* in the Scriptures. He may be *mighty* in linguistical attainments, in classic lore, in general literature in the arts and sciences, but unless he is "*mighty* in the Scriptures," he will never be a great preacher.

II. EFFECTIVE POWER OF EXPRESSION. He is said to be an "*eloquent man*." Although the word *eloquent* literally means learned, yet as Scripture learning is specially mentioned afterwards the word must be taken in the common and current acceptation. What is eloquence? From the earliest Greek writers on the subject, down to the treatises of Cicero

Quintilian, and even to Blair, Campbell, and Whately of the present age, we have numerous and oftentimes conflicting opinions of eloquence. *Influential expression* is our definition of it. It is such an expression of a man's own soul as his audience feel one in heart with him in the question considered. The power of eloquence will depend mainly on two

1. *The power of the subject on the speaker's own mind.* He has so compassed it with his intellect that he can dwell before his heart until it melts, thrills, and permeates. He has in him the first condition of eloquence.


2. *Adequate communicative organs on the speaker's*

A man may have the subject so in him as to feel his own soul, and yet be unable, through the defective communicative organs, to make his audience pulsate with his own emotions. He may lack in *voice*. His modulation may be incapable of conveying what is in him. He may lack in *language*. His vocabulary may be too poor and his tongue too hesitant. He may lack in *gesture*. It may be stiff, awkward, repulsive. He may lack in *countenance*. The eye may be too dead to flash the fire; the muscles of the face too rigid to quiver; the whole face may be shy to radiate the divine. He in whom all these are in the greatest perfection has the most effective organs of expression.

Though true eloquence is a gift rather than an attainment, it may be reached to some extent by cultivation. Men who are not by nature, and who strive to be eloquent in their discourses by oratorical contrivances, often disgust the common sense portion of their auditory. Daniel Webster, the greatest American, expressed views on this subject more in accordance with our own than any other writer of modern times.

When public bodies are to be addressed on momentous occasions, when great interests are at stake, and passions excited, nothing is valuable in speech further than what is connected with high intellectual and moral endowments.

Clearness, force, and earnestness, are the qualities



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is something greater an
action—noble, sublime,

III. FINE ATTRIBUT
indicated here. We le

First: *That it was*
Fervent literally means
apostle in another plac

an he knew, did not pretend to a knowledge which not ; but spoke out firmly his convictions concerning the things of the Lord, namely, the Gospel. There was that he did not know, for as yet he only knew the ministry of John," that is, the ministry of John. He had come up to a full knowledge of Jesus Christ as the true Lord. We learn—

1. *That it was courageous.* "He began to speak in the synagogue." He was not satisfied with talking in a private way concerning the things of the Lord, but he stood up before the congregation, with an undaunted courage, spoke to the bigoted Jews. We learn—

2. *That it was docile.* This great man, who was in the Scriptures—this man of genius and eloquence who was ignorant of his own ignorance, and modestly submits to the teaching of Aquila and Priscilla,—"*whom when Aquila and Priscilla heard, they took him unto them, and expounded unto him the way of God more perfectly.*" This beautiful little incident furnishes an example both to hearers and preachers. It is an example to hearers. Aquila and Priscilla, they knew, through the teaching of the great Apostle (who had been their guest at Corinth for some time), more of the things of the Lord than Apollos, yet they did not hinder his ministry at the synagogue. If they could not much profit from his ministry, they were there to encourage him by their presence, and to assure him of their prayers and praises. They did not scoff at his ignorance, or deride his defects, but they took him unto them, "*and led unto him the way of God more perfectly.*" They desired to give him a more accurate idea of the Gospel which he had. They did not do this publicly or ostentatiously, but privately and with becoming modesty. Enlightened and sincere Christian hearers may do great service to young men in this way.

3. This incident furnishes (2) An example to preachers. A eloquent young man, who had just come from the

university of Alexandria, the greatest school in the world, was not above learning of this humble tent-maker and his wife. Great souls are always docile. The unlearning preacher—a no uncommon character, alas!—dishonours his office and imposes on his hearers.

IV. VARIED CAPACITY FOR USEFULNESS. “*And when he was disposed to pass into Achaia, the brethren wrote, exhorting the disciples to receive him: who, when he was come, helped them much which had believed through grace: for he mightily convinced the Jews, and that publicly, shewing by the Scriptures that Jesus was Christ.*” What disposed him to pass into Achaia does not appear. He had heard, perhaps, of the triumphs of Paul at Corinth, and desired to help forward the good cause. It would seem from 1 Cor. i. 12, iii. 4, 5, that his eloquence had so wonderfully charmed certain members of the church at Corinth, that division sprang up. The description of his work here in these two verses show that he had a twofold capacity for usefulness.

First: *A capacity for confirming those who believed.* It is said, “*he helped them much which had believed.*” He helped them, no doubt, by dissipating their doubts, enlarging their conceptions, strengthening their faith, argumentatively vanquishing their assailants.

Secondly: *A capacity for convincing those who did not believe.* It is said that he “*mightily convinced the Jews, and that publicly.*” It appears therefore, from these verses, that he was a man capable of performing the two grand functions of the true preacher—edifying the church, and converting the sinner.

Here, then, are the leading features of a *great preacher*:—Superior Biblical knowledge, effective powers of expression, fine attributes of spirit, and varied capacity of usefulness.

Germs of Thought.

Analysis of Romily the Seven Hundred and Twenty-Seventh.

‘I beseech thee for my son Onesimus, whom I have begotten in bonds.’—Philemon, 10th verse.

THE chief topic of this letter is the conversion of a runaway slave. Around this topic are grouped several graphical facts having reference to the former condition of Onesimus, to Philemon (his master), and also to the Apostle Paul himself.

This letter of Paul to Philemon, short and simple as it is, abounds with beauties peculiarly its own, and which have afforded a rich mental and spiritual repast to thoughtful students of God’s Word in every age of the Christian Church. This Epistle is not a mighty mountain of Scripture; but there are many mountains worth visiting, though not so high as the Alps or the Andes. This Epistle is not a mighty oak; but there are flowers at the foot of the oak, which the lover of God’s works will not overlook. The astronomer does not despise the stars of the firmament, though they shine not with the silvery brightness of the moon, with the golden splendour of the sun. “All Scripture is given by inspiration of God.”

Among the many interesting facts of this Epistle to Philemon—of which the text may be said to be the key-stone, or central point, let us notice the following:—

I. We see from the text HOW COMPASSIONATE THE GOSPEL MAKES A MAN TOWARD HIS SUFFERING FELLOW-MEN. The writer of this letter was probably the greatest man that ever lived—the greatest as an intellectual man, and certainly the greatest in a moral and spiritual point of view. He had been miraculously converted; he himself possessed the power to work miracles; by his natural endowments, by his spiritual gifts, by his labours, sufferings, and successes in the cause of

Christ, he was the very "chiefest of the Apostles;" and yet with what tender kindness he devotes himself to the spiritual welfare of Onesimus, a runaway slave! How *condescending* Paul's religion had made him! Though the greatest man then on the face of the earth—far greater than the Emperor of Rome himself—Paul, illustrious in the estimation of all the Angels, is trying to do good to a poor runaway slave, whom the pagan Romans looked upon as a mere dog, the like of whom many a Roman master had flogged to death, and then flung into his pond to feed the fish. He acts towards Onesimus as a *father*; he calls him his "son converted in his bonds." In another part of the Epistle he speaks of him as his own flesh and blood, and beseeches Philemon to receive him with all the kindness with which he would receive the Apostle himself. Then notice for a moment the *prudence* and *tact* with which Paul writes concerning Onesimus. When a prudent person wishes to convey a piece of painful news to another, he tries to prepare the mind of the hearer for the bad news about to be conveyed. For example, when the messenger conveyed to Achilles the news of the death of his beloved friend Patroclus, he used a word which means both to be dead and to be asleep. (Κεῖται Πάτροκλος. See "Iliad," Book XVII.) So if we wanted successfully to plead the cause of a son who had grievously offended his father, we should keep out of sight as long as we could the faults of the son, and mention all we could in his favour. So Paul acts in pleading the cause of Onesimus with Philemon. This is more apparent in the Greek of the text than in the English version. In the Greek, Paul puts the name of Onesimus last, because he knew the name of a slave who had robbed his master, and then run away, must be disagreeable. In order to induce Philemon to take back Onesimus, he first calls him "his child;" and of course Philemon would respect any one Paul called by so tender a name. He then calls him "his convert," and of course Philemon would treat with affection any convert of Paul. He then speaks of his conversion during his imprison-

ment, and then, last (in the Greek), comes his name, "*Onesimus.*"

II. We see from the text HOW MYSTERIOUSLY GOD OFTEN WORKS IN THE CONVERSION OF SINFUL MEN. Onesimus was most probably born at Colosse, in Asia Minor. There he certainly was in the service of Philemon, and, having robbed his master, he travelled hundreds of miles to Rome, to hide himself from pursuit in the vast population of the Imperial City. Yet there the Lord met with him, far away from his home. Providence led him to the "hired house" of Paul. He there heard the apostle preach of the mercy of God through Christ to poor sinners. That mercy touched his heart, and the poor runaway slave became a "member of Christ, a child of God, an inheritor of the kingdom of heaven." Perhaps it was the result of the merest accident that he was induced to enter Paul's humble abode. Perhaps he was in the deepest poverty, and meditated drowning himself in the Tiber, when some Christian person saw him, pitied him, and induced him to listen to that Gospel he had often heard and slighted at Colosse. The conversion of Onesimus teaches us a lesson we should do well constantly to keep in mind. We are sometimes tempted to despair of the conversion of those who are far gone in impiety and vice; and we are ready to think that God has given them over to a reprobate mind, and "sworn in his wrath that they should not enter into His rest." Let the case of Onesimus teach us not to despair of any man's conversion.

We lately heard of a young man who robbed his master of £10, and from fear of detection escaped to India. The preaching of a missionary was the means of his conversion, and, as soon as possible, he sent to his master threefold the amount stolen, with a full and contrite confession of his guilt.

Let not any man despair of the conversion of his children. God's feeling of compassion towards poor sinners is much stronger than ours can be. If we earnestly pray to Him on behalf of any wretched wanderer, we may rest assured that

"praying breath will not be spent in vain." He will meet with and bless the poor Onesimus, and the angels of heaven will rejoice on account of the prodigal's return.

III. We learn from this text THAT THE AFFLICTIONS OF GOD'S SERVANTS NEED BE NO BARRIER TO THEIR SPIRITUAL USEFULNESS. "Whom I have converted *in my bonds*." The apostle was a prisoner in Rome when the conversion of Onesimus took place; he had appealed to Cæsar against the unjust accusation of the Jewish people; he was sent to Rome, and detained a prisoner there in his own house for two years. But these two years were far from among the least useful of his life. During those two years he was privileged to preach the Gospel almost daily to the Jews who visited him; he was the means of converting Onesimus and some of the soldiers who composed the body-guard of the Emperor Nero; and during that period he was privileged to write his Epistles to the Ephesians and Colossians, to the Philippians and Philemon.

Thus it was always with the apostle, he might "sow in tears," but he "reaped in joy." We know what a painful persecution he endured at Philippi, yet on the very night of his scourging and imprisonment the jailer and his family were converted to God; and thus the foundation was laid of one of the most consistent and flourishing churches of apostolic times. Yes, our seasons of affliction need not be useless times either to ourselves or others. Martin Luther was called to endure a long and dreary confinement, but during that confinement he produced his marvellous translation of the Scriptures. Richard Baxter wrote some of his most beautiful works in prison, or at seasons of bodily affliction; and if John Bunyan had not been confined in Bedford jail, most likely the "Pilgrim's Progress" would never have been written. Persecutors have tried to trample under foot the piety of the people of God, but like the aromatic herb, the more it was pressed, the more sweet odours it sent forth. "The blood of the martyrs

s the seed of the Church." If we have the will, we have the power, to serve God and benefit our fellow-creatures. In health, in sickness, in death, we can alike glorify God and honour Christ.

IV. We have in this text A FAINT EMBLEM OF THE COMMISSION OF CHRIST FOR HUMAN SOULS. Martin Luther, in one of his sermons, says: "To my way of thinking, we are all like poor Onesimus, and Christ has come down from Heaven to restore us to our Divine Friend and Father." So it is.

We have all wandered from God, as Onesimus had wandered from his master, and Christ imprisoned himself on the earth that He might do us good. "He who was rich, for our sakes became poor, that we, through His poverty, might be rich." Oh! listen to Him who says, "Come unto Me, all ye that are weary and heavy laden, and I will give you rest."
M. A.

Biblical Criticism.

ACTS OF THE APOSTLES.—EMENDATIVE RENDERINGS.

Chapter xiv. 1.—And it came to pass in Iconium, that they went together into the synagogue of the Jews, and spake so that a great multitude both of Jews and Greeks believed.

2. But the Jews *that believed not* stirred up and made *evil the souls* of the Gentiles towards the brethren.

3. Long time *then* abode they, speaking boldly *by help* of the Lord, *witnessing* to the word of His grace, *giving* signs and wonders to be done by their hands.

4. But the multitude of the city was divided, and *some were* with the Jews, and *some* with the Apostles.

5. And when there *arose* an *onset* both of the Gentiles and *f* the Jews, *with their rulers, to ill-treat* and stone them,

6. *Being aware of it, they fled down to the cities of Lycaonia, Lystra, and Derbe, and the neighbourhood around.*

7. *And there they were preaching the Gospel.*

8. *And a certain man [αὐτῷ] in Lystra, impotent in the feet, was sitting, lame from his mother's womb, who never walked [περιπατοῦσεν] :*

9. *This man heard Paul speaking : who looking steadfastly on him, and seeing that he had faith to be saved,*

10. *Said, with loud voice, Rise upon thy feet upright. And he leaped and walked about.*

11. *And the crowds seeing what Paul did, lifted up their voice, saying in Lycaoniam, The gods, having been made like unto me [αὐθροῖς], came down to us.*

12. *And they called Barnabas Zeus, but Paul Hermes, since he was the leader of the speaking.*

13. *And the priest of Zeus [the temple] being before the city, having brought oxen and garlands unto the gates wished to sacrifice with the crowds.*

14. *But the Apostles, Barnabas and Paul, hearing [it], having rent through their garments, rushed forth to the crowd, crying and saying,*

15. *Sirs [ἀνδρες], why do ye these things ? We also are men [αὐθροῖς] like-passioned with you, preaching to you the Gospel to turn from these empty [things] to God the Living, who made heaven and earth, and sea, and all things that are in them :*

16. *Who in the generations past away suffered all the nations to go in their ways.*

17. *Though, indeed, He left not Himself unvisited, working good, giving to you from heaven rains and fruitful seasons, filling your hearts with food and gladness.*

18. *And by saying this, scarce quieted they down the crowds, not to sacrifice to them.*

19. *But there came thither from Antioch and Iconium Jews, and having persuaded the crowds, and having stoned*

they drew him out of the city, thinking him to have

1. But as the disciples *surrounded* him, *rising up* he *went* into the city ; and *on the morrow* he *went forth* with *babas* to Derbe.

1. And *preaching* the Gospel to that city, and *having* *the disciples* of many, they returned to Lystra, and to *ium*, and to Antioch,

2. *Establishing* the souls of the disciples, *exhorting* *em*] to *abide* in the faith, and that through *many tribula-* *we* we must *come* into the kingdom of God.

3. And *having appointed* them elders to every church, *by* *ing* with *fastings*, they *committed* them to the Lord on *em* they *had* believed.

4. And *going* through Pisidia, they came to Pamphylia.

5. And *having spoken* the word in Perga, they went down to Attalia :

6. And thence sailed to Antioch, whence they *were com-* *ded* to the grace of God for the work which they *ful-* *d*.

7. And *arriving* and *gathering* the church together, they *wanted* *whatever* God *did* with them, and *that* He opened the Gentiles the door of faith.

8. And they abode *no small* time with the disciples.



The Preacher's Finger-Post.

THE CHRISTIAN ELEMENTS.

We give thanks to God and Father of our Lord Jesus Christ, praying always for you, as we heard of your faith in Christ Jesus, and of the love which

ye have to all the saints."—Col. i. 3—8.

THE apostle was a man of a very affectionate disposition. All his epistles com-

...ing. It leads us to
template Christian *expe*
Christian *communion*,
Christian *resources*, Christian
tice, Christian *expectati*

I. Christian EXPER

In what does it consist
apostle congratulates
Colossians on their
made partakers of faith,
and hope. Verses 4, 5.

1. *Faith*. That which
ceives as true the testi
of the Gospel conce
Christ—that which lea
to depend upon Him fo
the blessings promised
Him—constantly to *app*
Him for all that He ha
vealed and accomplishe
bestow. Faith lays hold
the friendship of Christ,
finds Him in every res
a faithful, suitable, ever
sent, all-sufficient friend.

2. *Love*. This is expre
love to all the saints; lo
the constant attendant
faith, faith uniformly w

with them. Chap. ii. 10 v. establishes this fact (read). Yet what ardour of Christian communion it expresses ! We can rejoice and give thanks to God when we hear of the faith and love of Hindoos or Hottentots whom we never have seen, and probably never shall see in the flesh.

2. In fervent *prayer* for the *establishment* and *perfection* of those graces in the *beginning* of which we rejoice. (Read 9 and 10 v.).

3. In *cheering* and *animating* each other to *perseverance*, notwithstanding all the *trials* and *difficulties* we may meet with (v. 11).

4. In encouraging each other constantly to keep in mind our *infinite obligations* and *glorious prospects* (v. 12 and 13).

III. CHRISTIAN RESOURCES. What are they ?

1. The *word of the truth of the Gospel* (v. 5). Till this came to the Colossians they were strangers to faith, love, and hope.

2. The *instrumentality of ministers*. Epaphras and Paul were dear fellow-servants and faithful ministers. *One* preaching the Gospel to the Colossians, by which they *believed*, and *both* labouring for their *establishment* and *edification*.

3. *Prayer* for the supply of all those spiritual blessings which the saints have learned

to *appreciate* and to *desire* (v. 3—9).

4. And which gives efficiency to all the *operations of the Holy Spirit*. Love (v. 8) is especially said to be in the spirit—wrought in the saints by the Spirit, who indeed is the source and agent of every grace.

IV. CHRISTIAN PRACTICE (v. 6).

Wherever the Gospel is preached and attended with divine power and efficacy, it *brings forth fruit*.

1. In the *conversion of sinners* from their former evil courses to the *holy service* and *spiritual worship* of God.

2. Where *rital religion* is possessed, it is evidenced by *exemplary deportment* and *diffusive benevolence*. There is *fruit* that both the *Church* and the *world* can see. They cannot see our *love to Christ* or our *hope of Heaven*, but they can see our *conscientious dealings in the world*, our *kindness and benevolence*, our *love to the saints*, and our *superiority to the world*. These are the *fruits* which give evidence of *vitality* and *rigour in the root*.

V. CHRISTIAN EXPECTATIONS. Christians have a hope which is laid up for them in heaven.

1. As to themselves, it is *secret* and out of sight. They have not *seen it*, they have

not possessed it. It is only by faith that they can realize it. They are yet in a state of minority in a world of discipline and education—heirs, indeed, but not of age to enter on the inheritance. Supplies are sent them here, but their hope, their portion, is laid up in heaven.

2. It is laid up in heaven—treasured up in a place of security. So that no enemy can reach to deprive them of it.

3. It is laid up in heaven, where none of the changes of time can affect it. We change, but our hope—i.e., the object of our hope—changes not. If we carried it about with us we might lose it. When we die we should drop it, but it is safe in heaven—out of the reach of disappointment. This hope we have as an anchor of the soul, both sure and steadfast, and which entereth to that within the veil—and of this blessed hope we may cherish the apostle's holy confidence. "I am persuaded that neither death nor life," &c.

1. If we desire spiritual prosperity let us be much in prayer for ourselves and others. Nothing more enlarges our capacity for holy enjoyment.

2. If we possess a hope in heaven let it be evidenced by our superiority to the world,

and our love to all those who are heirs of the same inheritance.

3. If these blessings are to be imparted to sinners through the instrumentality of the Gospel, be concerned to spread the Gospel.

HIRST.

THE UNWORLDLINESS OF CHRIST.

"I am not of the world."—John xvii. 16.

IN the current language of life there is a difference between a "man of the world" and "a worldly man."

By a man of the world is generally meant a man not of sordid avarice, but of certain habitudes of life—a man who has made use of the world to enrich his experience, deepen his insight of life, polish his manners: he stands opposed to the clown, the pedant, the recluse, the sectary. He is supposed to be a man free from crotchets, angularities—a man of broad soul and genial humour.

By "the worldly man" on the other hand, is meant one who lives for the world and to the world, and in the selfish spirit of the world. The wealth he covets, the honours he aspires to, the pleasures he seeks, the society he cultivates,

worldly. He is of the world; he loves it.

For, Christ was not a worldly man in any sense; he was not of the world, he was far unworldly. "I am not of the world." What does this mean?

It does not mean—

That: *That he cared nothing for mankind.* There are men so utterly selfish, so absorbed with their personal concerns, that in the world, they may be said to be of the world. The great world about them they care nothing for. Christ was not worldly in this sense. He was intensely interested in the condition of all the men of the world. Him. "He went about doing good," He healed all manner of diseases, He wept over Jerusalem.

It does not mean—

That: *That He did not violate the natural blessings of the world.* There are ascetic souls who are "not of the world" in this sense: their innocent amusements they regard with a morbid horror; they have a superstitious fear of eating and drinking, lest they should give their body an advantage over their soul. The spiritist was foreign to this. He ate and drank, hence he was called a Pharisee, a glutton, a wine-

bibber, by the ascetic men of His time.

What is the world? The human world is—

I. PRACTICALLY ATHEISTIC. It is "without God." Not theoretically, for the laws of the human mind render atheism as a conviction an impossibility. But *practically* men are now without God, and have been since the fall. His presence is not practically recognised. His authority is not practically acknowledged. His will is not practically consulted. So thoroughly atheistic is the world in its every-day life that were it to be assured to-day that no God existed, its life would remain unaltered.

Christ was not of the world in this sense. He was *intensely theistic*. The Father ever filled the whole sphere of His vision. His presence was the sun through which He saw everything. "I am not alone," he says, "the Father is with Me; the Father was never out of His mind; His communings were with Him, His works were by Him, His sermons were about Him, His inspiration was from Him. The moment the soul feels God to be in the world the world assumes a new form. "Surely God is in this place," said Jacob.

The human world is—

II. PRACTICALLY MATERIAL.

eat, what shall we do
Christ's pleasures were
tual. "I have meat
that ye know not of."

Secondly : Their
are material. The
honour is an earthly
the highest victories are
of the sword. His
kingdom was not of
world. He did not win
the flesh. He was a
but his empire was
He was a conqueror, his
weapons were truth, and
soldiers legions of
This material world to
was but the symbol and
of spiritual existence
operations. He lived
here not so much as
the things seen and temporal
as amongst the things
and eternal.

The human world is

III. PRACTICALLY SEEN

Every man seeks his

again, and had broken bread, and eaten, and talked a long while, even till break of day, so he departed. And they brought the young man alive, and were not a little comforted."—Acts xx. 7—12.

PAUL, sailing from Philippi across the Ægean Sea, reaches Troas, a city of Phrygia, on the Hellespont, between Troy north and Asia south. In this region the events recorded in the "Iliad" of Homer are supposed to have occurred. The verses now before us, briefly sketching as they do his work at Troas, and recording the striking event connected with Eutychus, present to us some remarks connected with religious institutions.

We have here—

I. RELIGIOUS INSTITUTIONS SANCTIONED BY CHRISTIANITY. "And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow; and continued his speech until midnight." Here are three *religious institutions* sanctioned by Paul.

First: "*The first day of the week.*" This is the first account we have of the Christian Church observing this day. From this time down to the present, "the first day of the week" has been observed for religious purposes.

(1 Cor. xvi. 2; Rev. i. 10.)

It is a wise ordination that the day on which the resurrection of Christ took place—the grand fact of redemption—should be thus employed.

Second: *The Lord's Supper.* The disciples came together to "break bread." This evidently refers to the Eucharistic bread (Acts ii. 46). This is an ordinance which Christ Himself instituted "the night on which He was betrayed," the night on which He took bread, and it has been observed by the Church through all ages to the present hour.

Thirdly: *The preaching of the Gospel.* "Paul preached unto them." Preaching is a Divine institution. Christ gave the commission after His resurrection, and after His ascension He sent down His Spirit to qualify men for the work. In meeting together, therefore, on the first day of the week, and in breaking bread to commemorate the suffering of Christ, and in preaching the Gospel, we are doing what the apostles sanctioned by their example, and what the good have attended to during eighteen centuries.

We have here—

II. RELIGIOUS INSTITUTIONS INTRUDING ON THE CLAIMS OF NATURE. "Paul continued his speech until midnight." Night is the

time for rest, not for labour. The body, exhausted with the activities of the day, requires the reinvigorating repose of night. Hence, as Paul was pushing the religious services beyond their proper limits, one of his hearers (Eutychus) fell asleep, "and fell down, and was taken up dead." Many reasons would perhaps justify Paul in thus protracting his discourse. The people were very ignorant on the most vital of all questions. He had much to communicate. His heart was full of sympathy, and he had to depart on the morrow. Still, as he thus intruded on the claims of nature, a result occurred which marked such *long service* as an evil. It is remarkable that no fault is found with Eutychus. He could not help it, perhaps; his nature was overtaken; his spirit might have been willing, but his flesh was weak, and he gave way.

Religious institutions intrude on the claims of nature—

First: *When they are employed for the purposes of inordinate excitement.* The history of what was called "the revival" in Ireland and elsewhere a few years ago furnishes many sad examples.

They intrude on the claims of nature—

Secondly: *When they are*

protracted beyond a reasonable period. Long sermons are a sin against nature. More than half the sermons preached are somnific. Were the many in every congregation who, like Eutychus, "slept in a window" during the service, instead of in seats well secured, what accidental deaths there would be reported in our journals! Many modern preachers, under such circumstances, would make the sexton busy.

We have here—

III. RELIGIOUS INSTITUTIONS ASSOCIATED WITH THE SUPERNATURAL POWER OF RESTORATION. "And Paul went down and fell on him, and embracing him, said, 'Trouble not yourselves, for his life is in him.'" This was an undoubted miracle, performed in somewhat the same manner as that which Elisha wrought on the Shunammite son (2 Kings iv. 33—35). This miracle may be regarded as emblematic of that Divine power of restoration which is associated with the preaching of the Gospel.

First: *Man is the organ of it.* God could have raised Eutychus directly without the intervention of Paul or of any secondary instrument. But He worked through Paul; so in quickening dead sinners now, he employs the ministry of the word.

ndly : Man is the *sub-*
it. Eutychus was
God brings the super-
power of restoration
upon man through

LEVELLING FORCE OF CHRISTIANITY.

y valley shall be exalted,
ry mountain and hill
made low : and the
shall be made straight,
rough places plain."—

t.
rimary reference of
ords is to the clearing
way for the captive
Babylon to return to
own land. Between
a and Jerusalem there
a immense tract of
which was an untrod-
d mountainous desert.
ophet hears in vision
ce of a herald demand-
t a highway should
e, that the valleys be
up, the mountains
l, and the crooked
ade straight. The
lists give the passage
; and a moral applica-
They regard John the
as the herald, who
wakening ministry
d. the way in men's
"for the mission of
who was the spiritual
of mankind."

the words to illus-
he, *socially levelling*
Christianity. There

are and ever have been in the
soul of society opinions, pre-
judices, feelings, conventional
notions, which, like moun-
tains and valleys, have sepa-
rated men into classes, and
prevented the free and loving
interchange of soul. Those
mountains rear their frowning
heads and throw their chill-
ing shadows in every district
of society. Those valleys
yawn everywhere, and form
an impassable gulf between
the brothers on either side.
Now Christianity has a power
to remove those mountains,
fill up the valleys, and give a
straight pathway into souls.
How does Christianity do
this? In two ways :—

I. BY THE LEVELLING
TRUTHS WHICH IT REVEALS.
The great leading truths of
the Gospel which stand
directly opposed to those
opinions and feelings in men's
hearts which build up the
mountains and valleys, are—

First: *A common God.* A
plurality of deities : divide
heathen society into sections.
Men feel united only to those
who bow at the same shrine
and acknowledge the same
deity; and they recoil from all
whose devotions run not into
the same channel and towards
the same object. Christianity
reveals *one* God, "the Father
of all, by whom are all things,
and to whom are all things."
It denounces all other deities

as vanities and lies. A common God wakens a community of love, purpose, and worship.

Another leading truth, which tends to level all social mountains is—

Secondly : *A common nature.* In heathen mythology men are represented as the offspring of different deities—some higher and some lower. In India one caste claims a nobler origin than another; and even in Christendom there are those who impiously claim a higher blood. This supposed diversity of nature is the basis of some of the dividing mountains and valleys. Christianity distinctly reveals that we have all *one* common origin, *one* common nature; that “God hath made of one blood all nations, &c.”

Another leading truth which tends to level all social mountains is—

Thirdly : *A common obligation.* Different codes of duty divide men; some practise as right that which is repugnant to the moral feeling of others. The Gospel reveals one law for all :—to love the one God with all our hearts, and our neighbours as ourselves. This is the law of all laws. The fulfilment of this is the fulfilment of all obligation.

Another leading truth

which tends to level all social mountains is—

Fourthly : *A common depravity.* There have ever been those who have regarded themselves as spiritually superior and more dear to heaven than their fellow men. “The temple of the Lord, the temple of the Lord are we.” This Pharisaic sentiment divides. Christianity reveals that all are involved in the same moral ruin; that “all have sinned and come short of the glory of God.” There is no difference. “All we like sheep have gone astray,” &c.

Another leading truth which tends to level all social mountains is—

Fifthly : *A common salvation.* All are diseased, and there is but one physician. All are captives, and there is but one deliverer. All are lost, and there is but one Saviour.

Such are some of the socially levelling truths of the Gospel. Wherever they are felt, the mountains and the hills are made low, and the valleys are exalted.

Christianity removes all obstructions to social union.

II. BY THE LEVELLING SPIRIT WHICH IT GENERATES. The spirit which Christianity generates in the human soul is such that raises a man above all those prejudices of

and conventionalities at divide men. What spirit? It is a spirit of supreme regard to things—

The spiritual in the man who has the Christian spirit does not men after the flesh;” estimate them by th, their titles, their eir possessions, their but by the state of ls. They see no dignity ere is meanness of ey see no dégradation there is a moral of heart.

a spirit that has a regard,

dly: *To the right in*

He who has the it judges conduct not laws of custom and s of policy, but by iciples of everlasting nd it inspires a man pt the removal of all untains and hills in hat stand in the way ght.

a spirit that has a regard,

ly: *To the eternal in*

He who has the irit of Christianity on his race not in its ible and temporal re-out in its unseen and

The external, how-and and gorgeous in is to his eye only as a *pageant*.

Such is the socially levelling force of Christianity. Its levelling, however, does not involve spoliation. The distinctions in society which spring from varieties in intellectual power, mental tastes, physical capacity, and individual circumstances, it recognises and respects. These do not necessarily involve social separations. Rightly used, they are a blessed media of intercourse. It is the mountains arising from individual vanity, religious bigotry, national pride, worldly pretensions, and spiritual ignorance, that Christianity levels to the dust. Would that the pulpits throughout Christendom preached more faithfully, and inculcated more earnestly Christianity as a socially levelling power.

THE MINISTRY OF MEMORY.

“I remember the days of old.”
—Psa. cxliii. 5.

THESE words lead us to contemplate the action of memory—

I. AS A NECESSITY OF HUMAN NATURE. “I remember the days of old.” Who *can* help it? By a law of our nature we are linked to the past. When our hair is white with years and our limbs infirm with age, we live by memory in the days of childhood. Nay, in the dis-

tant ages of our destiny, we shall remember our father's house. By the laws of *proximity, likeness, contrast*, we are every day thrown back on the past, made in some measure to relive the hours that are gone. This necessary action of memory shows three things:—

First: *The conscious unity of human life.* However long we have to live, though for ever, from the beginning our life is *one*. There can be no such breaks in our life as to disconnect any portion of the past from the present. Wonderful changes will take place in the mode, the circumstances, the sceneries, the companionships, and the occupations of our being. But no change, however great, will disconnect us from the past. Our history will be one unbroken whole, from the helplessness of childhood to the might of a seraph's soul.

This necessary action of memory shows—

Secondly: *The wondrous fragility of life.* Our spiritual life throws nothing away. Memory manages all with the most sparing economy. It gathers up every fragment, so that nothing is lost. No object that has ever impressed the heart, no event that has ever stirred the sympathies, no thought that has ever engaged the attention, no

emotion that has ever heaved the breast, no action that has ever employed a faculty can ever be lost. Memory lays all by in her vast and ever-enlarging storehouse.

This necessary action of memory shows—

Thirdly: *The growing importance of life.* By this action of memory human life gets more and more important every hour. As days pass the realm of memory widens, and its contents multiply. What a world lies behind the old man—day, within him.

This necessary action of memory shows—

Fourthly: *The inevitable retributeness of life.** It makes us suffer for the past, and thus disproves the sceptical dogma that we balance our moral account as we go on, and that there are no arrears to answer for in the future. Memory binds us to the payment of old moral debts. These words lead us to contemplate memory—

II. AS A MORAL OBLIGATION OF HUMAN NATURE. "I remember the days of old." Every man *should* voluntarily and religiously do this with the past of his life. He should not allow the past to come up to him merely involuntarily, and thus become

* See HOMILIST, vol. i. p. 144.

victim. He should deal with it so as to make it serve the true interests of his ritual being.

He should make the past serve three purposes:—

First: *Promote evangelical root within him.* There is sorrow which the past awakens in all minds which has no virtue in it, and which answers no moral service. The memory of the past must sadden all souls. The only things in the past, the memory of which can awaken pleasure, are *virtuous deeds*; and God knows in the case of fallen men they are few. They only appear as a solitary flower in a vast desert. The memory even of past joys sadden, because they are gone forever. But there is a sorrow which the past *should* awaken that may serve our interest. It is "a godly sorrow" for sin—a sorrow that needeth not to be repented of. Such was the sorrow that Peter had when the glance of love met his eye.

He should make the past—

Secondly: *Promote thanksgiving to God within him.* What impressions will the past give man of God's for-

bearance—God's guidance—God's guardianship—God's ever-flowing goodness! We should so remember the past as to be forced to exclaim "Bless the Lord, O my soul, and all that is within me bless His holy name." The past of every man's life is fraught with motives of gratitude to God.

He should make the past—

Thirdly: *Promote an invincible purpose to improve.* The past is a book of experimental philosophy. It reveals the fruit of actions. The sins of the past, like beacons, flash on the sea of life to warn us of the dangers that beset our course. Everything in the past should lead to a correcter life. The memory of past disappointments should warn us against extravagant hopes. The memory of abused mercies should lead us to a greater appreciation of our present blessings. The memory of departed friends should lead us to treat those about us with greater tenderness and fidelity. The memory of lost years should lead us to turn every hour of the present to a right spiritual account.



Seeds of Sermons on the Book Proverbs.

(No. XLII.)

THE VOICE OF DIVINE WISDOM.

"Doth not Wisdom cry? and Understanding put forth her voice? She standeth in the top of high places, by the way in the places of the paths. She crieth at the gates, at the entry of the city, at the coming in at the doors. Unto you, O men, I call; and my voice is to the sons of man. O ye simple, understand wisdom: and, ye fools, be ye of an understanding heart. Hear; for I will speak of excellent things; and the opening of my lips shall be right things. For my mouth shall speak truth; and wickedness is an abomination to my lips. All the words of my mouth are in righteousness; there is nothing froward or perverse in them. They are all plain to him that understandeth, and right to them that find knowledge. Receive my instruction, and not silver; and knowledge rather than choice gold. For wisdom is better than rubies; and all things that may be desired are not to be compared to it. I Wisdom dwell with Prudence, and find out knowledge of witty inventions. The fear of the Lord is to hate evil: pride, and arrogancy, and the evil way, and the froward mouth, do I hate. Counsel is mine, and sound wisdom: I am understanding; I have strength."—Prov. viii. 1—14.

DIVINE wisdom here personifies herself, and she has a *right* to do so for two reasons. First: *She is the highest attribute of person.* Wisdom is not the property of things, but of persons, and the highest property of persons—the property of the spiritual nature. Wisdom is not mere intelligence; it is a compound of intelligence and goodness; it is the "genius of goodness." Wisdom rightly personifies herself. Secondly: Because *she has received highest expression in the Highest Person.* She is seen everywhere in the material universe, but her sublimest revelation is in the per-

son of the Son of God. the Logos.

In the whole chapter we have the voice of Divine wisdom, the authority of Divine wisdom, the autobiography of Divine wisdom, and the claims of Divine wisdom. These fourteen verses then have now under consideration bring under our notice the voice of Divine wisdom.

I. IT IS A VOICE STRIVE TO THE EAR OF ALL. "Doth not Wisdom cry?" She is earnest. There is a vehemence in her. Christ gave it a wondrous emphasis. "In that great the feast, Jesus stood and said, 'If any man thirst,' &c. She cries in the most common scenes of life. "In the high places." Her voice was heard on Sinai, on the Mount of Beatitudes, on Calvary. She cries in the most thoroughfares of life. "In the way of the places of the earth." In the days of Christ it was heard on the wayside, on the sea-shore, in the street. No now. He may be heard at every stage of life. Thirdly: She cries in the crowded districts of life; "at the gates, at the coming in at the doors," &c. In the great places where men meet together to act their business. There are the gates and at the doors they go in and out of the market and exchanges, there she is the voice of Divine wisdom is heard. In every event of providence, in every object of contemplation, in every dictate of conscience, in every lesson of experience, in every word of Christ.

VOICE WORTHY OF
 LL. Wisdom here
 commendation of her-
 sends out her own
 reason why her voice
 heard. Why, then?
 the her communica-
 tion. "I speak of
 things." They are per-
 fectual and a moral
 communications are
 moral laws of reason
 moral laws of right.
 communications are
 they are all plain to
 understandeth." They
 nature so congruous
 an soul, and con-
 simple language,
 ring man, though a
 error therein." They
 to the unsophisti-
 Thirdly: Her com-
 re precious. "Re-
 duction and not sil-
 vledge rather than

He who experi-
 ences a Divine truth
 other than he who is
 of a kingdom.
 er communications
 is. "I Wisdom
 donee, and find out
 The idea is, I have

In Christ, who is
 God, "are hid all
 wisdom and know-
 ledge." (Col. ii. 3). Fifthly:
 communications are recti-
 fear of the Lord is
 &c. It religionizes
 the soul. Where-
 is of wisdom are
 is, a revolution is
 n. Sixthly: Her
 is are original.
 mine, and sound
 n understanding,"
 vine wisdom gives
 ly unborrowed.
 rected the Spirit of
 being His coun-
 ight Him?" (Isa.

(No. XLIII.)

THE AUTHORITY OF DIVINE WISDOM.

"By me kings reign, and princes de-
 creet justice. By me princes rule, and
 nobles, even all the judges of the earth.
 I love them that love me; and those
 that seek me early shall find me.
 Riches and honour are with me; yea,
 durable riches and righteousness. My
 fruit is better than gold, yea, than fine
 gold; and my revenue than choice
 silver. I lead in the way of righteous-
 ness, in the midst of the paths of judg-
 ment: that I may cause those that love
 me to inherit substance; and I will fill
 their treasures."—Prov. viii. 15–21.

Wisdom here speaks of herself as
 the Queen of the world, possessing
 the tenderest interest in the good,
 and having the choicest gifts to
 bestow upon mankind. The words
 indicate three things concerning
 wisdom in the exercise of her
 authority.

I. Wisdom in the exercise of
 her authority DETERMINES THE
 DESTINY OF RULERS: "By me
 kings reign," &c. First: It in-
 spires all the good actions of kings.
 Every measure of their govern-
 ment, every righteous enact-
 ment, and every truly loyal
 act, derives the inspiration from
 the wisdom that presides over
 the universe. Secondly: It con-
 trols all the bad actions of kings. It
 turns the tyrannies and follies of
 wicked monarchs to its own
 account, so directs them as to
 work out its own grand purposes.
 "There is a divinity that shapes our ends,
 Rough hew them as we may."

Wisdom is at the head of the
 universe, "the hearts of kings are
 in her hands," &c.

II. Wisdom in the exercise
 of her authority HAS A SPECIAL
 REGARD FOR THE GOOD. "I love
 them that love me, and those that
 seek me early, shall find me." Divine
 wisdom has heart as well
 as intellect, it glows with sym-
 pathies, as well as radiates with
 counsels. It has love in it, love
 in truth is its genius, its root its
 essence. The highest wisdom is

love. Love is the profoundest seer, the greatest contriver, the most beautiful artist. The universe is the offspring of love. We are taught here, first, that this wisdom *loves its lovers*. "I love them that love me." Whoever loves Divine wisdom, loves it especially as seen in Christ: these are loved of it. "He that hath My commandments and keepeth them, he it is that loveth Me," &c., John xiv. 21. This wisdom built, furnished, and sustains the universe for her friends. We are here taught, secondly, that this wisdom is *accessible to its early seekers*. "Those that seek Me early shall find Me." Early life is the time to seek it. Our moral metal is fluid in youth, and we can be run into any mould; in age it becomes hard as the granite or the steel. "Early." It must be sought to be obtained, and the sooner in life the better.

III. Wisdom in the exercise of her authority HAS THE DISTRIBUTION OF THE CHOICEST BLESSINGS FOR MANKIND. "Riches and honour are with Me." Yea, durable riches and righteousness. My fruit is better than gold, &c. There is a comparison here between spiritual and natural wealth, and the former is declared the better, and so it is. First, the one enriches the man himself, the other does not. It is all outside of him. Secondly, the one is substantial, the other is not. It is called here, "substance." Material wealth is a mere shadow. Thirdly, it is more permanent. Material wealth passes away. Let us seek this wealth. "Wherefore do ye spend money for that which is not bread?" Isai. lv. 2. "Lay not up for yourselves treasures on earth," &c. (Matt. vi. 19). "I counsel of thee to buy gold tried in the fire," &c., Rev. iii. 18.

(No. XLIV.)

THE AUTOBIOGRAPHY OF—

"I was set up from everlasting to the beginning, or ever the earth. When there were no depths, brought forth; when there were fountains abounding with water, before the mountains were settled, the hills was I brought forth: while yet He had not made the earth, nor fields, nor the highest part of the world. When He prepared heavens, I was there: when He compassed upon the face of the deep, when He established the clouds, when He strengthened the fountains of the deep: when He gave to the world His decree, that the waters should not transgress His commandment: when He appointed the foundations of the earth: it was by Him, as one brought up from Him: and I was daily His delight, rejoicing always before Him; rejoicing in the habitable part of His earth; and my delights were with the sons of men." Prov. viii. 23—31.

HERE we must speak of Him as a person, and that person none other than He who is the "Wisdom of God." The fourteen verses may be regarded as His autobiographical sketch. He alone can write His own history, for His existence dates back to a period anterior to the creation. He speaks of Himself here in five respects:—

I. AS HAVING EXISTED ALL TIME. "The Lord possesseth the beginning of His works of old." He was set up from everlasting, from the beginning or ever the earth. How old is the universe? Arithmetic can compute it. When was the beginning? did the first creature start into life? The question baffles our endeavours for solution. How ever distant that period may be, Christ was before it, before the works of old. "When there were no depths I was brought forth," &c. When there was being but God, Christ was the beginning, was the Word, the Word was God," &c., John

the Alpha and the Omega, it and the last."

AS HAVING BEEN PRESENT AT CREATION. "When he created the heavens I was there. He set a compass upon the face of the earth," &c., &c. First: The universe had an *origin*. It was not eternal. There was a beginning. Secondly: It originated in *one* being. It neither rose out of nothing, nor by the agency of a plurality of beings. He, God, prepared the heavens," &c. Thirdly: He *witnessed the process*. "I was there. I was the only spectator of the birth of chaos. And out of it I saw this beautiful world with its circling heavens, and rolling oceans, rivers and valleys, with all countless tribes of life, arise. He witnessed the origin of the universe can alone give its laws, and he does it here.

AS HAVING BEEN IN ETER-
NITY ASSOCIATION WITH THE CREATOR.

"Then I was by Him, as He brought up with Him. I saw daily His delight, rejoicing before Him." The same intimate fellowship with God. The mysterious fellowship He made once the object and subject of infinite love. First: The Father loved Him. "I was daily in His light." The Infinite heart in complacency on Him. He was in the bosom of the Father" (John i. 18). Secondly: The Father, "rejoicing before Him." The Infinitesimal attachment was mutual. We can explain that affection, for we understand it not. We know the relationship.

AS HAVING FELT BEFORE THE CREATION A DEEP INTEREST IN THE UNIVERSE. Rejoicing in the habitable part of his earth. My delights were with the sons of men." To him the universe was as real as it took an actual form as He saw the human race on

this globe with all its generations, crimes, sorrows, sufferings, before it was created. Men were as real to Him before the first man was created as they were when He mingled with them in the streets of Jerusalem, or on the shores of Galilee. Redemption is no afterthought in the Divine procedure. The world was built at first as its theatre. Christ was fore-ordained before the foundation of the world (Peter ii. 21). First: The redemption of the world was known by Christ in eternity. Secondly: He was a source of joy to Christ in eternity. "My delights were in the sons of men." He came as no reluctant messenger. "Who, being in the form of God, thought it not robbery to be equal with God" (Philippians ii. 6).

(No. XLV.)

THE CLAIMS OF DIVINE WISDOM.

"Now therefore hearken unto me, O ye children: for blessed are they that keep my ways. Hear instruction, and be wise, and refuse it not. Blessed is the man that heareth me, watching daily at my gates, waiting at the posts of my doors. For whose sin doth he findeth life, and shall obtain favour of the Lord. But he that sinneth against me wrongeth his own soul: all they that hate me love death."—Prov. viii. 32—36.

THE claims of wisdom as here presented are—

I. VERY SIMPLE. What are they? First: Diligently study its counsels. "Hearken unto me." "Hear instruction." It is expressed further as "watching daily at my gates; waiting at the posts of my doors." The idea is, render a diligent attention to my counsels. Secondly: Constantly obey its precepts. "Blessed are they that keep thy ways." The teachings of Divine wisdom are not speculative, but regulative. They are maxims to rule the life.

into the perfect law of lib-
 &c. (James i. 25). See
 To neglect them is ruin.
 that sinneth against me wre-
 his own soul." Sin is a
 injury. 'This is a fact, and th-
 shows—First: That God's
 are essentially connected wi-
 constitution of man. See
 That God's counsels are th-
 prepossessions of benevolence. Th-
 That God's counsels shou-
 studiously obeyed. Sin is
 ruin.*

(No. XLVI.)

THE EDUCATIONAL TEMPLE;
 CHRISTIANITY A SCHOOL

"Wisdom has builded her hou-
 hath hewn out her seven pillar-
 hath killed her beasts; she hath m-
 her wine; she hath also furnishe-
 table. She hath sent forth her ma-
 she crieth upon the highest pla-
 the city, Whoso is simple, let him
 in hither: as for him that w-
 understanding, she saith to him,
 eat of my bread, and drink of the
 which I have mingled. Forsake
 foolish, and live; and go in the
 understanding."—Prov. ix. 1—6.

THE text may be regarded
 highly poetic representatio-
 the school which wisdom

"The wicked man is of the same class. Probably Solomon intends by both expressions to point to those who are in the lowest grade of sin, hardened and incorrigible. To reprove these is injurious. It does them no service, but it brings pain to yourself. It will give you "shame and a blot;"—unworthy usage. The Heavenly Teacher has taught us the same lesson. "Give not that which is holy unto dogs" (Matt. vii. 6). There are men beyond the reach of elevating influences, and it is worse than waste of labour to endeavour improving them.

II. AS USEFULLY ADMINISTERED. "Rebuke a wise man and he will love thee." First: By rebuking a wise man you enlist his affection. He will love thee. Every true man will feel grateful for wise counsels. "Let the righteous smite me; it shall be a kindness." Secondly: By instructing a wise man you render him a benefit. Give instruction to a wise man, and he will yet be wiser. "Whosoever hath, to him shall be given."

(No. XLVIII.)

CHARACTER.

"The fear of the Lord is the beginning of wisdom: and the knowledge of the holy is understanding. For by me thy days shall be multiplied, and the years of thy life shall be increased. If thou be wise, thou shalt be wise for thyself: but if thou scornest, thou alone shalt bear it."—Prov. ix. 10—12.

Nothing is so important to man as character. It is the only thing that he can call his own: the only property that will go with him into the other world, and the only thing that will determine his condition through all

ages of the future. Here we have—

I. THE FOUNDATION AND BLESSEDNESS OF A GOOD CHARACTER. First: The foundation. What is the foundation? "The fear of the Lord." Not servile fear, but loving reverence. Solomon links the knowledge of the holy things, or, as some suppose, holy ones, with the fear of the Lord; and, in truth, they may be considered as identical, for an experimental knowledge of the holy is essentially related to the fear of the Lord; and this is the beginning of wisdom; this is the germ of all spiritual goodness. All true spiritual sagacity takes its rise here. Secondly: The blessedness. "For by me they shall be multiplied." Piety, as we have stated more than once elsewhere, is conducive to long life.

Here we have—

II. THE SOLEMN PERSONALITY OF CHARACTER, WHETHER GOOD OR BAD. "If thou be wise, thou shalt be wise for thyself; but if thou scornest thou alone shalt bear it." Character is a personal matter. It concerns the man himself. It is true that a good character by influence may be of service to others, but it is of no benefit whatever to God. "Can a man be profitable unto God as he that is wise be profitable to himself?" (Job xxii. 2.) It is also true that a bad character may by influence be injurious to others. "If thou sinnest," &c. (Job xxxv. 6, 7,) it concerns the man himself infinitely more than any one else. The good man is blessed in his own deed, and the evil man is cursed in his sin. Be not deceived; God is not mocked: whatever a man soweth, that shall he also reap (Galatians vi. 7).

depose them from their
and like slaves to bring
subjection, then they re-
taking arms against th
regenerate, make us feel
roars and garboils of a c
intestine war.

Thus corrupt humours
body, though they endan
lives, yet oftentimes are sea
cerned before they be
but when we stir them wit
wholesome potion which
to purge us of them, the
rage and make us feel mo
in our own sense than w
before.

Thus the sea itself is cal
quiet when there is no w
move it; but in the time of a
it rages and roars, as if it
at once swallow up the cart

And thus gunpowder is
and harmless when it is let
but if a spark of fire falls in
it blows up all that is near t

And so sin and corruption
be let alone, will be so quie
it will never disturb our p
but if we seek to purge it o
wholesome medicines, or if
touched with the fire of
Spirit, or but even blown

city of our souls, he
e watchman drunk with
onous and intoxicating
he may not sound the
or give us any warning to
or resistance.

this security being con-
nd increased, grows at
o hardness of heart, in
est and worst degree,
glects and contemns all
whereby it might be
and, to a reprobate
rying men on the course
ig with greediness and
DOWNNAME.

pulse beat not, the body
dangerously sick; if the
e prick not there is a
ul.

ty is the very suburbs
there is nothing more
l than a wretched man
ke not his own misery.
sible heart is the devil's
o fashions all sin on it,
blows are not felt.

ADAMS.

ulish and fraudulent inn-
speaks his guests fair,
d serves his liquor fresh,
ice and cards upon the
avites the company to
themselves, and, mean-
ys nothing of the reckon-
it that is not forgotten,
on at last laid before
makes them stare. The
es the same. Let us,
, be upon our guard
him, and especially
false peace of conscience.
d is always in greatest
when it will not believe
any danger to fear. The
ogs are not those that
l them bite, but those that
re they bark.—SCARVER.

There may be a few, very
have at length smothered
l sense, cannot be denied;

but far more fearful than that
of others is their fate. It is only
when the last seal of reprobation
has been set upon them that they
reach this fatal darkness. When
it has come a terrible retribution
is often at hand. The physician
hails it not as a salutary symptom
when the patient feels the pains,
which inflammatory disorder
caused him, suddenly cease.

The heart of the wicked is com-
pared in Scripture to the raging
sea. Now the seaman dreads
much more than the continued
storm, the fearful lull that sud-
denly interrupts it when the sea
boils up in silence, and the wind
that was in the heavens is hushed.
He knows that a furious out-
break of the tempest will in-
stantly succeed, and threaten
in earnest the destruction of his
bark. They are compared to
mountain torrents that pass
swiftly through the valleys.
Where you have followed one
such in its course, and have seen
it ever fretting and boiling in its
tumult and noise, then have ob-
served, all at once, its uproar
cease, and its waters, though
gliding with equal rapidity, yet
flowing sullen, dark, and deep,
did you not understand that a
few steps farther would show you
it shooting over some ledge of
rocks, to be dashed to foaming
fragments in the abyss below?
This state, then, of calm is but a
more awful judgment, the proof
that the store of mercies, of which
the calls of conscience are gene-
rally the last, has been at length
dried up. While God visits us
at all, it is a sign He thinks of
us. The present life is not the
time for punishment, devoid of
mercy. While the debtor is on
his way to prison, he may agree
with his adversary, and escape
the messenger's hands. While
the sick man feels pain, there is
vitality and activity in his con-

stitution, and he may recover. And therefore I think it must be a terrible thing to have one's perdition sealed; to have the process already closed, both depositions and sentence, and laid up in God's chancery, as an irreversible doom; and so him, who is its object, troubled no further, but allowed the full choice of his pleasures, as one permits to a man between sentence and execution, his choice of viands, in full certainty that when his hour hath tolled, the terrible law will take its course. How smoothly glides

along the boat upon the wide, unruffled, though most rapid stream that hurries it onward to the precipice, over which its waters break in thunder! How calm, and undisturbed by the smallest ripple, slumbers its unreflecting steersman! oh, for one rock in the midst of its too smooth channel, against which it may be dashed and whirled about, to shake him from this infatuated sleep! It is the only hope that remains for him. Woe to him, if to the end his course be pleasant! That end will pay it all!—WILKINS.

Theological Notes and Queries.

OPEN COUNCIL.

[The utmost freedom of honest thought is permitted in this department. The reader must therefore use his own discriminating faculties, and the Editor must be allowed to claim freedom from responsibility.]

THE GREAT PROPITIATION.

Replicant.—In answer to *Querist* No. 16, p. 352, Vol. XVII., and continued from p. 36, Vol. XIX.:—

A—On the words *atonement* and *atone*.

Our translators, in the Authorized Version, have rendered the Hebrew word *Kaphar*, in the majority of instances, either *atone* or *to make atonement*. They seem to have used the word *atone* not in the sense of appeasing or of making satisfaction, but as synonymous with *to reconcile* or *to make reconciliation*, which has been shown to be the secondary meaning of *haskaphat* also.

1. The word *atone* etymologically signifies to reconcile or unite, whether it be derived from *at one*—i.e., to make those who were at variance *at one* again—to unite or reconcile them; or from *atune*—i.e., to harmonize discordant elements—to reconcile.

2. The word *atone* was used in the sense of "to reconcile" by early English writers, as is evident from an examination of the following uses by Shakspeare:—

"Then is there mirth in heaven
When earthly things made even
Atone together."

—*As You Like It*, Act v. sc. 1.

"Since we cannot do to make you
friends,
Be ready, as your lives shall answer it

our swords and lances

atone you, you shall see
(point out) the victor's
—*Rich. II.*, Act i. sc. 1.

I did atone my country:
it had been pity you
en put together with so
se."—*Cymbeline*, Act i.

Thus can no more atone

contrariety."

Coriolanus, Act iv. sc. 6.

ranslators, in the
ersion, have rendered
reconciliation), atone-
v. 11., the only case
ie word atonement
New Testament.

lating *КаПлaR*, our
ave often substituted
ncile for atone—*Lev.*

23), xvi. 20, *Ezek.*
make reconciliation for
ent—*Lev.* viii. 15,

ts show that the
r Authorized Version
ncile and to make re-
whenever they used
o atone and to make
such meanings corre-
ne figurative signifi-
PHaR, as already ex-
most admirably suit
aphs, in which the
to make atonement,"
m this it is evident
ern definition of the
ent, which involves
appeasing and of
d, was never found
of the word in our
Version, or in the
aning of *КаПлaR*.
y reliance is to be
hese, they go against
ng and satisfying

ble facts in connexion

Scriptural use of
"to atone" or "make

by which an atone-

ment could be made under the
Mosaic dispensation.

It has been often supposed that
the death of an innocent animal
formed an essential element of
atonement; that God and man
could not be reconciled without
blood. So firm a hold has this
notion taken of the minds of
many that we find them—as Dr.
Wardlaw—arguing that the rea-
son which caused the sacrifice
of Cain to be rejected and that of
Abel to be received was, that the
blood of the innocent was the
offering of Abel, and the fruit of
the earth was that of Cain. These
theorizers seem to set but little
value on the statement of Paul
(*Heb.* xi. 4).

Sacrifices were originally a
pictorial representation of the
thanksgiving of the offerer. Each
offered to his God, as he did on
other occasions to his prince or
friend, the best of his possession.
The best sheaf in the harvest
field was offered to God, under
the law of Moses, as well as the
best lamb in the flock, or the best
ox in the stall. The dwelling-
place of Deity was always re-
garded as being upwards, even
above the clouds. The grateful
felt their obligation and wished
to offer, as an expression of their
gratitude, the best animal in the
herd; but how could it be con-
veyed to the Divine Being whose
abode was on high? Smoke was
observed to ascend, and rise even
to the clouds; could not the ox or
lamb be sent to God in the form
of smoke? Hence arose the
custom of burning the offerings
made, and of scattering their
ashes heavenward; but these
burnt offerings and sacrifices were
purely eucharistic, and were
always used as such by the Jews,
and are therefore never referred
to as pleas—as grounds on account
of which God should bestow
mercy on the offerer. No bless-

ing is ever prayed for, *for the sake of any sacrifice*, but "for thy name's sake," 1 Sam. xii. 22; "for mercies' sake," Neh. ix. 31, Ps. vi. 4; "for thy goodness' sake," Ps. xxv. 7. The Divine Being never says that He has blest any one *for the sake of any sacrifice* offered, but for "His own sake," Is. xliii. 25.

In process of time men's notions of God altered; for, instead of regarding Him as a friend and benefactor, they thought Him void of feeling—exacting and cruel. They thought He was delighted by the sight of pain, and pleased with blood, as Homer represents the shades in the realm of Pluto, 11 Od. 390. Under the influence of these misconceptions of God's nature sacrifices were offered Him to appease His anger and satisfy His craving for blood. But the Mosaic ritual was not an expression of such ideas, but the sacrifices were those of praise and gratitude, like those of which Nestor is represented as speaking, 3 Od. 178. "To Neptune we offered many thighs of bulls when we had crossed the great ocean:" so Noah sacrificed after the deluge. The offering of a sacrifice was a proof, on the part of the offeror, of his recognition of Divine Providence, and of his sense of personal obligation. It was thus an outward sign of an inward mental state—a state of gratitude and trust—a state always pleasing to God. Man was visibly shown to be reconciled to his Maker by his act of sacrifice, and hence was he spoken of as being reconciled to God when a sacrifice was offered. Then was the outward atonement or reconciliation made. This outward, ceremonial reconciliation might follow or precede, or have no connexion with, the inward true and spiritual reconciliation. It is of vast importance that we should

bear in mind the fact that the Jewish atonements or reconciliations, when connected with sacrifice, or money, &c., were *purely ceremonial*, as will appear from the fact hereafter discussed—viz., that an atonement was made for houses and vessels, and other lifeless objects, as well as for moral beings or men.

These outward ceremonial atonements or reconciliations were made by a variety of means, blood or a sacrifice not being essential, though it is true that they were

a—Generally effected by *sacrifice* or blood. So common was this mode that it is stated in popular language, "for it is the blood that maketh an atonement for the soul," Lev. xvii. 11. Still are there many exceptions to this, as the following examples show:—

b—Atonement was made by *prayer* alone. When the Israelites worshipped the golden calf they committed one of the *greatest* sins according to Jewish law, Moses said (Exod. xxxii. 30), "Peradventure I shall make an atonement (reconciliation)—*ask*—*PeRali*—for your sin." Had sacrifice been thought by Moses to be an essential element in the atoning or reconciling of man to God, surely he would have offered sacrifice on this occasion, and prayed God, for the sake of the sacrifice, to forgive the sins of the people. Moses, however, adopted a different plan. He simply, but most earnestly, prays to God—"Yet now, if thou wilt forgive their sin—; and if not, blot me, I pray thee, out of thy book which thou hast written." It seems as if Moses did not believe that God needed to be appeased by sacrifice as a preliminary to the forgiving of sin.

c—Atonement was made by *incense*. When the people sin-

mured against Moses and Aaron they were visited with the plague. Moses, however, commanded Aaron, saying, "Take a censer, and put fire therein from the altar, and put on incense, and go quickly unto the congregation, and make atonement—*Le KaPpeR*—make reconciliation for them," Numb. xvi. 46 (Heb. xvii. 11). Here an atonement is made by the originator of the Jewish priesthood, without any blood or sacrifice, but outwardly, by means of the ascending smoke of fragrant herbs or resins.

d. Atonement was made by money. At the numbering of the people "every man shall give a ransom"—*KoPHeR*, the means of reconciliation—"for his soul unto the Lord . . . half a shekel . . . to make an atonement—*Le KaPpeR*, to make reconciliation—for your soul," Ex. xxx. 12—15. Here God himself requires no blood, no life, no sacrifice, but a small piece of money, as the outward sign or symbol of atonement or reconciliation.

e. Atonement was made by *trinkets*. After overcoming the Midianites, without the loss of a single man on the part of Israel, the officers brought jewels of gold, chains, bracelets, rings, and other things, taken as spoil from the foe, and offered them as an oblation or thanksgiving offering to the Lord, "to make an atonement—*Le KaPpeR*—for their souls, before the Lord," Numb. xxxi. 50.

f. Atonement was made by the *scapegoat* which was not killed, but simply led into the desert. On the day of atonement—a day set apart for the outward, formal, or ceremonial reconciling of the nation to God, two goats were selected—one to be killed and offered as a sacrifice or sin-offering, "to make atonement—*Le KaPpeR*—for the priest and for

his household, and for all the congregation of Israel," Lev. xvi. 16, 17. The other goat "shall be presented *alive* before the Lord, to make atonement—*Le KaPpeR*—with it, and to let it go for a scapegoat into the wilderness," Lev. xvi. 10. Here the offering of a live goat, without taking away its life, answers precisely the same purpose as the offering of another killed and burned as a sin-offering—*each makes an atonement*.

These facts show (a) that the atonement—*KoPHeR*—spoken of in the Old Testament, could be made without pain, blood, or death, as effectively as with; and (b), therefore, that the Old Testament atonement did not imply any appeasement or satisfying of God beyond what can be done by prayer, penitence, confession, or reformation of life.

2. Objects for which an atonement had to be made under the Mosaic dispensation.

According to the Mosaic law, it was necessary to make atonement for a variety of objects which were incapable of having a moral quality at all. Among these we may mention—

a. The altar. "Seven days thou shalt make an atonement—*Te KaPpeR*—for the altar, and sanctify it," Exod. xxix. 37; Lev. xvi. 18.

b. The holy place. "And thou shalt make an atonement—*Ye KiPpeR*—for the holy place" Lev. xvi. 16, 33.

c. The tabernacle. "And he shall make an atonement—*Ye KaPpeR*—for the tabernacle of the congregation," Lev. xvi. 33.

d. The work of the Temple. "To make an atonement—*Le KaPpeR*—for . . . all the work of the house of our God," Neh. x. 33.

e. A house affected with the plague of leprosy. "And make

atonement—*Ve KiPpeR*—for the house, and it shall be clean," Lev. xiv. 5, 3.

These facts seem to me to show most clearly (a) that the Mosaic atonements were never intended to affect the relation of moral creatures or men to God; but (b) were mere ceremonial observances, and were sanctioned or instituted by God as material means of forcing on the minds of the Jews, by means of their senses, moral lessons, needs, or duties.

The question now arises as to what moral lesson or religious truth was especially intended to be illustrated by the Mosaic atonements. Modern theorists of the appeasing school suppose that the Jewish atonements are intended to show principally (a) *God's anger against sinners*, and (b) *the need there was of appeasing that anger by blood as a preliminary to the forgiving of sin or the salvation of sinners*. The authors of our Authorised Version seem to have supposed the chief object to have been the *real or ceremonial reconciliation of man to God*, and hence the adoption of the word atonement, which then signified reconciliation. But a careful study of the connections in which the word *Kapilak* is used will show that the Mosaic atonements were the outward signs or symbols of an inward moral cleansing, needed or actually effected. Cleansing, as meaning forgiveness of sins committed, as well as the removal of all moral defilement by sanctification, and the destruction, in the soul, of all propensities to sin, seems to be the most prominent idea in connection with the Old Testament atonements. As the baptism of water shows our need of purity of heart as the only condition of entrance into the heavenly kingdom, so did the washings, and sprinklings, and the atonements of the

old dispensation show the necessity and possibility of putting away sin.

3. The design of atonements made under the Mosaic dispensation. The design of atonement is not always stated when it is said to be made; but, in a large number of instances, forgiveness is mentioned as the result Lev. iv. 20, 26, 31, 35; v. 10, 13, 18; vi. 7; xix. 22; Numb. xv. 25, 28; but, as a rule, the atonement is connected with *cleansing*. The cleansing of physical impurity is called an atonement, because the cleansing of the body, in any way, furnished a beautiful illustration of the cleansing of the soul. The following examples are deserving of notice:—

a—The leper was *cleansed* by an atonement. "The priest shall make an atonement for him, and he shall be clean," Lev. xiv. 20.

b—A woman was *cleansed* after childbirth by an atonement; "and the priest shall make an atonement for her, and she shall be clean," Lev. xii. 8.

c—The altar was *cleansed* by an atonement. "And thou shalt cleanse the altar, when thou hast made an atonement for it"—(literally—in thy atoning for it), Ex. xxix. 36.

d—A leprous house was *cleansed* by an atonement. "Make an atonement for the house, and it shall be clean," Lev. xiv. 53. So also of the holy place—Lev. xvi. 16—and a person after an issued blood; Lev. xv. 15, 31.

The design is still more generally and emphatically stated in Lev. xvi. 30, and Num. viii. 17: "For on that day shall the priest make an atonement for you: he cleanses you, that ye may be clean from all your sins before the Lord." "And Aaron made an atonement for them to cleanse them."

Thus, it appears, that the chief

the Jewish atonement effect an outward, ceremonial cleansing, but the Mosaic form was a sign of an inward, moral cleansing needed or actually effected. This view agrees best with the true meaning of the word, and harmonizes fully with the view of the sub-sacrifices. "For if the sacrifice of goats, and of a bullock, or of a heifer, sprinkling sanctifieth to the flesh"—i.e., effects a ceremonial cleansing or purification—much more shall the sacrifice of Christ . . .

... science from dead works?" Heb. ix. 14. The sacrifice effecting cleansing, and the cleansing producing in man a new nature. St. Paul speaks of appeasing God, not by justice, but of sin, by taking his punishment.

But, in God's word, modern expressions, regarded as the most violent of Scriptural bearing on the atone-

ment of blood are not to be had, and an opinion that opinion is not in the Bible, but the contrary is the case. 16. "The sacrifice of a broken spirit," "Behold, to obey is righteousness," 1 Sam. xv. 22; Isa. i. 12, 23; Amos v. 21

...ayer is made, according to the Old Testament, since it is never made to God, they had appeared or rendered it possible to bestow His blessing on the sinner.

3. Other reasons or pleas are often mentioned, such as God's name, mercy, goodness, &c.

4. In the New Testament, no reference is ever made to the merits of our Saviour's life or death, as an argument why prayer should, or might, be heard.

5. No blessing is ever said to be given on account of the death of Christ, or on account of His righteous life, or varied suffering—nothing is said to be given for His sake.

D—*Deductions from the absence of certain modern expressions in the word of God.*

a—That moral qualities, righteous deeds, and a state of mind which implies sorrow for sin, are of more value in God's estimation than all the sacrifices of the world.

b—Whatever might be the design of the Mosaic sacrifices, it is evident that they were never intended as the means of appeasing God's anger, or satisfying His justice, or of rendering it possible for Him to bestow His mercies on penitent sinners—they are never referred to as such.

c—Whatever might be the object of our Saviour's mediation—including His life of pain, and ignominious death—it was not to supply an amount of merit on account of which sins could be pardoned, and lost sinners saved. To pray for any blessing "for the sake of Christ," is to use language for which there is no Scriptural warrant—it is to introduce into prayer an unscriptural idea. In our version of the New Testament, we have these words, "Forgiving one another, even as God, for Christ's sake, hath forgiven you," Eph. iv. 32, which is a most glaring departure from the original, which has καθὼς καὶ ὁ Θεὸς ἐν Χριστῷ ἑξαφάρωκεν ὑμῖν—even as God, in Christ, has forgiven you." It is so given—"in

Christ"—by the Syriac, Luther, Castalio, Beza, Mertini, &c. The Scriptural phrase is *in Christ*.—*ἐν Χριστῷ*—and *by* or *thro'* *Christ*—*διὰ Χριστοῦ*; expressions which represent our Lord as the instrument by which God acts, as the channel by which His mercy is conveyed, as the power by which man is affected. The absolute Deity, beyond us and above us, found means of reaching us, changing us, and saving us, by becoming one of us, by the act of incarnation; therefore is the incarnate form of God always represented as the conductor of spiritual life to those who were dead in sin. The Bible shows that we are blessed and saved *in* or *by* Christ—*ἐν Χριστῷ*, or *διὰ Χριστοῦ*—but not *on account of* Christ—not *ἐπερ Χριστοῦ*, or *περὶ Χριστοῦ*, or *διὰ Χριστον*, or *ἐνεκα Χριστοῦ*. Christian men are put to death *on account of* Jesus—*ἐνεκεν ἐμοῦ*, Mark xiii. 9. The Jews attempted to stone our Lord *on account of* His supposed blasphemy—*περὶ βλασφημίας*, John x. 33. The apostles were counted worthy to suffer *on account of* the name of Jesus—*ἐπὶ τοῦ ὀνόματος*, Acts v. 41. The Jews could not look on the face of Moses *on account of* the glory of his countenance—*διὰ τὴν δόξαν τοῦ προσώπου αὐτοῦ*, 2 Cor. iii. 7. Yet, strange to say, if the Puritanic notion of Christ's atonement be correct, we never read that man is saved *on account of* Christ, *on account of* His life or death, or cross or blood, but always *in Him* or *by Him*. We are reconciled *by* His death—*διὰ τοῦ θανάτου*, Rom. v. 10—and saved *in* His life—*ἐν τῇ ζωῇ αὐτοῦ*, *Ib.*—Jews and Gentiles are united to each other and to God *by* the cross—*διὰ τοῦ σταυροῦ*, Eph. ii. 16.

Our Lord does speak to His disciples of asking God for things *in His name*, John xiv. 13; but the

word *name* is never *merit*—"in my name, & *κατὰ μου*"—but is often denoted the person to whom *name* is made; so that *name* may be equivalent to *me*; in which case the would refer to His own the channel by which wishes or prayers should be made to God, as well as that His blessings should be conveyed to man.

Thus we perceive, by examination of God's Word, that many moderns have gone far from the original of the sacred book in the great work of God's atonement made by Jesus.

GALILEE

(To be continued.)

Queries to be Answered

Sir,—Would you or your contributors kindly throw a little light upon the doctrine of "Eternal Punishment?"

I am yours, &c.,

Sir,—I should feel obliged to you giving me an answer to my queries on the term, "Eternal Punishment," and the use of the words "life" and "blood of Christ," which appeared in THE HOMILIST last year.

I am your obedient servant

EDWARD SHERR

Can you tell me in what Gospel the title "Son of Man" was first applied to Jesus, and why it is so designated?

W. D. HAN

Will any of your readers who have read the

"Vicarious Suffering,"
out in a brief way the
all defects of that most re-
le work?

ENQUIRER.

How can Galileo, with his
views of the propitiation, explain
the fact that we are commanded
to approach God, "in the name of
Christ?"—L. S.

Literary Notices.

It is to be the duty of an Editor either to give an early notice of the
to him for remark, or to return them at once to the Publisher. It is
praise worthless books; it is robbery to retain unnoticed ones.]

THE REVIEWER'S CANON.

In every work regard the author's end,
Since none can compass more than they intend.

AN EPIC POEM. By CHRISTOPHER MOOX. Hatchard and Co.,
187, Piccadilly.

poem is, perhaps, generally received with suspicion, for it
implies on the author's part pretensions to the highest order of
The common-place literary world are not disposed readily to
the extraordinary. The author's name, however, in this
I do much to preclude suspicion and to awaken confidence:
for of the "*Dean's English*," who taught the Dean of Canter-
professed master of the English language, that he needed to
acted in the very science he professed to teach, has, in the
of some of our best literary authorities, a title to reverence in
n of letters. His poem, therefore, will have an advantage in
ect. The author thus describes his task:—"I have under-
somewhat difficult task; perhaps an ambitious one. I have
the subject for a poem the history of that prophet who has
ately been styled 'the grandest and most romantic character
er produced;' the stirring incidents of his life I have endeav-
to relate in the highest description of verse, the sacred epic;
stanzas which I have selected as the vehicle for my thoughts,
is the most beautiful, is also the most intricate we possess—the
ap." The subject of the poem is a sublime one; for Elijah,
a language of Dr. Stanley, was the grandest and most romantic

The horses, to
 Their necks wi
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 And like the lar
 With little wing
 We fall again to
 Wept o'er his lo
 No; though a fi
 He knew that w
 For through the
 Strains of the so
 Oh, who can pic
 Who fitly can re
 Who paint aërial
 Or sing the fleet
 And God's trium
 Entering Heaven
 Had mortal gaze

VICARIOUS SACRIFICE. By HORACE BUSHNELL, D.D. London; Alexander Strahan, 148, Strand.

lengthening chasm that exists between the intellect of the age and Christianity cannot fail to lead the most earnest of Christians to inquire, whether that Christianity that is preached amongst us is really the Christianity of the Gospel. We are not surprised, therefore, at the productions of such men as Maurice, Stanley, Robertshnell, and others. Though we are far from accepting all their conclusions, we understand something of their feelings, we appreciate their motives, we honour their efforts. Men of second-class talents could never produce such works, and men destitute of heroic qualities, however great their ability, would never make the attempt. Hence such authors as this are easy and popular, requires no thought, no sacrifice, and wins the benedictions of conventional saint-makers. One thing is as clear as daylight—that the Christianity of the present is intended to make men Christ-like, and that the Christianity of the past does not do so to any considerable extent. Hence the present justification of such works as the one before us. A greater thinker than Dr. Bushnell is not to be found in either hemisphere nor is there a man of nobler instincts and devouter inspirations. The chief object of this work is, that every man whose office it is to preach the Gospel should study it honestly, deeply, and devoutly, in it, not of current systems, but of Holy Scripture. The foregoing extract will furnish our readers both with the author's ideas and style. After clearing away the many false ideas of popular Evangelicalism attaches to the vicarious work of Christ, he says:—"Excluding now all these under-stated and over-stated notions, we come to the true conception, which is that Christ, in His vicarious sacrifice, simply engages, at the expense of suffering and even of death itself, to bring us out of our sins and so out of their penalties; being Himself provided with us in our fallen state, and burdened in feeling with our evils. Nor is there anything so remote, or difficult, or in this vicarious relation assumed by Christ as many appear to suppose. It would rather be a wonder if, being what He is, He did not assume it. For we are to see and make our due account of the fact, that a good being is, by the supposition, ready, just according to his goodness, to act vicariously in behalf of any bad or evil being whose condition he is able to restore. For a good being is simply one who gives bounties and favours, but one who is in the exercise of love; and it is the nature of love, universally, to insert itself into the miseries and take upon its feeling the burdens of others. Love does not consider the ill desert of the subject; he may even be a cruel and an enemy. It does not consider the expense of toil, and sacri-

evil and lost man as in feeling deserts, incapacities, and suffering for his sake. Approving and condemning him so to speak, into all the forth this manner it is entered vicinarily and easily does to our intelligence by the strength grows."

ESSAYS FOR THE TIMES ON E

JAMES H. RIGG, D.D. L

THE subjects discussed in this to the Established Church, the Puritan ancestors and high and Newmans; the history, human progress, pauperism, the subjects, it will be seen, The discussions of these subjects elsewhere in the form of lectures now come out in this more Dr. Rigg is well known as the a work considered by some to all to possess distinguished in thinking of the highest order will more than sustain his reputation this work proves that his Met

put them in an accessible form to the public a year or two ago, when the present volume was printed; and it is believed that to almost all but his immediate friends its contents are entirely new." Judging from these discourses, we are bound to regard the author as one of those thinkers whose thoughts are not only worth publication, but are worth study. There is a breadth, a freshness, and a vigour about them which give them an action on us like the morning breeze well charged with oxygen.

THEOLOGY AND LIFE. By E. H. PLUMPTRE, M.A. Alexander Strahan, London and New York.

THIS volume contains twenty-one sermons on important subjects, and chiefly on special occasions; also, a capital essay on the authorship of the Book of Job. The professor of Divinity, in King's College, London, is one of those few theologians who could not be common-place, narrow, or dull in discussion. Though a clergyman, he does not look at God and His universe through the light of stereotyped formularies or church windows. He looks at the Bible in its relation to the intuitions, laws, and needs of human nature. He is, therefore, pre-eminently practical. If he does not startle by originalities, dazzle by brilliance, and electrify by oratoric strokes, he always interests, instructs, and stimulates.

THE AWAKENING OF ITALY AND THE CRISIS OF ROME. By Rev. J. A. WYLLIE, LL.D. London: Religious Tract Society.

THE author informs us that this work is founded partly on his own personal observation, he having made four visits to Italy, and partly from the study of Italian journals. The author shows Italy in her past history diffusing amongst the nations of the earth the arts and letters, which she had received from Greece, and becoming the great secular educator of the world. He reveals her in her present condition, destitute of great principles, fluctuating in mind, and superstitious in heart, and all but destitute of conscience. The book is filled with interesting and useful information concerning the condition of a country which was once the mistress of the world, and which now, after the depression of centuries, is waking to resolute efforts.

SERMONS FOR THE SICK AND AFFLICTED. By the late Rev. HUGH STOWELL, M.A. London: Hamilton, Adams & Co.

HERE are eleven short sermons, addressed to the afflicted, by one of the most popular and useful of the Evangelical clergymen of England. Alas! the world has lost him. He has gone to his rest. These discourses were written in his affliction; the last, just before his death. It is suffering, preaching to suffering, and the sermons are full of heart

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A HOMILY

ON

The "Seven Sons of one Sceva;" or, A Spurious Christianity.

"Then certain of the vagabond Jews, exorcists, took upon them to call over them which had evil spirits the name of the Lord Jesus, saying, We adjure you by Jesus whom Paul preacheth. And there were seven sons of one Sceva, a Jew, and chief of the priests, which did so. And the evil spirit answered and said, Jesus I know, and Paul I know; but who are ye? And the man in whom the evil spirit was leaped on them, and overcame them, and prevailed against them, so that they fled out of that house naked and wounded. And this was known to all the Jews and Greeks also dwelling at Ephesus; and fear fell on them all, and the name of the Lord Jesus was magnified. And many that believed came, and confessed, and showed their deeds. Many of them also which used curious arts brought their books together, and burned them before all men: and they counted the price of them, and found it fifty thousand pieces of silver. So mightily grew the word of God and prevailed."—Acts xix. 13—20.

PAUL, as we have elsewhere seen, was now at Ephesus. Here he had been preaching and working miracles for the "space of two years, so that all they that dwelt in Asia heard the word of the Lord Jesus, both Jews and Greeks." The diseases he removed and the evil spirits he expelled from men there by miracle, gave rise to the strange and significant incident recorded in the verses before us. The wondrous deeds the

apostle wrought in that pre-eminently idolatrous and stitious city, where Diana was worshipped, and magic practised, roused the envy of pretending exorcists and pro them to attempt in the "name of Jesus" that which the himself had wrought. This fragment of apostolic l strikes us at the outset with two remarkable subjects—

First: *Man's craving for the supernatural.* The Ephesus seemed to feel themselves ever in a super atmosphere. Under the shadow of Diana, which ov their city, superstitions were rife and ghostly pries miracle-workers abounded. "All sorts of charms and tations were devised, and sold there. Amulets, whic to preserve men from bodily danger, and formularies, were to ward off demoniacal fascination, constituted no portant part of the very trade of Ephesus. Mys symbols, called *Ephesian letters*, copied probably fr scriptions on various parts of the great tutelary ido purchased and carried about as a safeguard to the po from perils ghostly and bodily. The study of these s was an elaborate science; and books, both numero costly, were compiled by its professors." All this result of an instinctive craving in the human soul . supernatural. Man feels that he has a relation to son deeper than the hard earth beneath him, and higher tl blue vault above him. He is, in fact, a spiritual bei has spiritual affinities and wants. He craves for tha lies beyond the realm of sense. The other thought which this incident strikes us at the outset is—

Secondly: *The accommodative law of Christian gundism.* The apostle, on entering Ephesus, met tendency of the inhabitants for the supernatural by ping miracles himself. "And God wrought special p by the hands of Paul: so that from his body were t unto the sick handkerchiefs or aprons, and the d departed from them, and the evil spirits went out of Though we are not to suppose that the apostles were able to perform miracles, yet inasmuch as such an in

supernatural power was now given to Paul to heal diseases and expel evil spirits, we are authorized to regard his miracles *here* as indicating the will of God that His messengers should accommodate themselves in some degree to the minds of the people to whom they are sent. Had the Ephesians possessed no faith in the miraculous, and been pure naturalists, it is not likely that Paul would have had either the capacity or the will to have achieved the marvellous. As Moses met and fought the magicians of Egypt on their own ground, confounding them by the supernatural, so Paul now confronts and confounds the deluded supernaturalists of Ephesus. He accommodates himself to their state of mind, and thus acts upon the principle which he elsewhere lays down as a guiding rule in his apostolic work. "I am made all things to all *men*, that I might by all means save some." There is a policy to be observed in Christian evangelization. We are recommended to be as "wise as serpents and harmless as doves." The policy, however, is foreign to truculency; it is wedded to truth and guided by rectitude.

We shall take this extraordinary narrative as an illustration of a *spurious* Christianity. It presents to us a spurious Christianity in three aspects:—

I. AS AN IMPIOUS MIMICRY OF THE DIVINE. "*Then certain of the vagabond Jews, exorcists, took upon them to call over them which had evil spirits the name of the Lord Jesus, saying, We adjure you by Jesus, whom Paul preacheth. And there were seven sons of one Sceva, a Jew, and chief of the Priests, which did so.*"

These *exorcists* were to all intents and purposes spurious religionists. They were "vagabond"—that is, itinerant Jews—persons who travelled amongst men, professing to expel evil spirits, and to correct the moral ills of the world. They were very numerous in the days of Christ. The "seven sons of one Sceva, a Jew," are especially mentioned in the passage as engaged in the work now. They now imitated Paul. They

had witnessed the marvels that the apostle had wrought and they impiously tried their hands at the same. That they imitated was Divine in two respects—

First : *In its object.* Paul had expelled *evil spirits*; this was the grand work of Christianity. Christ can "destroy the works of the devil." The great work of now in the world, through the Gospel, is to free man from evil spirits—from the ideas, desires, impulses, habited evil spirits—and to fill the soul with the Spirit of. These *exorcists* attempted this work. The work was Divine—

Secondly : *In its method.* Paul accomplished his work the "name of Jesus Christ." He never attempted it in his own power. The name of Christ was the argument he employed, the talisman he wielded. These *exorcists* imitated him in this. They used the same name. "*They took them to call over them which had evil spirits the name of Lord Jesus, saying, We adjure you by Jesus, whom we preacheth.*"

Thus, as in the case of these *exorcists*, a spurious Christianity is ever a mimicry of the Divine. There is spurious Christianity in Christendom. It has two distinctive forms—the *naturalistic*, and the *ritualistic*; the former strips the Gospel of all its supernatural attributes, reduces its narrative to a common history, its heroes to dimensions of a common man. Christianity is a system of human ideas, running above the average of human conceptions it may be, but still human. The latter Christianity consists mainly in sacraments, observances, priestly interventions, vestments, attitudes, and such puerilities. Even the two rites which the Gospel sanctifies—Baptism and the Lord's Supper, are regarded not as memorative, symbolic, and educational, but as mystical through which saving grace flows into the soul.

Now, this spurious Christianity, in these and all its forms, does, as the "seven sons of Seva" did, imitate the Divine both in the object and the method. (The object

and it is to cast out devils; and the method they employ is the name of Jesus.

This narrative presents to us a spurious Christianity.

III. AS THE INMIGNANT SCORN OF HELL. "And the evil spirit answered and said, Jesus I know, and Paul I know; but who are ye?" The evil spirit is here spoken of as a person distinct from the man. He belonged to another race of beings, to another world. He was one of the Satanic tribe and realm. He speaks through the organs of the man whom he possessed. His words must be taken as representing the thought and spirit of hell, to which he belonged, and from them therefore we may infer—

First: That hell knows and respects Christ and His true followers. "Jesus I know." Once, in the synagogue (Mark 1:23), one of the infernal host cried out to Christ, "I know thee, who thou art, the Holy One of God." And now another, perhaps the same, exclaims, "Jesus I know. I heard of Him millenniums ago in the promise made in Eden. I know Him! He encountered and conquered our leader in the wilderness; and bruised his head upon the Cross. The key of our world is at His girdle. The chain He forged by His ministry is round our spirits. He has triumphed over all. Jesus I know—our hell grows hotter as His trophies multiply. And Paul I know. Once he was on our side, consenting to the death of Stephen, and zealously persecuting the followers of Christ. I know him—he is an earnest and successful preacher of the faith he once endeavoured to destroy." The devils know Christ and His followers; and, more, they respect them. Not a word does this evil spirit say either against Jesus or Paul. Devils have consciences, and their consciences bind them to reverence the holy and the true. We infer that—

Secondly: Hell despises and avenges religious pretenders. "Who are ye?" The question expresses both indignation and contempt. "Who are ye?" What right have you to use that wonderful name at which we tremble? Hell has no

respect for its own emissaries. Those who serve it best it most loathes; it cannot love. Not only does the evil spirit express its indignation and contempt at the question, "Who are ye?" but wreaks vengeance on the head of the pretenders. *"And the man in whom the evil spirit was leaped on them, and overcame them, and prevailed against them, so that they fled out of that house naked and wounded."* This strange incident suggests (1) *That the efforts of a spurious Christianity only increase the force of evil.* The evil spirit in the man seemed to get new strength from the efforts of the exorcists. He *leaped* and *overcame*. That which is not Christian in spirit can never be Christian in effect. The work in which there is not the Christian heart is an evil work and goes to swell the tide of evil in the world. That which is not the genuine gospel gives strength to the devil. "He that is not with me is against me." Grapes spring not from thorns. This strange incident suggests (2) *That Heaven employs evil to punish evil.* The evil spirit, by the Divine permission, acts the officer of justice and wreaks vengeance on the heads of these religious pretenders. As a rule God punishes wickedness by wickedness. The sinner is the tormentor of the sinner here and everywhere, now and for ever.

This narrative presents to us a spurious Christianity:—

III. AS DIVINELY OVERRULED FOR GOOD. We are told in (verse 20) *"so mightily grew the word of God and prevailed."* Its influence gained force, its adherents numbers. The narrative shows that three useful results grew out of the efforts of these exorcists.

First: *A popular excitement in favour of the true.* "And fear fell on them all." The undoubted reality and striking wonderfulness of the miracles wrought by Paul, as contrasted with the futile attempts and confounding discomfiture of his hypocritical imitators, became known, we are told, to "all the Jews and Greeks at Ephesus," and struck deep religious awe into their hearts. The marvellous intelligence soon spread:

electric swiftmess through the whole city, broke the y of thought, and set the Ephesian mind thinking upon faith. The "name of Jesus" became the dominant of general thought, the leading theme of general talk. done for truth when the general mind of the community d towards it. Mental monotony is one of the most potent valent obstructions to truth. There is a sad tendency an souls to run in old ruts, or sleep on the stagnant a of their ancestors. This is especially the case ous matters. Men will tread the beaten path of , though vast fields of glorious truths lie around in- hem to new directions. Providence, the Divine hand- f truth, often permits and often creates events in a nity that startle them like the blast of a thousand a, and force them into new trains of thought. Some- s is the case before us, the abominations of a spurious unity have so broken forth upon the public mind, startle it from its slumbers, and to excite it into inquiry after the truth. Witness Popery in the days er. And is not modern ritualism in the Anglican , now beginning to act in this way? her result that grew out of this spurious Christianity

adly : *An open profession of Christian faith.* "And hat believed came, and confessed, and showed their . It would seem from this that there were those in s who believed in Christ prior to this occurrence. iodemus and Joseph of Arimathea they were secret s. They had not sufficient moral courage to declare ions so repugnant to popular belief, to acknowledge a , so antagonistic to the dominant superstition. This however, brought them to a crisis, so deepened their and roused their conscience, as to force them to a acknowledgment. They came out from their own ions. They renounced their old practices, they con- their old crimes, and stood forth valiantly as adhe- e the new faith.

Another result that grew out of this spurious Christ was—

Thirdly : *A conscientious renunciation of evil practices*—
"Many of them also which used curious arts brought books together, and burned them before all men; and counted the price of them, and found it fifty thousand of silver." Here is a remarkable evidence of the force of conscience. The event struck the moral chords of the world into thunder. Conscience rose from serfdom to sovereignty. The force of conscience is seen—

(1) In the sacrifice of secular interest. The books burnt were worth "thirty pieces of silver," a price, equal to two thousand pounds of our money. These books were famous in the ancient world. The *Ephesian letters* were veritable as a collection of written charms, amulets, and talismans. These books no doubt were writings which contained the rules and formularies of incantation. Before those days were costly things, and books of this class of special value. They were supposed to be invested with mystic virtue. By them, moreover, these people of the East gained their livelihood. Yet a sin-convicted conscience strips them of their value and compels their destruction. The scroll which Judas clutched so fondly in his hand became worthless at the glare of conscience. Conscience makes light of trades, crafts, professions, fortunes. Let England's canons be divinely touched, and many of her trades, craft callings will go off in flame.

The force of conscience is seen—

(2) In its outrage on historic feeling. These books were not only valuable on account of their supposed mystic power and their power to get gain, but there were associations connected with them that made them priceless. They had been handed down from sire to son. Many a loved one had possessed them. Many a venerated hand had touched them. They were associated with many a tender name and many a thrilling event in life. Notwithstanding this, conscience would have them go. Prudence might have

sp them, but do not use them any more; or, if you do keep them, sell them, and give the produce to the poor." conscience is deaf to such pleadings, and her stern voice in thunder, "Burn them!"

is subject urges several important facts upon our attention: *That evil spirits are amongst men.* The sons of as well as Paul, Ephesus as well as Jerusalem, as well as Christianity recognize this fact. There is something in fallen man inspiring him to actions which conscience deprecates, and subjugating his higher nature senses and his passions, which he deeply feels to be alien to his being, antagonistic to his interest, and not of his own nature. The impurities, unkindnesses, carnalities, and imperfections which work within him so clash with his moral ideals he knows them to be importations from the evil sphere. Their presence in him implies to him the presence of the evil. Are not men possessed when they live the irrational, the sensual, and ungodly? *That evil spirits must be expelled.* This is also felt as truly by the "vagabond exorcists" as by the "High Ritualists." Men of every school, and sect, and age, and clime, have desired the good of their kind, have felt this, and sought according to their respective light to rid the world of evil. Who shall cast out the devils? Whoever does it is a philanthropist and saviour.

is subject further states: *That evil spirits can only be cast out by genuine faith in the name of Christ.* Paul did so now because he had real and genuine faith in that name. The exorcists did because they pronounced that name, and had no faith in it. Thousands of men in Christendom this day trying to cast out fiends from souls by pronouncing the name of Christ without any faith in that transcendent name. What are the "High Ritualists," as they are called, doing, in pronouncing the name of Christ here, in our Protestant England? trying to cast out devils. But how? By histrionic exhibitions, sacerdotal badges, flaming candles, and

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Able expositions of the Acts of
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SUBJECT

"And it came to pass, t
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Unto what then were ye b
baptism. Then said Paul, J
repentance, saying unto the
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heard this, they were baptize
when Paul had said these things

Jesus, both Jews and Greeks. And God wrought special miracles by the hands of Paul: so that from his body were brought unto the sick handkerchiefs or aprons, and the diseases departed from them, and the evil spirits went out of them."—Acts xix. 1—12.

THIS chapter gives an account of Paul's second visit to Ephesus. His first visit seems to have been incidental, and very brief (Acts xviii. 19—21). When he departed from it on this first occasion, he left behind his old friends Priscilla and Aquila, and faithfully promised in bidding farewell to return if "God willed." According to that promise he is now, after extensive journeyings, great perils and labours, once more in this famous city of the ancient world.* Some little progress in the evangelisation of Ephesus had no doubt been made since his former visit. Aquila and Priscilla had not neglected the holy work, and Apollos had made his mighty eloquence tell in the right direction. It is probable that Paul at Ephesus was the guest of Aquila and Priscilla, as he had been at Corinth, and that in their humble home he wrought at his own trade for a livelihood; indeed, in his farewell address to the Ephesian elders at Miletus, he declares that "his own hands had ministered to his necessities" during his sojourn in their city. This chapter presents to us Paul's ministry at Ephesus in connection with six subjects—"the twelve disciples, the synagogue and the school of Tyrannus, the diseased and the possessed, the seven sons of Sceva, the deputation to Macedonia, the conduct of Demetrius the silversmith, and the statesman-like address of the 'town-clerk' of the city." All these may be taken as separate platforms on which to exhibit not only the labours of Paul at Ephesus, but truths of paramount and universal application.

I. THE TWELVE DISCIPLES. When Paul reached Ephesus we are informed he found "*certain disciples*" there, and these were "*about twelve*." Now, his conduct toward these "*certain disciples*" is very significant, and demands attention.

* For a magnificent description of this city see Conybeare and Howson.

First: *He directs his attention to them at the very outset.* These men had some amount of truth in them. They had made some progress in Christian knowledge, and they were genuine, it may be, in their desires and efforts to live up to the point of their intelligence. It was a wise policy in Paul to go to these men first. This policy probably he generally pursued. Such men would be better qualified and more disposed to listen to the public revelation of the Gospel, and such men, when cordially won to his cause, would become his most effective coadjutors. To establish in the faith twelve such men would prove more conducive to the advancement of truth than to elicit the thunderous cheers of a crowded and promiscuous auditory.

Secondly: *He promptly convicts them of the deficiency of their Christianity.* He does this by two questions. (1) "Have ye received the Holy Ghost since ye believed?" or, as it might be more accurately expressed, Did ye receive the Holy Ghost when ye believed? What did the apostle mean by this question? Did he mean to ask, Has the Holy Spirit influenced you to this faith? I think not. For Paul's doctrine was that the Spirit was necessary to faith, and he assumes that they were believers. He means undoubtedly those miraculous influences of the Spirit, which in that first age descended upon most converts to the Christian faith. The candid answer he received shows that this is what the interrogated understood him to mean. They said unto him, "*We have not so much as heard whether there be any Holy Ghost.*" As disciples of John, they must have known something of the old Scriptures, and the old Scriptures teemed with references to the Holy Spirit. What they meant was, that they had not heard of the Spirit in such forms as it came down on the day of Pentecost, in the rushing mighty wind and cloven tongues of fire. The apostle puts another searching question to them. (2) "*Unto what then were ye baptized?*" As if he had said baptism in Christianity is baptism in the name of the Father, Son, and Holy Ghost. You cannot have entered fully into the Christian system if you have not heard

the Holy Spirit. Their answer explains their ignorance. *They said, Unto John's baptism.*" John's baptism was one of repentance and preparation. It was a baptism of water and of fire. They were the disciples of John, and had not come fully unto the school of Christ, and therefore their ignorance. It is clear from the sequel that those questions the apostle struck deep into their souls, and made them soundly conscious of their deficiency.

Thirdly: *He effectively ministers to their advancement in divine knowledge.* "Then said Paul, John verily baptized with the baptism of repentance, saying unto the people, that they should believe on Him which should come after him, that is on Christ Jesus." By this he teaches them (1), that John's ministry was *reformatory*. John, disgusted with the moral rottenness of conventional Judaism, and with the dullness of the age, retires into the wilderness to search for truth, and to commune with God. The wild scenery around him, and the calm heavens above him, deepened his impressions of the real and everlasting. With the spirit of eternal reality fresh upon his heart, he issues from theitudes where he had thought and prayed, and met with the people, and appears before the masses of his countrymen thundering the urgency of reformation down into their souls. He teaches, also (2), that his ministry was *introductory*. John led his vast audiences to believe on Him that would come after him, that is Christ Jesus. John did not hold himself forth as an object of faith. He founded no church; he established no religion of his own. Those whom he baptized, he baptized into something that was to come. He pointed on to Christ, the Lamb of God who was to take away the sin of the world.

Now this teaching of the Apostle was *effective*, for we are told that when they heard this "*they were baptized in the name of the Lord Jesus.*" This act was an expression of a higher stage of experience to which Paul's ministry had led them. It is not said that Paul baptized them; nor is it even said that he required them to be baptized, nor are

we told that they were baptized with water at all. The baptism is the baptism of the spirit.

Fourthly: *He conveys the miraculous gifts of the Spirit.* "And when Paul had laid his hands upon them, the Ghost came on them; and they spake with tongues, and prophesied." The patriarchs were accustomed to lay their hands on those for whom they invoked the favour of Heaven. In the imposition of hands in the Apostle's case now signified perhaps, not merely invocation, but *impartation* also. He acted thus as the agent through which the Eternal Father communicated to these converted souls miraculous endowments. Hence it would seem that no sooner were His hands laid upon them than the supernatural gifts came down, and they "spoke with tongues, and prophesied." The gift of tongues I suppose to regard, not as the gift of new languages, but the gift of speaking spiritual truths with supernatural fervour and force. The Spirit did not make them linguists. He made spiritual orators, made their old words burn with new meaning. New ideas will make an old language. Let souls be filled with celestial thoughts, and they will speak with "the tongue of fire." This gift of speech enabled them to prophesy. "they prophesied." The word prophesy here is to be understood not in the sense of predicting, but teaching. "*He that prophesieth speaketh unto men to edification and exhortation and comfort.*"

Such, then, was the conduct of Paul towards these "disciples," who constituted the nucleus of that Ephesian Church, to which he afterwards addressed one of his magnificent epistles.

The next point in this chapter from which we may take our view of Paul is—

II. THE SYNAGOGUE AND THE SCHOOL OF TYRANNICUS.
These were the scenes in which he preached for "three months" in the former, and "two years" in the latter. He began at the synagogue, according to his custom, and for good reason. The Hebrew Scriptures were recognized as authorities in

synagogue, and he could reason with them on common ground; but in that synagogue, as in most other synagogues that he visited, he soon met with opposition, which compelled him to withdraw, taking with him "*the disciples.*"

Having left the synagogue he occupied the school of one Tyrannus. Who this Tyrannus was does not appear. He is probably a public teacher of rhetoric or philosophy. In this lecture hall he gets a more mixed audience than in the synagogue. Whilst the Gentiles would not find admission to the synagogue, both Jews and Gentiles could meet in a public hall. In looking at him in connection with these facts the *subject, characteristics, and success* of his ministry at Ephesus are brought under our notice—

First: *The subject of his ministry.* The subject was one—the Gospel; but this one subject, it would seem, he presented in different forms, according to the character of his audience. In the synagogue he spoke of it as "*the kingdom of God.*" In the hall of Tyrannus perhaps in some other form. The subject, however, was the one subject. He determined to know nothing among men save Jesus Christ and Him crucified.

Secondly: *The characteristics of his ministry at Ephesus.* He was free. He did not, as a preacher, feel that he could minister only in one place. Driven from the synagogue, he resorted to the school of Tyrannus. He was not a *localized* priest. He was argumentative—"disputing." He gave reasons to sustain his propositions. He answered objections and presented convincing proofs. He was no empty declaimer, no shining sentimentalist. He spoke to men's judgment. It was *persuasive*. He plied them with motives rightly to excite their affections and determine their will. It was *indefatigable*. He was "*daily*" at the work. For two long years every day he would be found in the lecture hall of Tyrannus preaching the Gospel. He was instant in season and out of season.

Thirdly: *The success of his ministry at Ephesus.* "*All they that dwell in Asia heard the word of the Lord Jesus, both Jews and Greeks.*" Is this literally true, or is it hyperbolic? It is very probable that nearly the whole, if not

the whole, of that province of Asia heard of the new doctrine, if not directly from the lips of Paul, from his coadjutors, and from those whom he then addressed. Some suppose that at this time the seven churches of Asia, to which the epistles in the Book of Revelation are addressed, were originally founded. Ephesus was the metropolis of that region, and into it the population of the provinces were constantly flowing for purposes both of commerce and of worship. Hence the doctrines of Paul would rapidly and extensively spread.

Another point in this chapter from which we may take a view of Paul is—

III. THE DISEASED AND POSSESSED. "*And God wrought special miracles by the hands of Paul; so that from his body were brought unto the sick handkerchiefs or aprons, and the diseases departed from them, and the evil spirits went out of them.*" There were in Ephesus at this time what are found in all places at all times—suffering humanity. There were men there not only afflicted with corporeal diseases, but also afflicted by demoniacal possessions. There were there men fallen that they became the residences and the organs of infernal spirits. Paul's supernatural ministry met the case of these afflicted ones. He cured them by a miraculous agency. His supernatural ministry was—

First: *Derived*. Unlike Christ, he had not the power of working miracles natural in himself. God wrought special miracles by the hand of Paul. His supernatural ministry was—

Secondly: *Beneficent*. It was put forth not to wound or to injure men, but to heal and bless them. His supernatural ministry was—

Thirdly: *Strikingly manifest*. The mere "*handkerchief or aprons*" which touched his body carried with it virtue to heal the diseased and to expel the devil from the possessed.

Another point in this chapter from which we may take a view of Paul is—

IV. "THE SEVEN SONS OF SCEVA." (See the leading homily of the present number.)

Gems of Thought.

SUBJECT : *Bramble Rule ; or, The People and their Leaders.*

The trees went forth on a time to anoint a king over them ; and said unto the olive tree, Reign thou over us. But the olive tree said unto them, Should I leave my fatness, wherewith by me they honour God and man, and go to be promoted over the trees ? And the trees said to the fig tree, Come thou, and reign over us. But the fig tree said unto them, Should I forsake my sweetness, and my good fruit, and go to be promoted over the trees ? Then said the trees unto the vine, Come thou, and reign over us. And the vine said unto them, Should I leave my wine, which cheereth God and man, and go to be promoted over the trees ? Then said all the trees unto the bramble, Come thou, and reign over us. And the bramble said unto them, If in truth ye anoint me king over you, then come and put your trust in my shadow : and if not, let fire come out of the bramble, and devour the cedars of Lebanon."—Judges ix. 8—15.

Analysis of Genesis the Seven Hundred and Twenty-Eighth.

THIS is one of the oldest and the most beautiful fables in existence. A fable is a form of speech that invests inanimate with life, the irrational with intelligence, the dumb with tongues. It is a method of instruction peculiarly adapted to arrest attention, disarm prejudice, and thus prepare the mind to receive ideas. Fables have ever been common in the East. The temperament of the Orientals being highly glowing and imaginative accounts for this. The Heavenly Teacher employed them in His instruction ; they were His favourite modes of communication. He spoke in parables. He knew that a short fable or parable would only strike the attention, but more effectively convey an popular truth, and be more easily remembered than any prolix argument in abstract language.

Our Saviour stands on Mount Gerizim, and from its heights delivered this parabolic address in the ears of the men of Samaria. The scene is romantic.

The general truths contained in this fable are :—

leaders in every department of
and especially religious. They
been ignorant, credulous, serv
want. Hence, as in the case of
by "the trees," they are look
lead them on. The *conscious*
instinctive faith that there
good for them. They feel that
being has somewhere in store
not obtained. (2) From a ca
pable of reaching it themself
lessness in the soul of the mas
there are members of their ra
people have ever manifest
superiority.

We infer, secondly—*That*
their choice of leaders. The t
of the most majestic of their
"olive tree," then "the fig tree
comparatively small. The for
these; it has the elm, the c
these. The people, especiall
dition, and in religious mat

ss. "Great men to them are monsters whom they
fable teaches—

THAT INFERIOR MEN ARE OFTEN MORE READY TO AS-
SUME THE RESPONSIBILITY OF LEADERSHIP THAN GREAT ONES.
In the "olive tree," the "fig tree," and "the vine" were
the greatest of their race, they were great enough to shrink
from the responsibility of the position to which they were
promoted. The one said, "Shall I leave my fatness?" the
other, "Shall I forsake my sweetness?" the other, "Shall I
leave my wine?" to be promoted over "the trees?" The
"bramble," however, was no sooner asked than he
consented. As a rule, perhaps it is the *smaller* men—the
trees of the forest—that are the most anxious to attain
prominent and responsible places in society. The greater
men have the less taste for conventional greatness, the
fewer resources he has in himself, and more disposed is
he to work in the glorious realms of principles than amidst
the intrigues of social parties. Great men build their own thrones
and establish their own empires. They have a "fatness," a
"mess," a "cheering wine" in themselves that make them
completely independent of conventional honours. In the reli-
gious world platforms and pulpits are yet far too thick with
"blessings." Oh, for cedars and Oaks!
fable teaches—

THAT LEADERSHIP IN THE HANDS OF INFERIOR MEN IS
USUALLY RAUGHT WITH MISCHIEF. "And the bramble said unto
them, If in truth ye anoint me king over you, then
stand ye under my shadow: and if not, let
me out of the bramble, and devour the cedars of
Lebanon." The last clause "let fire," &c., is not to be taken
as a command, but as a *prediction*. It means that fire shall
come out of the bramble and devour the cedars of Lebanon;
the bramble represents Abimelech, who was made king
of the Philistines, the sequel shows (verses 16—57) that his election

community than small
lators, as rulers, as priests
been, the greatest curs
lead the blind they both

The subject teaches—

First : *The sad conc*
everywhere are helpless,
rush forth to every lo ! l

Secondly : *The transc*
sents to the world just
Christ—"the leader and
trees of the forest ! ye
search of Him as your
command. The greatest
Him !

SUBJECT : *Man's*

"If I be wicked, woe unto
lift up my head. I am full
affliction."—Job x. 15.

ities. With our knowledge of that which Job was sing through, let us consider, *first*, the confusion of which he is conscious ; *secondly*, the Divine order from which man alone find deliverance from his confusion.

1. MAN'S CONFUSION. "I am full of confusion," was the ar expression of the perplexed discourser with his friends, he appealed to his God. There was a light shining in the kness by which the disorder of his position and inner life made manifest. The outer condition corresponded to the itual. We may, therefore, consider the external conflict setting forth the internal disorder which the tempted erer is conscious of.

First: The conflict between health and disease. Pain perces the spirit, which endures all that the body bears. en flesh and bones and nerves and skin are each and ether oppressed with strong pain, the spirit is conscious t there is an assault upon the natural orderly healthy state he bodily powers. The very idea of health, which even most afflicted man has, enables him to comprehend that lth is the law of man's being, and that disease is the ation of that law. Disease is therefore unlawful, and ry physician is a fighter against that which is the violation od's order. Whatever blessing bodily affliction may be le to the endurer of it, disease itself is a curse ; and there- is it that the endurance of pain is a conflict between the l of health and the evil of disease.

second: The conflict between family order and domestic fusion. Death had made a breach upon the household of , as it has upon every other household. The wife of the urer was estranged from him ; his servants were insubor- sta. Domestic confusion is a curse which is seen most rly when contrasted with the blessing of an orderly, ed family, in which truth and goodness and beauty are elements of household enjoyments. The members of the t wretched family have an idea what *ought* to be in the nestead. The conflict between the real-actual and the

real-ideal brings into sight the violation of the constitutional harmony which has been divinely established for all the families of the earth, who are in the eternal purpose to be ultimately blessed in the seed of Abraham. The elements of home are the elements of heaven : the incoherency of them produces a domestic hell ; or rather a most undomestic pandemonium.

Third : *The conflict between friendship and alienation.* Man naturally expects brotherliness from his fellow-man. The reciprocation of manly thoughts and feelings is that for which man is made by God. When there is unkindness, suspicion, recrimination, exasperation, there is violation done to the divinely-established relationship which exists between man and man. Each man has an ideal of that which he ought to be to his brother man, and that which his brother man ought to be to him. When there is a departure from that ideal, there is conflict, and the confusion which conflict engenders. A man's friend stands to him for the universe which he learns to know better and better through the medium of friendship. Let alienation interrupt the course of friendship, and the consequence will be violence to truth.

Fourth : *The conflict between inheritance and destitution.* Existence involves the God-bestowed right of the possession of the means of securing that existence. Indeed, being and the support of it, according to the arrangement of God, are all that man can receive. The millionaire and the mechanic can only possess the food that nourishes him, the clothing which warms him, the habitation which shelters him, and the knowledge by which he is spiritually cultivated. When there is abundance of possession of land, and all the real property which labour creates, there is simply a providential deposit made to the possessor for the benefit of others. The owner of broad lands can only hold them for others. Even moneyed capital must circulate, or it is speedily exhausted. Those who have great riches can only possess little, whilst those who have little possess great riches. God and His family and His universe are the promised possession of every child of God who is God's heir, being a joint-heir with Christ.

The deprivation of possession brings conflict, either as man wishes to secure something for himself which goes to the whole family, or he fails to enter upon the inheritance which is, through Christ, divinely bestowed upon children of the whole Divine family. According to the revelation of holy Paul, "All things are yours."

Th : *The conflict between spiritual good and evil.* This struggle which gathers up every other into itself. To a spiritual mind, or a mind according to the "Spirit of God," is to have life and peace; whilst to have a carnal mind, and according to the mere fleshly life, is to have enmity against God, who is the blessed object of the mind's thought and devotion. Each man has an *ideal* of what the relation of mind to the mind of God ought to be. When there is a pretension of mental or spiritual power there is conflict, even the wrong which has been surreptitiously substituted for the right. Simple submission to God and His commands is that which man, fallen from his right state, finds it impossible to attain without conflict, and the many tribulations which it involves—being, as it is, a transition from darkness to light.

GOD'S ORDER. *All true order—bodily, family, social—is His order, and His order is that by which man obtains deliverance from his confusion.*

Th : Bodily order is ever ultimately victorious over disease. He who hath abolished death by His own death makes it, in His progress to the bodily and spiritual wholeness and peace which He bestows on "all" whom He draws to Himself. Death has no power to do any good, but life overcomes death and all that leads to death. We may all bring our sins to the Perfect Healer, who perpetually declares His healing power by His all-victorious deeds of love. *Second :* Family order is ever triumphant through the work of the great and glorious Eternal Father by His Spirit in the world. Job's wife and children once formed a blessed family; and it may be that in the permanent kingdom of

God they are all perfected in the whole family in heaven and earth, which is named in Christ. God is the eternal friend of family and peace. He teaches us that there is no lack of power in Him to perform all His righteous will. Wrong is weak in its phases. Right is the eternal strength.

Third: Social order. Friendship is the overcomer of contention. Christ, who casts out all that offends, removes hostility which blights the spirits whom He has redeemed. The Divine Friend of man subdues the hostility which he forces with His perfect work. He, in renewing the world, employs all its power in His infinite love.

Four: Circumstantial order. Inheritance overcomes corruption. Man can lose nothing when he is brought into perfect harmony with the Divine order. In Christ all things are ours; He is ours.

Fifth: Moral order. Spiritual good triumphs over spiritual evil by Him in His perfect working, for He can present us faultless before His Father with exceeding joy. All is God's order, and His order, through Christ, will remove the confusion of all genuine practical believers. Jesus is the restorer.

PERCIVAL

SUBJECT: *Your own Salvation; or, The Great Attainment*

"Your own salvation."—Phil. ii. 12.

Analysis of Homily the Seven Hundred and Thirtieth.

THERE are two errors into which it is possible to fall on the subject of salvation. The one, that it is wholly judicial and representative, the result of what *was done* on the cross, and is in the heavens, irrespective of a new heart and a God-like character. The other, that it is wholly moral and dependent, the result of what man can do, apart from the "inward witness" and the influence of the Holy Ghost. Both errors are faithfully exposed in the Word of God. We

in that self-recovery is impossible without a sacrifice for
 , and a divine power from on high ; and also that an
 acted trust in Christ, as objectively made unto us
 righteousness and sanctification," where there is no sub-
 jective "newness of life," will prove a ruinous delusion. In
 that word salvation is represented as both judicial and moral ;
 comprehending a work done for us, and a work done in
 us ; as combining the operation of God and the energy of
 man ; as requiring a faith which trusts and appropriates, and
 diligence which labours and makes sure. It is, "*so great*
salvation."

Nothing can be more decided than the testimony of St.
 Paul on these points. He shows that salvation is *founded*
 on the mediation of Christ, and that in its legal form it must
 be through faith alone, independent, altogether independent
 of man's worth or work ; and he shows, moreover, that sal-
 vation is *perfected* by personal co-operation, through a sanc-
 tified exercise of the will and the employment of divinely-
 sustained effort. *For what is salvation ?* It is not only a
 deliverance from the curse of the law, but from the rule of
 sin ; not only a judicial acquittance at the bar of God, but a
 moral renewal in the image of God ; not only a boon treasured
 in Christ, and made ours by a perpetual imputation, but
 a blessing dependent in a great sense on ourselves, and
 sustained by a perpetual growth. So the apostle of the Gen-
 tiles distinctly intimates in his Epistle to the Philippians.
 In speaking to them of their salvation, he calls it, "*Your own*
salvation ;" and what he said to them he says to all.

My brother, the salvation which the Gospel proposes to
 your acceptance and commends to your pursuit, is *your own*
salvation—YOUR OWN. It must be wrought out *in yourself ;*
for yourself ; for yourself.

"It is your "*own* salvation," BECAUSE IT MUST BE WROUGHT
 OUT *IN YOURSELF, your own self.* It must have all the dis-
 tinctiveness which pertains to individuality of character. It

does not become yours by association with others, but transformation of your own nature ; and in your case wear attributes and assume forms which it cannot in a. Whether you consider it as laying hold on your inner or as marked in its operations there by distinct peculiarity you must see that it cannot be anything else but "your salvation."

"The kingdom of God is within you." "He is not who is one outwardly, but he is a Jew who is one inwardly." "Except a man be born again, he cannot enter the kingdom of God." Christianity is not an external application, internal reign, the reign of "righteousness, peace, and the Holy Ghost." Christianity does not consist in rituals, creeds and ceremonies without, but in principles, affections and vitality within. Christianity is not made up of admissions and surface reforms, but is distinguished by faith in Christ without which it is impossible to please God and that conformity to Christ without which it is impossible to see God. It is entirely a spiritual life. It is an inward condition of the man himself. "God worketh in you, not on you, or *on* you merely ; but *in* you, subduing, moulding, affecting you ; carrying on a salvation in your moral nature and developing "a new creation." Depend upon it, if salvation is thus in you, it has not reached you. If it is thus *your own*, you have neither part nor lot in it. If you have suffered it merely to play with your emotions, if you admitting it into your very soul, you are deceiving yourself. Your faith is dead, being alone. Your "looking unto Christ" is but the contemplation of a mental picture, and has nothing to do with the captivating power of a redeeming God. saying "Lord, Lord ! Saviour, Saviour !" is an evidence that Satan has ensnared you ; for if Christ is all, He is in you, would be, if you really trusted and loved Him ; for "Christ in you the hope of glory."

I have said that a man's salvation, a work in him, is marked by attributes so distinct as to isolate it, and is emphatically his own. It has a separate history in

are undoubtedly common experiences, but variously diversified operations. Every man has his peculiarities, exposures, habits, besetting sins; and the work of grace in one is a different, frequently a different, from the work of grace in another; it is a different operation. Some have been brought up in utter ignorance of divine truth; others have been theoretically acquainted with it from their infancy. Some have reasoning faculties; others are intellectually yielding, and even some have hard, flinty, crabbed natures; others are pliant, and docile. Some are possessed of strong, vigorous natures, and become easy victims to every passing excitement; others are constitutionally phlegmatic, and can with difficulty be moved by any charmer. Some have been living in the bondage of evil habits, which have blunted the faculties of their nature, and done much to paralyze their moral energy; others have been habitually under the influence of virtuous principles. Some are susceptible of temptation, hence no temptation happens to others. Some are covetous, others carnally minded, their inclinations are in these directions. And does it not follow, that for these classes salvation has a peculiar work to do; it has to meet my personal habits, weaknesses, and needs, *my own* salvation. In you, it has to meet your peculiar tendencies, temptations, and wants; it is "your own salvation," because it must be wrought out by your own self. And here let me observe, that the efficacy of divine influence, without which a man cannot be saved, is assumed. The truth: "It is God that worketh in us, will and to do" is acknowledged. The testimony of our insufficiency, of ourselves, to do anything as a means of our sufficiency is of God is fully admitted. Without atonement and intercession, the sufficiency and working and out-working power of the great atoning and atoning man is impotent. We cannot be too

deeply conscious of our entire dependence ; but, at the time, we cannot be too much alive to our personal actions. The Gracious One carries on the good work by enlisting all the powers of our being. In the day of judgment we shall receive according to the "good thing in the body," that is, done by ourselves. "I keep unblameable," says St. Paul, "and bring it into subjection ; my own act. "I run, I labour, I fight ;" they are my acts. "I count not myself to have apprehended, neither I already perfect ;" there is work still before me to have myself to do ; and so, "forgetting the things which are behind I press towards the mark." The various exhortations addressed by the apostles to Christians are founded on the fact, that there is an important sense in which salvation, his deliverance from the rule of evil, assimilation to the image of Christ, depends on "Little children, keep yourselves from idols." "Keep yourselves in the love of God." "Give all diligence to obey the commands, that your calling and election sure." "Perfect holiness desire as ye have seen the love of the Lord." So we read ; and are these the exhortations to address to passive materials ? Can they be otherwise than personally personal ? They cannot surely be a greater perversion of truth than to regard the finished work of Christ on the cross, and the uncompleted work of the Spirit in the heart, as superseding individual anxiety and effort, all individual responsibility and labour. Out of this has grown up a heresy which eats at the heart of the Church ; and where is the Church in which the evil is not lurking place, though it be in subdued forms and without inconsistencies ? The truth, "we can do nothing," without reference to Christian mediation, has been transformed into man's duty. Christianity has been worked upon as if of pious looks, pious speeches, pious emotions, pious actions. The specious counterfeit has been kept alive by a senseless recurrence to the atonement and advocacy of Christian sympathies and offices ; and much has been said of "joy and sins forgiven." But, look, and you will see

otions can co-exist with unsubdued passions; that joyments have no connection with self-rule; that all beside Christianity is compatible with selfishness, of heart, moroseness, earthliness, covetousness,

There is no soundness in it. It is defective and through. Weighed in the balances, it is found

It is a salvation, to call it so, which is not one's ought out, in, and by one's self, "according to the which worketh in us mightily." In other words, it is tion at all. "The grace of God, which bringeth salvation me to *do* something that I may gain it, as wrought myself; it is *my own* salvation. And so it teaches you. obedience and conformity to Him whose strength is rfect in weakness, depends "*your own salvation*."

emark which immediately precedes these words is of attention. "As ye have always obeyed, not as in sence only, but now much more in my absence, it your own salvation." The apostle's ministry, teaching from house to house, had been emi- seful and highly valued; but the Philippians did end on these auxiliaries. Yea, in their absence, re more intent in mutually edifying one another, sonally edifying themselves. We should lay this heart. The ministry of the word and the services anctuary are highly important, but they must not be tes for self-culture, for household godliness, for every- ristianity. Pastoral visitation may be useful, but if ot build up yourselves on your most holy faith, no of God can help you. It is not in the power of nan to do that for you which revelation and reason in avowing you must do for yourselves. Too scaffolding around your soul will only impede the of the temple. Ministerial visits may flatter f-importance, but, there is no certainty they will pro- ur self-improvement. You must look to yourself, for vation must be wrought out *by yourself*. It is "*your ration*."

body," and be endowed with
We read of a prophet's
reward. Some will rule over
"If ye do *these* things,"—
to virtue patience, &c., *the*
tered unto you *abundantly*
our Lord and Saviour Jesus
all its varied forms be well
will be wrought out "a
weight of glory." In many
by fire." Men will be rescued
as those who escape from them
but their deliverance. *The*
Their condition will be a
from the woes of the second
that honourable recognition
nified station, that fulness
Church has promised "to
not that they which run in
the prize!" One man, the
man, the winner of the laurel
of the glorious crown.

You may be disposed, *to*
against these views; but
your notions of the relation

action is the guarantee of your completeness ; but you are mistaken. He never meant to be, and He *cannot* be a substitute for holiness. Moral character has no representation.

Christ's holiness cannot render a man different from what he is in himself, and righteousness demands that every man shall receive according as his works have been. It is not what Christ has done for us or is to us that will determine the nature of our salvation as a matter of reward, honour, glory ; and no pretence of ours to glorify Him, by making our salvation independent of ourselves will alter the law under which we must individually enter the inheritance of saints in light. Some will "suffer loss," and some will receive "a full reward." Every believer is working out a salvation *for himself*—just such a salvation as his character will warrant it of and his works secure. "He that is holy," morally, "will be holy still ;" and "he that is righteous," practically perfect, "will be righteous still." "To him that hath much shall be given, and he shall have abundance ; but from him that hath not shall be taken away even that which he seemeth to have."

J. E., M.A.

SUBJECT : *Duties and Reasons.*

Let not thine heart envy sinners : but be thou in the fear of the Lord all the day long. For surely there is an end ; and thine expectation shall not be cut off."—Prov. xxiii. 17, 18.

Analysis of *Homily the Seven Hundred and Thirty-First.*

SOME of the finest maxims of morality, and the most admirable rules of holy living, are contained in the Proverbs of Solomon. The words of the text contain—

DUTIES. "Let not thine heart envy sinners." There are a twofold duty—

First : *The avoidance of envy.* Envy is that affection which causes grief at the happiness and prosperity of others. It is

associated with a maliciousness. It differs from ambition. While ambition excites us with a desire to rise above others, envy leads us to seek their downfall. Envy is derived from a Latin word signifying not to see. Her name is, therefore, characteristic. She cannot bear the sight of the greatness she is unable to acquire; and for her own peace, and in mortification of the beautiful, the opulent, the gay, the wise, the learned, and the virtuous, she shuts her eyes when they pass, and affects not to see the thing which cuts her to the soul. Down she pulls her windows, and away she turns her head when the hated object presents itself. She is blind to the excellence of others, but very quick-sighted in discovering any flaw, or blemish, or imperfection. She is very skilful in discerning, exaggerating and pointing out faults where few or none exist. Envy attracts to herself all that is evil or malignant. Like the pelican in the wilderness, she sits alone; and, like the owl, makes darkness her retreat. Wherever envy prevails, it pervades and penetrates the whole temper. Observe—

The text directs us to her *objects*—"Sinners." There are many of this class whose temporal circumstances and mental attainments render them more the objects of pity than that of envy. But there are others who are envied for their wealth. They live in splendour and affluence, and are therefore the objects of envy. For their honours. Many are known to fame. Some are praised for their scientific researches; some are extolled for their philosophic knowledge; some are deified for their military prowess; some are admired for their talents; some are respected for their acts of valour; and some are commended for their successful enterprises and wonderful inventions. For their pleasures. Possessing wealth, they are enabled to gratify all the pleasures of sense, mix in fashionable society, visit foreign lands, and taste of every variety of worldly enjoyment. The prohibition in the text is, "Let not thine heart envy sinners," whatever are the advantages they possess over you.

But why should sinners not be envied? (1) Because it

ish to do so. It is a false supposition that they are because they possess temporal advantages. Wealth not to the mind solid peace and lasting joy. "A man's consisteth not in the abundance of the things which he hath." Worldly honour adds no happiness to the soul. are destroyed by time. A nation may praise to-day, now condemn. Are those to be envied who live in y pleasure? "Fret not thyself because of evil doers, be thou envious against the workers of iniquity, for all soon be cut down like the grass, and wither as the herb." (2) Because it is unjust. If Jehovah in His sees fit to prosper sinners in this world, in wealth, and pleasure, what is that to us? Is not the earth d the fulness thereof? And has He not a right to do his own as He sees fit? (3) Because it is unchristian. posed to the spirit of Christianity. We are taught by to pity and pray for sinners, to labour for their on, and perform for them every office of kindness. towards them we allow that fiend-like passion, envy, rected, the whole of our Christian duties towards them unfilled. "Let not thine heart envy sinners." Cast yes, my brother, upon their troubles as well as their ts. Consider that Providence has given you a greater of blessings than you can possibly pretend to have a o, and look forward to that day when merit and usness will be rewarded. The other duty here is—ndly: *A reverence for God.* "Be thou in the fear of rd all the day long." This fear is not slavish, that s to flee from danger, but filial, divinely wrought in l. It resembles that feeling which a dutiful child has : a loving parent—not what a slave feels towards a askmaster. To view the excellences of Jehovah's er excites admiration and love, and these sweetly com-produce a fear of offending. And when this godly deeply rooted in the heart, sin becomes hateful. It a every branch of religion, and implies that habitual ce and love to God which leads to every good word

temptation it will be our
it will be our light and

II. REASONS. All
There are two reasons for
the other of *promise* :—

First : *Instruction*.
to the sinner's prosperit
tages which sinners pos
assured that they will
depart from time into et
into the world, they sh
“I have seen the wicked
self like a green bay-tree
was not ; yea, I sought
transgressors shall be
wicked shall be cut off
sudden.

There is an end, more
doubt many a Christian
trasts his own worldly ci
affluence. In his pover
God should prosper in

persecution and trial will ere long be blown
Promise. "Thine expectations shall not be cut
 here promises to realize the expectations of those
 Him. What do they expect? They expect their
 wants supplied according to their Heavenly Father's
 All His promises shall be fulfilled. "Trust in
 and do good; so shalt thou dwell in the land, and
 shalt be fed." Deliverance from dangers: "The
 the Lord encampeth," &c. Answers to prayer:
 it shall be given you," &c. Help in trouble:
 burden on the Lord," &c. Grace to restrain them
 to sanctify their souls, and to prepare them for
 glorious resurrection and eternal felicity. And
 citations shall not be cut off, for "to him that
 will God give to eat of the tree of life, which is
 ist of the Paradise of God. And they shall be
 throne, and shall serve Him day and night in His
 d the Lamb which is in the midst of the Throne
 them, and shall lead them unto living fountains
 ; and God shall wipe away all tears from their

taint of all this arises from God's promises, for
 as promised He will most certainly perform. His
 will He not break, nor alter the thing that is gone
 lips.

HARLAND.

2. *Strife then* and *q*
and Barnabas with the
and certain others of the
to Jerusalem about this

3. They *then having*
Church, *went through*
the conversion* of the
the brethren.

4. And *arriving at* .
Church and the apostle
whatever God had done

5. But there rose *for*
who had believed, saying
commanded to keep the

6. And the apostles
about this thing.

7. And much *questi*
to them, Men [*arēpes*] 1
in former days among
Gentiles should hear th

8. And the Heart-
giving *to them* the Ho

9. And *made no dis*

12. Then all the multitude kept silence, and *heard* Barnabas and Paul, *telling in full* whatever *signs* and wonders God had *done* among the Gentiles by them.

13. And after they *were silent*, James answered, saying, Men [*αὐδᾶς*], brethren, hear me.

14. Simeon *fully told* how first God *looked upon*, to take from the Gentiles a people for His name.

15. And with this *accord* the words of the prophets, as it is written.

16. . . . the *seat* of David which *has fallen*, and the ruins of it I will build again, and will set it *upright*.

17. That *somewhen those left over* of men may *seek out* the Lord, and all the Gentiles, on whom my name *has* been called *upon them*, saith the Lord, who doeth these things.

18. Known from *of old* are to the Lord all His works.

19. Wherefore I *for my part judge* not to *disturb those* from the Gentiles *who turn* to God.

20. But *to write to them to refrain* from the pollutions of idols and from fornication, and from *what is* strangled, and from blood.

21. For Moses, of *ancient generations*, in every city, hath *those* that preach him, *since* in the synagogues every Sabbath *he is read*.

22. Then it *seemed good* to the apostles and the elders, with the whole Church, to send men [*αὐδᾶς*] chosen out from them to Antioch, with Paul and Barnabas, Judas called *Barsabbas*, and Silas, *leading* men [*αὐδᾶς*] among the brethren.

23. *Having written by their hand*. The apostles and the elders and the brethren, to the brethren at Antioch and Syria and Cilicia, *that are* of the Gentiles, greeting.

24. *Since, indeed*, we heard that *some going* out from us troubled you with words, *undoing* your souls, to whom we enjoined nothing. [Omit the clause, "Saying, ye must be circumcised and keep the law."]

25. It seemed good to us, *having come* to one *accord*, to

nothing more to put up
necessary things.

29. To *refrain* from
strangled, and fornicati
selves ye *will* do well.

30. They, *on their*
Antioch; and, *gatherin*
epistle.

31. And these *havin*
nition,

32. And Judas and S
with *much speaking adm*
[them].

33. And, *having spent*
peace from the brethren

34. [Omit this verse.]

35. And Paul and B
and preaching, with al
Word of the Lord,

36. And after some d
return now and look upon
we *proclaimed* the word

37. And Barnabas too

40. And Paul having chosen Silas, *went forth, commended the grace of the Lord by the brethren.*

41. And he went through Syria and Cilicia, *establishing churches.*

The Preacher's Finger-Post.

MORAL CHEERFULNESS.

Rejoice in the Lord alway: again I say, Rejoice,"—Phil. 4.

REAL or spiritual *cheerfulness* is the subject of these words. The cheerfulness of which we are to speak is distinguished,

First: *From thoughtlessness.* There is a *mirthfulness*, a *jollity*, a *sportiveness* which belong to some persons in some states and stages of life that must not be confounded with cheerfulness.

Secondly: *It is distinguished from placidity of temperament.* Some are favoured with an organization in which there is an equanimous flow of good spirits. Neither of these is spiritual cheerfulness. The former is immoral; the latter is non-moral—it has no moral character at all. It is a natural blessing; it in itself is neither a virtue nor a vice.

Spiritual cheerfulness im-

plies rightly inspired, and rightly regulating loves, purposes, hopes, activities.

The text leads us to make two remarks concerning it.

I. THE GRAND CONDITION OF SPIRITUAL CHEERFULNESS.

It must be "*in the Lord.*"

The phrase "*in the Lord*" is sometimes varied by "*in Christ*," or "*in Christ Jesus.*"

The expressions are of very frequent occurrence. Christ Himself speaks of His disciples as being *in Him*; and Paul speaks of those as being in Christ, as free from "condemnation," as "new creatures." We are commanded to obey "*in the Lord*" (Ephes. vi. 1); to marry "*in the Lord*" (1 Cor. viii. 39); "*to walk in the Lord*," and the good are said to "*die in the Lord.*" What does this mean? It may include the following things—

First: *In His character.* Without figure, we live in the character of others. The

principles, habits, spirit, maxims of other men form the atmosphere in which our own spirits live and move. The existing age lives in the character which has come down to it from the past. The unconverted world lives in the character of Adam. The evil principles which he bequeathed to his race form the elements of their spiritual life. To be "in Christ" is to be in His character, is to think through His thoughts, feel through His feelings, act through His purposes. It may include—

Secondly : *To be in His friendship*;—morally one with Him in sentiment, principle, aim, heart, realising evermore His presence and enjoying His fellowship. It may include—

Thirdly : *To be in His enterprise*. Christ has a great enterprise on this earth. What is it? Summarily it is to restore human souls to the knowledge, image, service, and companionship of the great God. To be in Christ is to be in this enterprise, loyal and active agents in working it out.

Being in Christ is the condition, then, of true moral cheerfulness. There is no true cheerfulness outside this. There may be thoughtless levity and animal sprightliness, but no true cheerful-

ness. All the brightness outside of this circle is tickle, unsatisfactory, transient.

II. THE URGENT OBLIGATION TO SPIRITUAL CHEERFULNESS. "*Rejoice in the Lord always : and again I say, Rejoice.*" Most emphatic language this, indicating great imperativeness.

First : *It is our duty to be cheerful*. Christian happiness is generally looked upon more as a privilege than an obligation. But everywhere in the Word of God is it urged as a duty. It is so even in the Old Testament. "Be glad in the Lord, and rejoice ye righteous; and shout for joy, all ye that are upright in heart" (Ps. xxxii. 11). Spiritual gloom is not merely a calamity, it is a sin. It is as much my duty to be happy as to be honest. The same God who commands me not to steal commands me to "*rejoice evermore.*" Gloominess in the Church should be treated as a sin; and, if the sin is to be estimated by its evil effects, it is certainly one of no little enormity. A gloomy member of a church misrepresents Christianity, throws a shadow over the whole circle, and repels outsiders.

Secondly : *It is our duty to be cheerful always*. "*Rejoice in the Lord always.*" Always ! What, in adversity, sickness, bereavement, death!

always. Where was I when he gave this command? A prisoner at Rome, life hanging on the ice of an insane tyrant. No, in truth, was a greater error than the man who in name of Heaven demands this command! Read brief sketch of his trials, given by himself. "In us more abundant, in us above measure, in us more frequent, in us oft," &c., &c. (2 Cor. 23—28). Yet, notwithstanding this, he says in other place, "I glory in tribulation, also" (Rom. v. 5). This is the man who commands us to rejoice ever, to rejoice always. This usefulness is a state of mind independent of circumstances; — something that is superior to physical sorrows, shines in the tyrant's dungeon, and hymns triumph at the martyr's stake. What a sublime view Christianity does the sub-
give us. Christianity is wordy dogmas or cumbersome ritualism; It is happiness. To be Christian is to be happy. "These words which I spoken unto you that your joy may be full." "I come that ye may have," &c.

TRUE MORAL CONQUESTS.

"Be not overcome with evil; but overcome evil with good." — Rom. xii. 21.

THESE words imply—

First: *That good and evil are in this world.* This is a fact too patent to require proof. Evil and good in every variety of form are here in different degrees, in every nation, tribe, family, individual. This fact distinguishes earth from other worlds. In heaven there is good only; in hell evil only. On earth both co-exist, though never coalesce. The words imply—

Secondly: *That evil must be overcome.* "Be not overcome with evil." Evil must not be the conqueror. Its conquests in the case of individuals, families, communities, is ruin. The moral heart of humanity feels that it must be overcome. There is a struggle against it everywhere. No man, however bad, wishes evil to triumph. The words imply—

Thirdly: *The way to overcome evil is by the force of good.*

I. THIS IS THE ONLY EFFECTIVE METHOD. Can evil be overcome by evil? Can error be overcome by error, selfishness by selfishness, anger by anger, war by war, tyranny by tyranny? The idea is a philosophical absurdity, and

all history shows it to be an impossibility. Like begets like the universe through.

First: This is the only effective method in overcoming evil *directed against ourselves from society*. Are there those whose souls burn with malignant hate towards us, and who seek our injury? How are we to overcome them? By resentment? By violence? The constitution of the human mind must ever render such efforts futile. Here is the effective plan—"If thine enemy be hungry, give him bread to eat, and if he be thirsty, give him water to drink; for thou shalt heap coals of fire on his head, and the Lord shall reward thee."

Secondly: This is the only effective way of overcoming evil, *as it is found existing everywhere in the world*. How are falsehood, profanity, dishonesty, wrong, impiety, and other forms of evil which are around us to be put down? Simply by good. We must hold up the good to society in the perfect forms exhibited in the words, spirit, deeds, of Christ. Truth alone can conquer error, honesty, craft, forbearance, obstinacy, humility, pride, purity, uncleanness, benevolence, selfishness, love, anger, &c.

Thirdly: This is the only effective way of overcoming

evil *as existing in our own hearts*. Evil is within us in the form of thoughts, inclinations, habits. How is it to be overcome? Not by tormenting ourselves by self-scrutiny and minute introspection, but by strengthening the good that is within us, and getting into us more of the divine. The traveller who would escape the mists that hang about the sides of the mountain must ascend the higher zones, and hasten to the top. In like manner he who would escape the darkness of polluting thoughts and unholy feelings, must struggle upwards into the purer atmosphere of good: he must think of whatever things are "true, honest, just, pure, lovely, and of good report" (Philippians iv. 8.) Evil within will only yield to the expulsive power of the good.

II. THIS IS THE DIVINELY-PRACTISED METHOD. This is the method that the Eternal pursues in overcoming the evils of the world—

First: *The evil of intellectual error* He overcomes by the good of intellectual truth. The world's errors in relation to being and well-being, in relation to virtue, duty, happiness, God, man, destiny, lie as a dark oppressive atmosphere upon its heart. God overcomes this

relation of truth—the
 udly: *The evil of en-
 wards Him. He over-
 y the good of His love*
 is. Men are enemies
 by wicked works.
 position to heaven is
 eatest crime and curse.
 loved the world," &c.
 ly: *The evil of cor-
 He overcomes by the*
a perfect life. Evil
 something more than
 reaction of thought, a
 actions; or a set of
 It is a life; it is
 into the very moral
 of the soul, it pos-
 men, it is "made
 and dwells amongst
 od overcomes it by
 good to the world in
 m. Eternal goodness
 incarnate and taber-
 amongst men. "As
 man's disobedience
 re made sinners, so by
 diences of one many
 de righteous." Good-
 the victory one day.
 sin abounded grace
 ch more abound.

OF EXCITEMENT.

be not drunk with wine,
 is excess; but be filled
 Spirit."—Ephes. v. 18.
 ext presents two
 d mental being—one
 est degrading, and
 the most elevating

drunkenness and Divine
 inspiration. It prohibits one
 of those states, and enjoins
 the other. It leads us to
 make three general remarks—

I. MAN HAS AN IN-
 STINCTIVE CRAVING FOR EX-
 CITEMENT. The words evi-
 dently imply this. Paul
 assumes that his readers must
 have excitement in telling
 them in what they should,
 and in what they should not
 find it. Excitement is a
 necessity of our nature. The
 soul has a deep hunger for it.

First: *Observation shows*
this. Look at society, either
 as it appears on the page of
 history, or as it surrounds
 you now in all the activities
 of life, and you will find that
 the love of excitement ex-
 plains much of all its rest-
 lessness, amusements, and
 toils.

Secondly: *Consciousness*
shows this. All are con-
 scious of the impulse. Mono-
 tony and stagnation become
 intolerable. We crave a
 quicker pulse, a warmer and
 a fuller passion. Yes, man
 has a native hunger for ex-
 citement. Hence the popu-
 larity of *sensational* theatres;
 sports, books, scenes, music,
 sermons.

II. MAN HAS RECOURSE
 TO IMPROPER EXPEDIENTS
 FOR EXCITEMENT. "Be not
 drunken with wine." Wine
 stimulates excitement. R

quicken the pulse, it heats the blood, it fires the passions. Hence men like it. They use it not for the sake of intoxication, but excitement. Wine drinking is only one of many improper expedients for excitement. Drunkenness is here a type of whatever improperly stimulates the senses and enkindles the lusts. There is *licentious sensualism*. How many seek excitement in an inordinate gratification of mere animal propensities? There is *gambling*. What thousands resort to the race-course, the exchange, the billiard-table, for excitement! There is *immoral literature*, luscious tales, filthy narratives, and sensational romance; these are eagerly sought because they make the imagination glow with impure fires.

III. MAN HAS PROVIDED FOR HIM DIVINE MEANS OF EXCITEMENT. "*Be filled with the Spirit.*"

The three following verses show what is meant by being "filled with the Spirit."

First: *High spiritual intercourse with man*. "Speaking to yourself in psalms and hymns and spiritual songs." Speaking to men the highest things in the highest forms of language, poetry. High feeling always runs into poetry.

Secondly: *Devout fellowship with Christ*. "Singing

and making melody i heart to the Lord," soul pouring out its de in sweet melodies Divine ear.

Thirdly: *Thankful nition of Divine*, "Giving thanks alway things unto God."

Fourthly: *A godl tion to the communi our brethren*. "Sub yourselves one to another the fear of God." is implied in being fill the Spirit. And is th sufficient excitement th be filled with the Spi be filled with the Spirit—and what exciting is His!—With the Spirit poses,—and what purposes are His! the Spirit's love, an an immensity of stirr pulses are in that love

Brothers, you cr excitement; seek it Here only you can ha which ennobles and with the joys of immu

OBSERVATION IN THE VEST FIELD.

"And they of Beth were reaping their wheat in the valley."—1 Sam. 1

THERE is much that the interest of romane history of the ark tained in the context, purpose precludes a

ing this interesting subject at present. We have read the words simply because they give us a *harvest*—a scene with which providence has once more endowed us—the men of the isle. What should men do in the harvest?

SIGNS FROM GOD. Every new scene is a new Divine revelation. Whilst “the roll-year is full of thee,” the new field has special indications of thy presence. Every field waving with golden grain is a new chapter in the story of providence concerning the world. Thousands of years have rolled away since He revealed that “while the earth is sown, seed and harvest will not fail.” In the fulfilment of that promise how clearly is God seen? There is His *goodness* in His provision for man and beast. In harvest, His goodness crowns the year. There is His *power*. What is seen in so overruling the forces and elements of nature as to bring about this grand result? There is *faithfulness*. From year to year, through the lapse of centuries, and the mission of numerous generations, He has been true to His word. There is His *faithfulness*. He who fulfils to the fields of ripened corn

a promise made thousands of years ago must be independent of the revolutions of times and circumstances. Thus God is seen in the harvest-field; His glory gleams on the waving crops; His voice is heard in the rustling ears. Dr. Johnson, it is said, took off his hat whenever he passed a steeple. And he must have a dull soul who feels no reverence when walking through ripened corn fields. Men ask for signs of God. Why, every ear of corn bending to the breeze is a sign of His power and presence.

Men should observe in the harvest-field—

II. LIFE FROM DEATH. “That which thou sowest is not quickened except it die.” The grain which the sower dropped into the soil in spring underwent the process of dissolution and death. For weeks it laid buried in the dust. The time came, however, when it began to show itself. The tiny blade, then the stalk, then the ear, then the full corn in the ear. All this exuberance of life in the harvest-field has come out of death. This fact serves two purposes—

First: *To symbolize spiritual labour.* The true Christian teacher, philanthropist, reformer, minister, like the husbandman, has his seed

buried for a time. He often looks anxiously at the field of his labour without discovering any results. Sometimes he exclaims, "I have laboured in vain." However, though he dies, the seed lives, and will rise, grow, and ripen to perfection.

Secondly: *To indicate the possibility of a resurrection.*

"But some men will say, How are the dead raised up, and with what body do they come?" Suppose that being thoroughly ignorant of the laws of vegetation, never having heard of the germination and growth of the seed, we were taken into some field a day after the sower had buried his grain, and were told that in the course of a few months would come up from each separate grain he had sown a stalk several feet tall, crowned with thirty or sixty fold of grain like itself. Would there not be as great a difficulty in believing that statement as there is now in believing the statement that there will come a resurrection of the dead?

Men should observe in the harvest field—

III. **LIKE FROM LIKE.** Each seed has come forth in its own kind. Man reaps like what he sows. Not literally the same. Not the same in *particles*, but in kind, in form, in use.

"Thou sowest not that body that shall be."

First: *It is thus in spiritual things.* "Whosoever man soweth that shall he also reap," &c.

Secondly: *It will be somewhat thus in the resurrection of the dead.* A body will come forth like the buried body, not exactly the same, the same only in form, kind, and function.

Men should observe in the harvest field—

IV. **MUCH FROM LITTLE.** Each seed is multiplied, some thirty, some sixty, some a hundred-fold. So wondrously prolific is the seed that one single grain in the course of time will cover continents. In the moral world great things spring from little causes. One thought has formed a character, and one character has changed the destiny of a nation. Don't despise the day of small things. A child returning from church where he heard a sermon on the parable of the mustard seed, said to his little sister, "I think I have received a grain of grace."

That child became a man, and that man was Matthew Henry, whose matchless commentary has survived generations, and bids fair to hold a high place in the theological literature of future ages. That grain of grace multi-

ied into volumes of glorious
oughts.

Much from little. This
characterizes all God's opera-
ma. His returns for faith-
l services are abundant.
is true servants receive in
is world a hundred-fold,
ed in the world to come life
erlasting.

Man should observe in the
harvest field—

V. BLESSINGS FROM LABOUR.
he importance of man's
bour is seen in the harvest
eld. The crops would never
ave appeared had man not
ltivated the soil and sowed
e precious grain. Every
arvest field is a Divine tes-
mony to the importance of
uman agency. It is true
hat human labour would
ave been worthless without
he co-operative agency of
od. Had not the quicken-
ng sunbeam and the genial
hower descended, the seed
ould have rotted in the
rth. (Psa. lxxv. 9—13.)
Still quickening sunbeams
nd genial showers fell on
elds which man had never
illed, and they produced no
crops. Man must do his
part. God does His.

Man should observe in the
harvest field—

VI. MATURITY FROM PRO-
GRESS. From the commence-
ment of germination the seed

went on and on until it ap-
peared in the multiplied and
ripening grains of harvest.
This is its culminating point;
here it stands, it cannot go
beyond. All things tend to
ripeness. (1.) All things in
nature; The trees of the
forest, the beasts of the field,
the fowls of the air; all ani-
mal and vegetable life reach
a point beyond which they
cannot go. (2.) All things in
society — nations, churches,
governments, institutions. (3.)
All classes of character. The
wicked grow ripe. (Job
xxiv. 24.) Evil principles
reach maturity in the corrupt
soul. They run into their
harvest. The good grow
ripe. "Thou shalt come to
thy grave in a full old age,
like as a shock of corn
cometh in in his season."
(4.) The human world itself
grows ripe. It tends to a
crisis. It will run into a
harvest one day. True the
harvest may be far off. It
may only now be passing
through the first days of
spring—days of cloud and
storm; but the summer will
come, and the autumn will
set in, and all will be har-
vest. Then the voice of des-
tiny will be heard: "Put ye
in the sickle, for the harvest
is ripe."

"A foolish woman is clamorous; she sitteth at the door of her house, calling passengers who go right or ways: Whoso is simple, let him turn hither; and as for him that w understandeth, she saith to him, waters are sweet, and bread is secret is pleasant. But he knoweth that the dead are there; and the guests are in the depth of it. Prov. ix. 13-18.

The "foolish woman" stands opposed to wisdom in the first verses of the chapter. The former is an emblem of the world of wickedness in the world securing its work of temptation. The other represents the power of goodness inviting the world to holiness and peace. Every man moves between these rival influences. He receives rival invitations in every step of his life. The text presents to us a ministry of temptation in three aspects:—

I. AS CONDUCTED BY THE FOOLISH WOMAN. A foolish woman is the emblem of wickedness in the world. It is a bad thing to have a woman a tempter, but from the first great mother of us all to the present day, she has

conducted by depraved woman. First: This woman *obtained work.* More, alas! accept the citation of folly than wisdom, wickedness than virtue. "Bread he road," &c. Secondly: Her *assets were ruined.* "They were *d,* and they were in the depths *hell.*" Lust bringeth forth sin, when it is finished, bringeth forth death. "To be *smallly minded is death.*" The *toiled waters,* however sweet, are *poisonous.* Thirdly: Her *assets were ruined contrary to her intention.* "He *knoweth*." Every man who accepted invitation entered her chamber *pleasure; this was his purpose.* But he met with ruin. Brothers, the devil has a mastery here as well as Christ; *deh ministry exerts the most influence on us?*

(No. L.)

THE INFLUENCE OF THE CHILD'S CHARACTER UPON THE PARENT'S HEART.

"A wise son maketh a glad father: a foolish son is the heaviness of his father."—Prov. x. 1.

I. THE HOLY CHARACTER OF A CHILD GLADDENS THE HEART OF A PARENT. "A wise son maketh a glad father."

What on earth can be more delightful to a father's heart than conduct of an intelligent, pure-minded, generous, brave, godly son? It is the brightest earthly beam that can fall upon his life. It delights him for at least three reasons. First: because he sees in such conduct the best fruits of his training. He has in case a happy assurance that arduous efforts and self-sacrifices have not been fruitless; he has not laboured in vain. He looks at his son's life as a reward. Secondly: because

he sees in such conduct the best guarantee for his son's happiness. He feels the goodness he discovers in his son has the promise of the life that now is and that which is to come. Thus he is glad. Is not this a worthy end for every son to aim at? He whose life gladdens not the heart of his parent is an offence to God, and will prove a curse to himself and to society.

II. THE UNHOLY CHARACTER OF A CHILD SADDENS THE HEART OF THE PARENT. "A foolish son is the heaviness of his mother." It wounds her, because she discovers that all her toils, labours, anxieties, have been fruitless, and that one that is dear to her heart is moving towards infamy and ruin, his conduct is a heaviness to her heart. It rests as a leaden cloud upon her soul. What a wretched life is this! The life that bruises the bosom that nursed and nurtured it, that tortures the heart whose love has made a thousand sacrifices on its account, is a life that must be execrated by universal conscience, and by Heaven. Of all men no man is in a more hopeless condition than he who has lost his love for his mother, and clouds her life with sadness.

(No. LI.)

THE WORTHLESSNESS OF A WICKED MAN'S WEALTH, THE VALUE OF A RIGHTEOUS MAN'S CHARACTER.

"Treasures of wickedness profit nothing: but righteousness delivereth from death. The Lord will not suffer the soul of the righteous to famish: but he casteth away the substance of the wicked."—Prov. x. 2, 3.

I. THE WORTHLESSNESS OF A WICKED MAN'S WEALTH. It will "profit nothing." The wicked man gets treasures here, and often, indeed, the more wicked a man is the more he succeeds. His avarice is stronger and his

courage is less scrupulous. The fool of the Gospel became rich. But of what real profit is wealth to the wicked? True, it feeds and clothes him well as an animal. It may give him gorgeous surroundings. But what "profit" is all this to a man whose essence is foul? First: It "profits him" nothing in the way of making him truly happy. It cannot harmonize these elements of his nature which sin has brought into conflict; it cannot remove the sense of fault from his conscience; it cannot fill him with a bright hope for the future. Secondly: It "profits him" nothing in the way of obtaining the true love of his fellow-men. Men take off their hats to the wealthy, but there is no genuine reverence and love where there is not the recognition of goodness. Thirdly: It "profits him" nothing in the dying hour or in the future world. It cannot enable him to meet death. It is of no service in the dread future. He leaves it all behind. Riches "profit nothing" in the day of wrath. "Thou fool, this night thy soul shall be required of thee," &c. (Luke xii. 19.) Money was the curse of Judas. When his conscience was touched, "he brought again the thirty pieces of silver," &c. (Matt. xxvii. 3.)

II. THE VALUE OF A RIGHTEOUS MAN'S CHARACTER. "But righteousness delivereth from death. The Lord will not suffer the soul of the righteous to famish." They shall be delivered from death, from that which is the very essence in the evil of physical death—the sting of sin; and entirely from spiritual death. The soul of the righteous shall never famish. On the contrary, it shall increase in vigour for ever. There is no want to them that fear him. "The young lions do want and suffer hunger." (Psalm

xxxiv. 9.) "I have been young and am now old." (Psalm xxxvii. 25.) And Paul says, "I have all, and abound: I am full." (Philippians iv. 18.)

(No. LII.)

IDLENESS AND INDUSTRY.

"He becometh poor that dealeth with a slack hand: but the hand of the diligent maketh rich. He that gathereth in summer is a wise son: but he that sleepeth in harvest is a son that causeth shame."—Prov. x. 4, 5.

THESE verses present us with a contrast between indolence and industry.

I. THE HAND OF THE ONE IS "DILIGENT;" THE OTHER IS "SLACK." The hand of the industrious is ever active, prompt, skilful, persevering; becoming at times brown and bony through labour. The hand of idleness is slack, loose, unskilled, and inert. It hangs by the side as if it were made for nothing but to be carried about.

II. THE SOUL OF THE ONE SEIZES OPPORTUNITIES, THE OTHER NEGLECTS THEM. The one "gathereth in summer," the other sleepeth in harvest. The industrious man not only watches for opportunities, but makes them. He does the work of the season; leaves not that for to-morrow that should be done to-day. The other, on the contrary, lets the opportunities pass; he "sleepeth in harvest."

III. THE DESTINY OF THE ONE IS PROSPERITY; THAT OF THE OTHER RUIN. "The hand of the diligent maketh rich." In another place it says, "maketh fat." And in another place it saith, "The hand of the diligent shall bear rule, shall conduct authority." The man in the gospel who employed his talents got the well-does of his Master, and the ruleship over

ags. But, on the other destiny of the idle is and shame. "He be- vor that dealeth with a l," and he also causeth Laziness, as we have said, brings ruin. ess," as Solomon has es a man in rags."

(No. LIII.)

STUMBOUS FAME.

nory of the just is blessed: ie of the wicked shall rot."

MEN DESIRE POSTHU- E. The text implies is an instinct in man, why appeal to it? No es to be forgotten. He re his name survive his or does any man desire embered with unkind- would have his name with pleasure and In one's more thought- there is something ningly crushing in the f being forgotten in the which we have lived

JUST ALONE CAN SECURE CE FAME. "The memory st is blessed, but the the wicked shall rot." n mind is so constituted l only willingly remem- easant. It turns away npleasant. The crimes cter of the wicked are : thought unpleasant to ence the names of she e allowed to rot; they and noxious, and men y them in the grave of ess. The memory of the all be—First: Blessed *continuance*. Their con- es will continue to speak

of them with gratitude and esteem while they live, and if not raise monuments to perpetuate their memory, will hand down their names to the rising race, and thus they will be known. The memory of the "just," shall be—Secondly: Blessed with *holy influence*. The memory of their virtues will be an ever multiplying scene. Though dead, like Abel, they will continue to speak.

(No. LIV.)

THE PATH OF DUTY THE PATH OF SAFETY.

"He that walketh uprightly walketh surely."—Prov. x. 9.

The path of duty is the path of safety:—

I. IT IS SO, BECAUSE OMNI- POTENCE GUARDS THE TRAVELLER. He who moves on the path of duty, though surrounded by enemies, has the Almighty as his companion and guard. "The Lord God is a sure shield." (Psalm lxxxiv. 14.) The good have often had this assurance, and undauntedly have they pursued their course even unto death. "The Lord is my Shepherd; I shall not want." (Psalm xxiii.)

II. IT IS SO, HOWEVER PERILOUS IT MAY SOMETIMES APPEAR. Moses, at the Red Sea, felt it perilous, but onwards he went, and was safe. Joshua, at the Jordan, felt it perilous; he proceeded, and the waters made him a safe passage; David confronting Goliath, Daniel in the lion's den, and others the same, but they proceeded. The just are safe. "His defence shall be in the munitions of rocks." (Isaiah xxxiii. 15.) "Mark the perfect man, and behold the upright, for the end of that man is peace."

The Pulpit and its Handmaids.

"THE BIBLE."

I HAVE in my mind a hill-side, from which is visible a long stretch of goodly prospect. Rich plains, with their masses of foliage varying their bright green meadows; towns, whose towers are reflected in rivers of ample breadth; hills, range after range, fading away into fainter blue, till the last promontory dips into the far-off sea, whose hue stretches across the sky, keenly bright, flashing in the western sun.

Now of those who look on this prospect from the hill-side there are several classes. The sheep and oxen around me are browsing on the grass, and heed it not. The labourer who holds the plough as he plods backward and forward across yon arable field, hardly heeds it more than they; not for want of faculty, but for want of use. The ordinary passenger may turn his eye upon it and remark on some one circumstance—the shape of a cloud, the colour of the crops, the signs of fair weather or of rain, but little reck he of the exquisite scene before him. And of those who look upon it as being what it is, how various and partial are the regards. One has that general feeling of exhilaration which accompanies the recognition of beauty; that gladness which Homer puts into his shepherd's heart when the moon and stars are bright in the clear heaven. Another is straining his sight to find some well-known church tower in the distance, or the roof of some beloved home among its sheltering trees. An artist is there, marking the various lines of colour which diversify the fair landscape, and

how its lights and shades are distributed; the geologist, noting the signs given by the form of hilly outline, and the nature of the local productions of the soil. Or a student of history may have sat himself down on some projecting knoll, and is even now mapping out in his mind some of some great conflict of the past; where the invader landed, and how far his forces penetrated, where the patriot he met him, with the advantages and disadvantages of each army, shown by the hill and dale spread beneath him. Or the engineer may be there with his theodolite taking the levels for some great scheme of locomotion or of a tary improvement.

Now, note that each of these, in his examination of landscape, sees things which others miss seeing. The colours of nature do not reveal themselves except to the eye practised in searching for and discriminating them; the contour of hill has no meaning for him who knows not the phenomena of configuration; nor has the battle-field any interest for one who knows not the history of the battle; would an uninformed man look for the mysterious figures which are the engineer's working tools or for their results as shown the landscape before him.

Note, too, another thing in the remarking of the spectator that hill-side. One may be more and one less of the details of the wide-spread view. To one man's eye a certain corner may be most familiar. To another, seen over the trees he is sitting under, he knows what

field-path lies, where the
 river is lost among the
 trees, and, if need be,
 tree that rises from its

This minute knowledge,
 cannot extend far. The
 respect has, to every one
 on it, vast blanks which
 never explored, mysteries
 his penetration cannot

Nay, in one sense, this
 at all its extent, and with
 see it. What is going on
 those chimneys which
 so human habitations not
 the spectators can tell;
 scenes of happiness, or
 of peace or strife; what
 even now leaving those
 and villages for the final
 that souls are just waking
 to human consciousness.
 us, and the like of this, is
 ally hidden from all.

here is one eye now and
 oking on that fair scene,
 of One to whom all these
 are open; of One who
 spread those hills and
 added those streams to flow,
 id to that ancient sea,
 who shalt thou come." No
 metals sought from Him.
 lours of the air and earth,
 their lovely combinations,
 is arrangements, the stra-
 remnants of the ancient
 which lie hidden in the
 re all known to Him, for
 he them all out of nothing,
 his eye never slumbered
 hey were depositing. No
 past or present, which
 ot of earth has witnessed,
 passing—yea, no detail of

its future destiny is unknown to
 Him!

(This is a puzzle not difficult to
 understand.) That fair prospect
 sets forth to us the word of God,
 rich in all fertility, beautiful in
 every detail, full of hidden
 interest, opening ever to those
 who seek it, concealing mysteries
 which no human eye can pene-
 trate, but all known to Him
 from whom it came. Let us
 stand for a moment, and contem-
 plate the scene around us. The
 Church, our dwelling-place, is
 the city set on a hill, and the
 great landscape lies spread
 beneath, as we walk about in
 the streets and gardens of our
 home. There it is, with its
 pleasant places full of undying
 memories, with its grand rocky
 heights, and plains of green
 pasture, and glittering reaches of
 the river of the water of life, with
 His history running through it
 like a golden thread, who hum-
 bling Himself to be born in its
 lowliest valley, filling it with the
 battle-field of His conflicts of love
 and self-sacrifice, passed from His
 grave in the rock, up even to the
 right hand of God in heaven.

All this is open to the eyes of
 all in this our home. And yet
 there are many around us who
 know no more of it, and reck no
 more of it than the kine which
 browse on the grass on the hill-
 side. They use it not at all.
 And as we advance upwards
 through the ranks of those who
 know more how fragmentary,
 how insufficient, is commonly
 that knowledge!

HENRY ANFORD, B.D.

Theological Notes and Queries.

OPEN COUNCIL.

[The utmost freedom of honest thought is permitted in this department. The reader must therefore use his own discriminating faculties, and the Editor must be allowed to claim freedom from responsibility.]

THE GREAT PROPITIATION.

Article IX.

Replicant.—In answer to *Querist* No. 16, p. 352, Vol. XVII., and continued from p. 114, Vol. XIX.:—

On the fact of Atonement and Theories of Explanation.

It is a matter of vast importance, at this stage of our investigation, that we should have a clear notion of the difference which exists between a fact, and a theory which is intended to explain it. There are many facts in which we believe, but of which we can furnish no explanation whatever. We believe in the existence of electricity, as a fact, and define it; but in our definition there is a defect, as it consists of a mere condensed statement of its effects, and not in a description of its nature.

No one questions the existence of gravitation, chemical affinity, or the vitality of organised beings, yet has no one ever been able to define them in any way but by stating their effects.

An analogy is found between nature and revelation, in the absence, in both, of any explanation of some of the facts which they record. Nowhere, in the word of God, do we find any attempt to define what is technically called by theologians, the doctrine of atonement. If we wish to find definitions of Christian doctrines we must consult the records of men's thoughts when

the age of inspiration had come to a close.

It is true that a theory of atonement may be deduced, by careful induction of scriptural statements, as botany may be discovered in fields, geology in rocks, and astronomy in stars. It would be wrong—it would be exceedingly sinful,—to discountenance the most elaborate investigations into the way in which the death of our Saviour acts in the salvation of the world, as it would be to discountenance the study of events, for the purpose of discovering a science of history, the careful examination of the bones, muscles, nerves, and general structure of various animals as means of arriving at an accurate principle of zoological classification. Every effort to explain by means of a theory, the way in which various causes produce their proper results, as well as to define the cause in terms of its productions, is to be commended. There is far too little of this in the religious world. Men of intelligence and influence, and especially ministers of the Gospel should do their best to awake the Christian public to this need.

What is to be condemned—as the condemnation cannot be too severe—is the tendency, which is too often found in all sections of the Church of Christ, to identify a theory which is proposed to explain any doctrine or principle with the doctrine or principle itself. Nothing can be more untrue

suppose that a man because he refuses to accept a certain explanation, as unsatisfactory, every proposed to act. Is that man in relation to life who

it is the ultimate physical and mechanical. Is he an infidel in electricity who rejects which explains it as a to gravity who de to be its cause; or any who calls the stem unscientific in useless in practice? an unbeliever in relation inspiration of the denies that the Hebrew inserted in the text section; or he to the confesses inability the existence of three; or he to the atonement asserts as his opinion viour, by His death, as God, or die as a for man, or to give for his sin?

ice to our theological as well as our knowledge, there must degree of uncertainty are fallible and our limited. Life is more than a day. The evening darken or the morning dim our vision relation to scriptural

as well as to physical I always be true of as well as of all assemblies, for a number of things can never make e, that "we know but see through a glass What right have I to brother because his age may differ from His horizon may be darker than mine, and it is equal to us both, assume different forms

and shades of colour; yet none but God can tell which of us two has now the greater light. Our present work, as far as in us lies, is to equalize the light, and help each other—not condemn.

Respecting the fact of man's salvation through the death of Christ, there is but one opinion. All Christian people believe this fact, and regard it as a fundamental part of Christian faith. No further belief in reference to this glorious truth can be essential to personal salvation. As millions of men live by breathing, who know nothing of the chemical properties of the air, or of its physical action, whose opinions on these theoretical points may be even erroneous; and as millions are made strong by wholesome food, who know nothing of its constituent elements, or of the processes of digestion, absorption, vitalization, or combustion; whose ideas on all these matters may be from the truth, "wide as the poles asunder," so are there myriads of Christian people who have peace with God through the Saviour's death, who know nothing of the way in which that death secures the life and peace which they enjoy—who have been content to leave this as a mystery—or have formed opinions which are not only confused, but erroneous.

I am very anxious that, in the discussion of this subject, we should not confound two things which are essentially different—the fact of the world's salvation through the death of Christ, and a theory of its explanation. Let us not confound the doctrine of Scripture with human theories and definitions. A host of good and learned men have given us definitions of the way in which man is put within the possibility of salvation by the death of Christ, but these definitions differ

widely from each other, and cannot, therefore, all be true or accurate. In looking at the explanations given by divines of the Saviour's death in its mode of action, let us be careful to remember that these divines, whether ancient or modern, Catholic or Protestant, native or foreign, are but men, fallible and uninspired. Their definitions may or may not contain the doctrine of Scripture. They are simply the enunciations of the opinions of individual men, each of whom being ever liable to err. All these theorists believe that Christ died for sinners, died to put away sin, offered Himself a sacrifice to God, and died because the world's salvation was impossible apart from His death. In a belief of the fact of our Lord's death to save the lost they agree; but, in their explanation of its mode of action, they proceed from the central truth along different radii, and the more they explain the greater their separation from each other, and often even from the truth.

It is evident that the sacred writers give no great prominence to any theory of explanation. No words of Scripture can be mentioned which were meant to be a definition of the way in which the eternal life of man is secured by the death of Jesus. The apostles seem to be satisfied with a declaration of the fact, rather than an exposition of a theory.

Some critics, as Grotius, are of opinion that the Scripture does not give us, in any way, a theory of explanation; but it is sufficient at present to observe that no theory is formally stated. Great prominence is given to *the fact*, as is evident from such expressions as these:—"He was wounded for our transgressions . . . The discipline of our peace was entrusted to Him . . . from His stripes comes healing to us." "This is

my body which is given for the unjust . . . that He bring us to God." "Be the Lord Jesus Christ, thou shalt be saved," &c.

It is not necessary to such quotations, for such notions are familiar to us in texts of Scripture, however (a) that man, in consequence of sin, was deserving of punishment; (b) that this punishment removed; (c) that it was rendered possible by the death of Jesus; and (d) that Christ is, on the same condition of its removal, but none of those passages (a) that God needed to be appeased, or satisfied, or in need of mercy; or (b) that Christ died to atone for our sin, or anything like that. The sacred writers place great emphasis upon *the fact* of our hope of life is found in the death of Jesus, but say whether His death merely and pain affected man, or both; and as have proceeded in our exposition we have not discerned *remotest hint* that God was affected by that death directly, only through a change in man, He being reconciled to man whenever man repents of his sins.

Most firmly may we say, I do, *the fact* of the atonement by Christ, as the one great doctrine of the Gospel is an exhibit of the fact that Christ died to put away sin, and save lost sinners, though I reject every proposed explanation. That some theories are inconsistent with statements of Scripture already shown, especially those which involve the idea of appeasement or satisfaction, is not borne in evidence to

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the passages in which the word
Name occurs in the New Testa-
ment leads me to offer the follow-
ing classification of meanings:—

1. The word name seems gener-
ally to denote *person*, and to be
almost, if not quite, identical with
the person himself; the name of
God, meaning God Himself, and
the name of Jesus denoting, it
may be with something like
emphasis, Jesus Himself. As a
name is a revelation of an object,
the phrase, "name of God," may
carry with it the idea of God as
He is revealed, rather than as He
is absolutely; in either case, the
reference is to God Himself, as
the divine personality. Such is
the meaning of the word Name
in Matt. xii. 21. "In His name"
—in *Him*—"shall the Gentiles
trust." (John i. 12): "To whom
gave He power to become the
sons of God, even to them that
believe on His name"—on *Him*.
(Jb. xx. 31); "and believing ye
might have life through His
name," through *Him*. (Acts i. 15):
"The number of names," of *persons*
—*αριθμὸν* (*Codex Laudianus*) *homi-
num* (*Vulg.*) "together was about
a hundred and twenty." (See
also Acts ii. 21, iv. 41; Rom. xv.
9; 1 Cor. vi. 11).

2. The word name sometimes
denotes *character*. God promised
to declare His name to Moses,
Ex. xxxiii. 19, but the declara-
tion made was simply an announce-
ment of the Divine character
(Ex. xxxiv. 6). Our Saviour uses
the word in this sense when He
says, "He that receiveth a pro-
phet in the name of a prophet"
—in the character of a prophet,
or because he is a prophet—"shall
have a prophet's reward; and he
that receiveth a righteous man in
the name of a righteous man"
—i.e., because he is a righteous man
"shall receive a righteous man's
reward: and whosoever shall give

to drink unto one of these little ones a cup of cold water only in the name of a disciple"—i.e., in the character of a disciple, through respect for that character, because he is a disciple—"because he belongs to Christ" (Mark ix. 41), "he shall in no wise lose his reward." (Matt. x. 42.)

In the majority of cases it is difficult to tell whether the sacred writer means a character or a personality, as in Matt. vi. 9, "Hallowed be thy name," and in John xii. 28, "Father, glorify thy name."

These words may express a desire that *God Himself* should be revered and glorified, or that *His character* should be. So also Matt. x. 22, "Ye shall be hated of all men for my name's sake," where the name may denote our *Saviour Himself*—"for my sake"—or *His character* or *His doctrines*. The prediction is true whichever meaning be adopted.

3. The word name often denotes one particular attribute of character, and frequently the power of God. This meaning is generally found in the narratives of miracles, and is expressly defined as power in Acts iv. 7, "By what power, or by what name have ye done this?" It was a belief of the Jews, that the power of the exorcist was in the name he used, as gravity is in a stone, or light in a star. Josephus, *Ant.* viii. 2, 5, speaks of an exorcist who drove demons from demoniacs by placing a herb in their nostrils, at the same time mentioning the name of Solomon. The name came thus to be identified with the power, and is so used in the New Testament. (Matt. vii. 22; Mark ix. 38; Acts iv. 30.)

4. The word name denotes, also, sanction or authority, as in Matt. xviii. 20, "where two or three are gathered in my name"—with my

sanction. (1 Cor. v. 4.) "is He that cometh in the name of the Lord;" i.e., with His sanction, and by His authority (xxi. 9.) "I am come in the name of my Father's name . . . and come in His own name with authority." (John v. 43.) higher than all, "above all names that is named;" i.e., all authority, He being (Eph. i. 21; Phil. ii. 9,

5. The word name may denote doctrine, as in Acts ix. 1, "a chosen vessel unto me to bear my name"—my doctrine. *Gospel*—"before the (See 1 Cor. vi. 11.)

Apart from the literal meaning of the word as a mere mark of distinction, its use in Mark vi. 14, "a name given with fame," and the meanings include all instances in which the word is used in the New Testament. Where the ambiguity of the word is which the word occurs, it is found to be satisfied by the above significations.

Some of the passages have given above under may be placed, often for reason, under another. 1. "And that believing, ye shall have life through His name" (John xx. 31), may mean true life is *by Christ*, or to us while we are on earth *His character*—in His name, or that our salvation is *by His Gospel*—through His doctrines. So Matt. xviii. 20 denote that our Saviour and those who meet in His name are similar to Him, and other, in the principles of their being. They have arrived at His position but their tendency is in the direction, so that they are in approximation towards Him. *εἰς τὸ εἶναι ὅμοια*. This would, however, change

the text in question from No. 4 to No. 2 in the above classification.

The question now is, which of these meanings will suit those texts of Scripture where the name of Jesus refers to His position as mediator between God and man? In this case there are two forms of expression; one referring to man's approach to God in the name of Jesus, the other to the approach of God to man in His name. Take first—

(a) Man's approach to God in (e) the name of Jesus. "If ye shall ask anything in my name I will do it." (John xiv. 14.) "That whatsoever ye shall ask of the Father in my name, He may give it you." (John xv. 16; xvi. 23.) "Hitherto ye have asked nothing in my name." (John xvi. 24, 26.)

Hitherto the disciples had regarded the Deity as separate and distinct from the personality of the visible Jesus. When they prayed to God, they did not regard Him as concentrated and incarnated in the Man before them. Their prayers had no relation to Jesus any more than to John, for they did not, up to the time when the above words were spoken, see in Him the Father—did not understand that the unseen Father was ever present when Christ was there. They did not comprehend the words, "He that hath seen me hath seen the Father also," but panted for something which they did not recognise in Jesus, and said with Philip, "Show us the Father, and it sufficeth us." The object of Jesus, in the texts, is to turn their attention to Himself as the visible, finite, incarnate form of God—as the point where the Divine and human touched each other, and where alone a union of human souls to God, by a reciprocal flow of affections was possible. He

wished them not to try to take hold of deity in the sun or stars, or in something great and far, but to seek and find God their Father in Him, whose form they saw, whose words they heard, and whose love they shared. To ask in His name would thus denote, *to ask in Him*—to seek God in His person, for He and the Father were one. Thus again we have—

(b) God's approach to man in (e) the name of Jesus, "But the comforter, the Holy Ghost, whom the Father will send in my name." (John xiv. 26.) This may denote that God as a Spirit finds access to the souls of men through Christ, the incarnate form of God, or through the doctrines of the Gospel. The latter shade of meaning seems to me most probable, though the two ideas merge into one another, as the real doctrines of the Gospel are but the fact of the Divine incarnation perpetuated in words—the act taking the form of a record, for the Gospel without the incarnation is no good news to sinful men.

The fact that God and man came into living and loving contact in the name of Jesus—in Jesus as a person divinely human and humanly divine—does not affect my theory of atonement, nor any of the theories with which I am acquainted; and my remarks above will show that it affects men's notion of the Trinity most, but is in perfect harmony with the only Trinity of which the Bible seems to me to speak, a definition of which I hope to give by-and-bye.

GALILEO, B.A.

(To be continued.)

Queries to be Answered.

1. Will you, or any of your numerous readers, furnish me

with the meaning of the word *Lost*, as uttered by our Saviour, Luke xix. 10? J. A.

2. Will you kindly inform me what the devil disputed about in reference to the body of *Moses* (Jude i. 9)? and why Michael, the archangel, durst not bring against him an accusation? J. A.

3. In the July number for 1866, page 32, lines 21 and 22, we find the following remark:—"I can't believe that a man once saved will ever fall and be *lost*!" Does not this strike at the very root of man's free agency? J. A.

4. Will the Editor of THE HOMILIST kindly inform me whether we are to regard faith as a special gift of God, in answer to prayer, or as a general talent which *all* have the power to exercise? J. MILLS.

4. Will "Galileo," whose scholarly and pre-eminently suggestive articles I regard as invaluable contributions to theological criticism, indicate the points of con-

trast between a legal sub-
and a moral one. The la-
of the New Testament, re-
to the work of Christ, ur-
edly expresses some kind
stitution. What is it? I

6. We are commanded,
soever we do, "to do all
glory of God." Now, v
really meant by glorifying
There is, it appears to me,
deal of popular error o
question. How can ratios
ings glorify God? D. W

7. Is the Book of Revel
the epistles excepted—an
more than a highly poetic
sion of the great princ
good and evil that are in
lasting conflict in human l
K. I

8. Since we live under t
pensation of the Spirit, w
the authority for praying
Spirit? M

N.B. "The Literary No
and several other article
unavoidably excluded fro
number.



A HOMILY

ON

Man's Relation to the Unrevealed.

"The secret things belong unto the Lord our God : but those things which are revealed belong unto us and to our children for ever, that we may do all the words of this law."—Deut. xxix. 29.

THESE words occur in that remarkable address delivered to the people of Israel by Moses not very long before his death. The terrible denunciations of the curse have followed the more cheering words of the blessing. The Divine covenant is made with the nation. Obedience is to be succeeded by Divine help, disobedience by the most dreadful punishment. Notwithstanding the manifold favours which God had granted unto His chosen people, they would not be exempt from the inevitable consequences of sin any more than was Egypt, from whose power God had delivered them, or the nations of the land into which they might come. The land should be desolate and the people plagued. Great wrath and indignation would come, and they should be rooted out of the land.

If the question be asked, Why are these things? Why this desolation of Israel whom the Lord loved and Jacob whom He chose? Why the sorrows and sicknesses of the elect people? The answer was to be given, Because of sin

blessing ; disobedience—punishment ; faithful-
nant-keeping—the natural results were prosper-
 This is the law ; these are “ things revealed ”
 stood. But suppose the further question
 should the people be as a chosen people ? We
 have made great nations and placed them in the
 and then give them up to false gods and all
 with no apparent end but that His favour
 come upon them and utterly destroy them.
 He raise up great kings like Pharaoh, grant
 powers and facilities for rule and tyranny.
 He harden their hearts and seemingly lure them
 overwhelmed in the Red Sea ? Why should
 nation and reject the other ? Why should He
 whom He must have known would often forgive
 Him ? Why increase their responsibility by
 privileges ? Would it not have been better
 the land of their captivity, perhaps some
 progress of years, to rise and redeem them
 and many other questions, it would be very
 intelligent Israelite to ask. But the oracle
 is no reply, except the words of our text,
 forecast these difficulties. “ Secret things

Of the Divine operations ; indeed, I can conceive of some of them doubting and even impugning Divine justice and wisdom and love, as they thought of their own favour—in fact, taking the position which many men take in these days, and resolutely refusing acquiescence in Divine commands, unless they can see every step of the Divine path, and comprehend not only the revealed things of God, but also the imagined or reasoned necessities which have their origin in the human mind alone. For us and for them the answer often is—“Secret things belong to God, revealed to us that we may do the words of the law.”

1. The first remark I would make is, that *there are secret things*. This is an exceedingly trite and commonplace thought—in fact, a mere platitude; but for all that I believe it is a thing that needs to be said, and to be thought about. *There are secret things*. Why, yes, of course, everybody knows that. But does everybody act as though they knew it, and as though they kept it before them ? I have a fear sometimes for our age, because it has given up very much of practical faith in the things that are hidden. There is something, believe me, above these things of earth, and behind these things of sense. The whole of the universe is not limited to what we can discover by our five senses. You do not know everything ; you have not seen everything ; there are many things not dreamed of yet in your philosophies.

The world is full of mysteries. Of very little worth is the heart of that man who walks through life, and is never conscious of the unseen and eternal verities, that the things seen and temporal hide. That man is not to be envied who has stripped himself of all child-like wonder and astonishment. There are some men who have so trained themselves, so stunted the growth of some of their faculties, that nothing astonishes, surprises, and awes them. I do not believe in the profoundness of that science which drives all the mysterious and the secret out of thought and belief. We do not want superstition ; let us have reasonable grounds for our belief ; but do not let us think that we know, or can

know everything—that nothing is to be accepted as existing unless gauged by our compasses, weighed by our scales, and ticketed by our classification. Man is not the measure of the universe ; and certainly the mere understanding is not the measure of the man. There are things to which faith is the anchor, and hope the hand ; there are scenes which eye cannot see, nor heart imagine ; there are truths which science cannot discover, nor reason utterly explore ; there are the mysteries and the “ secrets ” which “ belong to God.”

2. It is not wonderful, then, if we have to leave many things, and confess ourselves unable to rise to them. There are secrets, and I next observe that *these secrets belong to God*. The supernatural in religion has been a great stumbling-block to the faith of many. Modern criticism has many a ready joke and pitying smile for everything which physics cannot include under some law, or logic cannot bend to its rules. “ The supernatural in revelation,” say some, “ prevents our accepting it at all.” I must confess my inability to see how we could have a revelation without having the supernatural. There is much that may be known of God from the visible things that He has created ; but to touch human hearts and impress consciences there was needed some human manifestation of God, and God in man must necessarily have been supernatural.

Then, too, many things revealed include many things not revealed. Facts may be declared ; but of the causes of these facts we may be left quite in the dark. Great truths may be uttered, which, when we logically reason on them, may lead us into utter absurdity ; the real generalizations are unrevealed, and we have not the other lower laws by comparison with which we might gain a knowledge of the great universal law. It must therefore be that there are secrets, and these secrets must be left with God.

These few general words seem enough ; but, perhaps, the thing might become a little clearer if I were to illustrate it by some examples, and enforce it by the consideration of what is equally true in other branches of moral and speculative truth.

secret things belong to God." Why, just consider that secret of *the coincidence of the human and the Divine*. Who shall say that there is no profound mystery there? Have the eyes of men's spirits ached as they peered into thick darkness! How reason has grown dizzy when she climbed to this height! How sometimes the whole human nature has given way when it sought to fathom the depths of this great abyss!

The word of God has spoken, and men were not satisfied with that. They sought to carry out the truth to other spheres in other applications, and the result has been inexorable confusion, dishonouring to Divine justice and mercy, utterly confounding human hopes and aspirations. The Church has made God a mighty sovereign, full of mercy and justice, ruling all things by His eternal will, and shaping everything according to His royal providence. Then came the theologian, and made Him a petulant tyrant, one-sided, self-exulting, exulting in the torments of the very creatures whom He taught He loved. And then the conclusion of the unhappy sceptic was, either there is no God, or to serve a God must be the very depth of wretchedness and degradation. Oh that man had learnt the lesson, "Secret things belong to God!" You know the old legend of the Titans, that one of the mortals stole fire from heaven, and the terrible punishment of the eagle gnawing his vitals was meted by the angry Jove. What is it but a symbol of rash and almost impious heedlessness which has made man seek to prove himself one of the counsellors of Heaven, and a dreadful retribution has his error recoiled upon him.

"Secret things belong to God."

Another mystery which is often, and especially in the present day, brought up as an argument against the revelation is *the presence of evil and sin in the world*. It seems to be closely allied with the secret I have just said; but the question is always coming up to meet us, whence evil, whence sin? Reason upon these things, and you make evil eternal, or divinely created! You will make sin

to be either a part of the Divine plan, or you will make the omnipotent Jehovah a prince powerless over the pretension of His dominion. Now, it appears that the wise and the devout man will abstain from pronouncing judgment upon the question. He must be a bold thinker following reason one way, will lay down its results as conclusive, though he well knows that quite as rigorous argument in another direction will bring a contrary result. The truth is, reason is inoperative, except to teach man the wisdom of confessed ignorance, and the limit has been set to human faculties. Secret things belong to God, and He has not revealed all things to the eyes of men. Let us submissively acknowledge this. So the wisest and most profound thinkers have done it. The Son himself could say, "Even so Father, for so it is good in thy sight."

There are two classes of men to whom this acknowledgment seems an insurmountable difficulty. They try to get out of it as best they can, and, unfortunately their superficial conclusions are taken up by shallow and thoughtless men, who apply the conclusions of their so-called science to an utter demolition of moral and religious truth—sometimes, perhaps, sought after by the masters, but often sure, deeply grieved at by them. These are the philosophers of the different schools of physical and metaphysical science, and the result of their thinking and investigations has, I am afraid, of some injury to our generation. The philosopher investigator has become, to a large extent, very little more than an observer. A good deal of modern science is not but classification and description. Our physics, though they have had a strong tendency towards materialism. The scientific man will believe in nothing but what he has seen. The very habit of mind which has best helped him to observe and know, has not been equally helpful to belief and faith.

On the other hand, the metaphysician has endeavored to save his science from the charge of being nothing but idealism. And he, too, has applied the methods of science

n and induction, and he will accept nothing which he cannot explain, or grant that there is aught which it is not possible to grasp by human understanding.

Now, against these, I believe the true philosopher, and especially the religious teacher, have to wage a never-ending war. Modern science does not always give evidence of the profoundest thinking and even the philosophy of our day is too material—or let us grant them their positions; let science have her facts; let philosophy have her reasons; religion, I maintain, must have its mysteries, and there are secret things which belong to God alone.

And let not the man of science, or the philosopher, despise the preacher who would speak of things not seen, not felt, but believed and trusted in. Are there no mysteries in science? Can the most skilful observer explain the great series of events that we term life? Is the wondrous beginning of the human organization one step nearer satisfactory explanation than when the Psalmist wondered at the secret shionings? Cannot the simplest child puzzle the profoundest man of science with the most foolish questions about a leaf, a flower, or a dewdrop? And what of our philosopher? Can he answer all the profound questionings of the moral nature of man? Can he explain the workings of volition? Can he point to you the link between matter and mind? To say they *are* in fact is not the answer to the question *Why*? Nature is only a bible with pictures. Man is only a bible that God has written. And wherever God is there must be wonder, and secret things belong to God.

Let me endeavour, in conclusion, to point out one or two practical lessons, that we may learn from these words, "Secret things belong to God."

1. The fact that there are these great mysteries, that there is something more than we can know, that there is a Being, personality to whom these truths are clear, to whom all things are known; *these facts ought to make us careful to live in the light of these unseen realities, and, whilst engaged in*

temporal and earthly service, not to forget our eternal and heavenly destiny. There is in religion very much that has to do with the seen and the real. There are positive duties. There are laws which have been revealed, and these have their ends found on earth, and amongst earthly scenes. Their design we can now comprehend, their result we can now estimate. But for us there are also things within the veil, and these are not to be neglected. The eye of the man of science may never have seen them; his telescope cannot bring near those distant worlds; the reason of the philosopher may not be able to prove or demonstrate them; but there they are, and our religious sentiments rise to them, our faith and hope go up beyond these lower things, and enter into that which the curtain of mortality must hide. Believe me, brethren, it is a noble thing to live with the faith in these unseen realities. How we then people this world with life! God speaks in the winds and smiles in the flowers. His footstep is on the great waste of waters, and His arm in the mighty blast. Events have in them a new meaning to the soul that is alive to God. The purposes of the Divine Governor are seen, and the Divine will is submitted to without a murmur.

The poet cannot go through life without seeing relations and beholding beauty. The colours of the sky, the varied scenes of the landscape, the song of birds, the many-voiced crowds of men—to him these speak a language that the unpoetic soul cannot understand. So with the devout and humble Christian; he feels religious—that is, in relation to God everywhere. Some men see beauty, but he sees the eternal Poet; some men see the rich colours, he sees the Painter; some behold the rocks that have stood for ages, and trace the growth of tree, and flower, and the varied races of the earth: he sees God, His wisdom, His love, His care; and more than this, he feels that God is his.

I think a good deal that we have to mourn in the excesses of good and well-meaning people, has to be traced to the influence of the materialism of the present age. On all sides you find men reacting against it. It will not do. The

man's soul has needs that all your science and your philosophy will not satisfy. Observation and reason are poor means to supply the infinite requirements of the spirit. Lay your experiments never so clearly, give me the most accurate result of all your observations, and I shall still be longing for something that your instruments cannot touch, nor your language ever describe. Reason most acutely if you bind me in a mesh of logic, and my manhood, my divinity, my will, like Samson, break the withes and green ropes, you cannot make the spirit your slave. Thus men are longing, and what have we? Why, foolish cravings for another world, insane juggleries that dare not face the light of day. We wonder that our men of culture and science go into these shapes that peep and mutter. They must obey the dictates of their better nature, and they are not satisfied with the dreary materialism into which they had sunk. On the other hand, the craving for the unseen has led to the making up of the symbols of that hidden world. Sacramentalism has entered into a great section of the Church, and made its protest against the low earthly religion that was smothering every heart. Now these excesses have to be fought as much as the evils from which they rebound. Let us, men, do it in a manly, reliant faith in God. We do not need the spirits of the departed to play fantastic and useless tricks. We are quite satisfied with the Spirit of God, and that His power is more than sufficient. We want no pomp and sentimental rite, no symbols of the great unseen in which we place our confidence; we do not even adore, we need these simple elements that recall a dying Saviour; we want the things that are signified, we want the trust in the work which Christ has done, we want the real bread and wine, the power of an endless life, the peace of our Saviour, the mercy of our God.

What a thing it is to gaze at some of the grander aspects of nature! I have looked from some mountain down upon the plain. Beneath me were the lesser hills, glittering in the sun, and at a stately river marched onward towards the ocean;

called forth the sunning
in its garments ; nay,
that very scene before
whelmed me till I was
a man in whose life th
ing with that man was
nature's glory. He h
was passed in the con
world, he yet transferr
That man awes his fe
He fills a place in th
him. He is immortal
brethren, it is possibl
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you shall be to other

2. Another result
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wants of nature, but
God, *we shall never
overwhelm our spirits
the happiness and we*

ous questioning ; tenderly to soothe the troubled spirit ;
 swer, if possible, the cravings of the mind, and, if this
 ot possible, to point out the impossibility, and direct
 ser and more profitable occupation ! And, to this end,
 ore useful truth can be remembered than "that secret
 s belong to God." Will you give up life because you can-
 nderstand it ? Will you cease to act as a moral and
 ntable being, because you cannot reconcile this with
 onception of an infinite and omnipotent God ? Will
 hrow away your faith, make shipwreck of your hope,
 an utter veil over eternity, and forswear your God,
 Christ, and your heaven, because you cannot make all
 ble agree with your notion of what things ought to be,
 e you cannot understand the theological doctrine of the
 y, or because final judgment is to you an incomprehen-
 nystery ? "Secret things belong to God," my brethren.
 nderstands them, you may be sure, and perhaps will
 you see them clearly. He is just and good and merciful,
 me day you shall have to glorify His love. Decide these
 ons to satisfy your intellect ; you will still have some part
 ur nature crying for rest. You have no light now, you
 Trust in God ; He will bring it. Doubt is difficult, I
 , but there is no sword like life to cut the knot. Live
 your doubts. Doubts, now, are nothing to what they
 e to those who are driven for ever from His face. They
 t know the secret, for secret things belong unto the Lord
 od.

There is another frame of mind that the perfect know-
 and obedience of the truth will produce, and that is
etc submission to the will of God. Not understanding,
 ot seeing the ends and issues of what God does, very
 makes us impatient of those scenes through which He
 us, those trials by which He makes us to suffer, but
 ts us in the end. Why, what a catalogue of disturbed
 ionings, troubled doubtings, even murmurings often of
 tent, might I not gather from this congregation ? How
 as smitten some of you, and you have been inclined to

sacrificed much for
prepared wherein y
upon the project an
of your hopes, the
nity—all you had e
ever. “Why is it
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love ; and, lo, the
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been that they migh

A Homiletic Glance at the Acts of the Apostles.

Able expositions of the ACTS OF THE APOSTLES, describing the manners, customs, and localities described by the inspired writers; also interpreting their words, and harmonising their formal discrepancies, are, happily, not wanting amongst us. But the eduction of its widest truths and highest suggestions is still a felt desideratum. To some attempt at the work we devote these pages. We gratefully avail ourselves of all exegetical helps within our reach; but to occupy our limited space with any lengthened archæological, geographical, or philological remarks, would be to miss our aim; which is not to make bare the mechanical process of the study of Scripture, but to reveal its spiritual results.

SUBJECT: *Paul at Ephesus.*

"After these things were ended, Paul purposed in the spirit, when he had passed through Macedonia and Achaia, to go to Jerusalem, saying, After I have been there I must also see Rome. So he sent into Macedonia two of them that ministered unto him, Timotheus and Erastus; but he himself stayed in Asia for a season. And the same time there arose no small stir about that way. For a certain man named Demetrius, a silversmith, which made silver shrines for Diana, brought no small gain unto the craftsmen; whom he called together with the workmen of like occupation, and said, Sirs, ye know that by this craft we have our wealth. Moreover ye see and hear, that not alone at Ephesus, but almost throughout all Asia, this Paul hath persuaded and turned away much people, saying that they be no gods, which are made with hands: so that not only this our craft is in danger to be set at nought; but also that the temple of the great goddess Diana should be despised, and her magnificence should be destroyed, whom all Asia and the world worshippeth. And when they heard these sayings, they were full of wrath, and cried out, saying, Great is Diana of the Ephesians. And the whole city was filled with confusion: and having caught Gaius and Aristarchus, men of Macedonia, Paul's companions in travel, they rushed with one accord into the theatre. And when Paul would have entered in unto the people, the disciples suffered him not. And certain of the chief of Asia, which were his friends, sent unto him, desiring him that he would not adventure himself into the theatre. Some therefore cried one thing, and some another: for the assembly was confused; and the mere part knew not wherefore they were come together. And they drew Alexander out of the multitude, the Jews putting him forward. And Alexander beckoned with the hand, and would have made his defence unto the people. But when

they knew that he was a Jew, all with one voice about the space of two hours cried out, Great is Diana of the Ephesians. And when the townclerk had appeased the people, he said, Ye men of Ephesus, what man is there that knoweth not how that the city of the Ephesians is a worshipper of the great goddess Diana, and of the image which fell down from Jupiter? Seeing then that these things cannot be spoken against, ye ought to be quiet, and to do nothing rashly. For ye have brought hither these men, which are neither robbers of churches, nor yet blasphemers of your goddess. Wherefore if Demetrius, and the craftsmen which are with him, have a matter against any man, the law is open, and there are deputies: let them implied one another. But if ye enquire anything concerning other matters, it shall be determined in a lawful assembly. For we are in danger to be called in question for this day's uproar, there being no cause whereby we may give an account of this concourse. And when he had thus spoken he dismissed the assembly."—Acts xix. 21—41.

WE have said that this chapter presents to us Paul's ministry at Ephesus in connection with six subjects: "the twelve disciples,"—"the synagogue and the school of Tyrannus,"—"the diseased and the possessed,"—"the seven sons of Sceva,"—"the deputation to Macedonia,"—the conduct of "Demetrius the silversmith,"—and "the statesman-like address of the 'Townclerk' of the city." The first four of these subjects we have already noticed. We now proceed to the others.

V. THE DEPUTATION TO MACEDONIA.—"After these things were ended, Paul purposed in the spirit, when he had passed through Macedonia and Achaia, to go to Jerusalem, saying, After I have been there, I must also see Rome. So he sent into Macedonia two of them that ministered unto him, Timotheus and Erastus; but he himself stayed in Asia for a season." "*After these things.*" What things? Not probably the growth and prevalence of the Word of God, as mentioned in the preceding verse; but the wonderful occurrences respecting the seven sons of Sceva and the exorcist. These strange events were now over. Events, like men, have their day. The loudest hurricane sinks into silence. The Divine spirit of evangelism in Paul, instead of passing away with these events, wakes to new energy and effort. Paul at

once projects new labour. He "purposed in the spirit, when he had passed through Macedonia and Achaia, to go to Jerusalem, and afterwards to Rome." The converts he had already won in other places for Christ were dear to his heart and fresh to his memory, and he resolves to revisit them. Macedonia and Achaia, including, no doubt, Philippi, Thessalonica, Berea, and Corinth, as they appeared to his memory, pressed their claims for a second visitation. He prepares for this visit by sending before him two of his companions, Timotheus and Erastus, the special object of whose mission, it would seem, was the obtainment of funds from the churches in those districts, in order to relieve the poor Christians at Jerusalem. (Rom. xv. 23, 24 ; 1 Cor. xvi. 1—9.) These two verses (21 and 22), carefully examined, present three or four important subjects to our notice.

First : *The fraternal beneficence of Christianity.* The Christians at Jerusalem, it would seem, were at this time in great temporal distress. Their distress awoke that compassion in the mind of the apostle which led to practical effort for their relief. He appeals to the churches of Macedonia, composed, no doubt, largely of Gentile converts, for their charitable contributions. The beneficence here operates with all the calm force of a natural law. There is distress in Jerusalem. Paul feels that something must be done for its relief. He communicates it to Timotheus and Erastus, and they feel the same ;—they to the churches of Macedonia and Achaia ; they feel also, and relief comes.

Beneficence comes as a matter of course. It was not a subject in those days requiring to be enforced by argument and declamation. The fact of distress evoked it. In the letter which Paul wrote from this place and at this time to the Corinthians, he indicates the order in which the collection should be made, but uses no argument to enforce the duty. (1 Cor. xvi. 1—9.) This is as it should be. True Christians are all members of *one* spiritual body ; and the feeling of one member should be participated in by the whole. These two verses present—

Secondly : *The heroic aggressiveness of Christianity.* Paul purposes in the spirit not only to go to Jerusalem to relieve the temporal distresses of the saints, but to go to Rome also. "*After I have been there I must also see Rome.*" See Rome ! What for ? Merely to see it, in order to gratify curiosity, to study the institutions and habits of a wonderful people, to enrich his experience of life, to increase his acquaintance with men and things ? Not mainly, if at all so, but to carry the Gospel into the heart of the imperial city. His purpose to visit Rome indicates his *belief* in three things. (1) That Christianity could stand the scrutiny of the most enlightened people. He had such intellectual confidence in the system he had espoused as to invite to it the most penetrating eyes of the world. Christianity is simple enough for the mind of a child, and sublime enough for the genius of a seraph. (2) That no intellectual or social advancement can supersede the necessity of the Gospel. The apostle knew that the greatest statesmen, artists, poets, heroes, sages, lived at Rome. Yet none of them could do the work of the Gospel. Nay, all of them were in urgent need of its provisions. (3) That the work of evangelization should have a special regard to the most influential centres of the human population. It is evidently God's plan in diffusing the Gospel through the world to establish in the most influential towns, cities, peoples, great radiating centres. The apostles observed this plan, hence Paul determines now to visit Rome. If modern missions had observed this order they would not show to-day such miserable results for the long years of labour, the millions of money, and the sacrifice of life and talent expended.

These two verses present—

Thirdly : *The official subordinations of Christianity.* The Gospel employs various men as officers to extend its influence. "When Christ ascended upon high he gave some to be apostles," &c. In these verses there are three officers, Paul, Timotheus, and Erastus, and there is a manifest subordination. Paul is the superior. He "sent into Macedonia two of them

that ministered unto him." We have no account that he even consulted them on the subject. The authority here which seems to have been mightily potent was not legal or prescriptive, but simply moral. Paul had greater genius, scholarship, and a richer and Diviner experience than Timotheus and Erastus, and hence his mere wish to them would be law. In a society where all minds are spiritually pure, the simple wish of the greatest soul is the greatest law. He only is the true ruler in the Church of God whose words and thoughts and spirit and bearing are felt to have a heavenly royalty. Another thing seen in these two verses is—

Fourthly: *The incidental evidence of Christianity.* In the account which is here given by Luke of Paul's purpose to visit Rome, and that which he gives himself many years afterwards, there is one of those undesigned coincidences so frequent in the New Testament, and which, properly regarded, constitute an incontrovertible argument for the truth of Christianity.*

The next point in this chapter from which we may take a view of Paul is—

VI. THE CONDUCT OF DEMETRIUS, THE SILVERSMITH. "And the same time there arose no small stir about that way. For a certain *man* named Demetrius, a silversmith, which made silver shrines for Diana, brought no small gain unto the craftsmen," &c. After Timotheus and Erastus had left Ephesus for Macedonia, Paul remains behind for a time. *He himself stayed in Asia for a season.* The reason of his tarrying here longer he gives in his letter to the Corinthians. (1 Cor. xvi. 8, 9.) *I must tarry at Ephesus until Pentecost, for a great door and effectual is opened unto me, and there are many adversaries."* It was during this time that "*there arose no small stir about that way.*" "*That way*" means the Gospel. It is emphatically that way, the only way to a truly blessed life. The word "*stir*" means commotion, tumult, agitation. Many

* See Paley's "*Horæ Paulinæ.*"

such tremendous stir had arisen before concerning way"—the Gospel. This commotion is further described in verses 28—32. The speech of Demetrius was its immediate cause.

This Demetrius, we are told, was a silversmith, "made silver shrines for Diana." The meeting which this man now held gives us an insight into four things—the *version of human handicraft, the force of the moral spirit, the triumphant power of the Gospel, and the contagion of a bad feeling.* All these subjects, save the last, we have elsewhere treated.* As to the last, the speech of Demetrius so influenced the passions of his mob that they were prepared for any act of violence. When they heard these sayings they were full of wrath and cried out, saying, Great is Diana of the Ephesians. The whole city was filled with confusion. And having Gaius and Aristarchus, men of Macedonia, Paul's companions in travel, they rushed with one accord into the theatre. What gave this man's speech such power? Simply the congruity of its spirit with the selfish feelings and the deep prejudices of an audience deeply sunk in moral degradation. The philosophy of an eloquent speech is to be in the sympathy of the audience with its animating and leading opinions. So long as the majority of the people are depraved the most popular speakers will be ever most in sympathy with the current thought and feeling of the masses. Demetrius was intensely mercenary, so were the craftsmen he addressed, and hence his words kindled into flame.

There is one other point in this chapter from which we may take a view of Paul at Ephesus.

VII. THE STATESMANLIKE ADDRESS OF THE TOWN-CLERK OF THE CITY. The spirit that Demetrius had awoken in the audience soon spread through the city; the excitement, like an electric spark, ran through all. From every house

* See *HOMILIST*, Vol. II., Series III., page 211.

shop and street people rush forth; they gather into groups, then into a dense crowd. The dense, lawless mass throbs with one pulse, and heaves with one passion. But few in the mass could tell *why* they are there. A mystic feeling has drawn them together, and they are prepared for anything. "*The majority knew not why they had come together:*" a most truthful description this, of all mobs. What is to be done? The peace of the city is broken, precious lives are in danger, Gaius and Aristarchus are already in their hands, St. Paul is in imminent peril, property is jeopardised. What is to be done? Who shall disperse that senseless, lawless, infuriated multitude, and restore the city once more to peace and security? This is the question which now pressed upon the peaceable citizens, especially the Jewish portion of them. "And they drew Alexander out of the multitude, and put him forward" for the purpose. Whether this Alexander was the coppersmith, of whom Paul speaks (2 Tim. iv. 14) or not does not appear, but it does appear that he was a Jew and the people would not hear him. "When they knew that he was a Jew, all with one voice, about the space of two hours, cried out, Great is Diana of the Ephesians." Thus they shouted for two hours, either to prevent Alexander who, perhaps, made various attempts to speak, from being heard, or, in accordance with the heathen custom in honour of the Divinity. (1 Kings xviii. 26—28.) You cannot reason with the mob: what then is to be done—Alexander has failed? Providentially there was one man in the city equal to the occasion—the TOWNCLERK. Though the word *ὄγραμματοῦς* means scribe or secretary, it must here be regarded as designating a magistrate; and from the influence he exerted he was evidently one held in high regard by the populace. This man's address is so wise and statesmanlike as to require special attention.

In analysing the address of this state-scribe we discover in it four telling elements—conciliation, conscience, counsel, and caution.

First: *There is conciliation.* He allays their passions at

the outset, by the intimation that the goddess of whose honour they were so anxious was of such unquestionably and universally admitted dignity as rendered all their solitudes perfectly unnecessary. "*Ye men of Ephesus*" (the usual Greek formula of popular address), "*what man is there that knoweth not how that the city of the Ephesians is a worshipper (and a temple keeper) of the great goddess Diana, and of the image which fell down from Jupiter?*"* As if he had said these poor Jews cannot in any way weaken the authority, limit the influence, or dim the glory of Diana. You may as well be anxious about the radiance of the quenchless stars as to be anxious about Diana. "*Seeing then that these things cannot be spoken against, ye ought to be quiet, and to do nothing rashly.*" As there is not the slightest occasion for all this tumult, "*be quiet. Act as men, not as children.*"

Secondly : *There is conscience.* He speaks out the just as well as the politic. He reminds them that Paul and his companions had not been guilty either of profaning the temple or calumniating the goddess. "*For ye have brought hither these men, which are neither robbers of churches, nor yet blasphemers of your goddess.*" They were neither sacrilegious nor insolent in relation to their religion. They took nothing from the temple with their hands, nor did they with their lips outrage the feelings of Diana's worshippers. This is a high testimony from a learned and dignified Pagan to the conduct of the Apostles as the promoters of a new faith. It shows : (1) That they showed a respectful deference to the

* *The image which fell down from Jupiter.* The original image of Diana was a small statue of the goddess, made of ebony or ebony, with many breasts, and carved by a sculptor called Canitias, and fable represented it as having fallen from heaven. The same legend was reported respecting the *Palladium*, or image of Minerva, at Troy; the *ancilia*, or shields of Mars, at Rome; the black stone, in the Caabah at Mecca; and also one in the Temple of the Sun, at Baalbec. In some instances, these objects may have literally fallen from heaven in the form of meteoric stones, which have been known to descend from the skies, in all ages, in various parts of the world.

beliefs of the errorists. (2) That they exhibited God's truth rather than battled with men's opinions. (3) That their language was kind and not reproachful. Would that all promoters of truth had imitated the example of the Apostles in this respect. We thank this grand old chancellor of Ephesus for such a testimony to Apostolic conduct as this.

Thirdly : *There is counsel.* He administers wise advice. He tells them that should there, however, be one of their number who had committed any wrong against them, the court of justice was opened, and they could make an appeal to the proconsul. "*Wherefore, if Demetrius and the craftsmen which are with him, have a matter against any man, the law is open, and there are deputies : let them implead (accuse) one another.*" As if he had said, if any of you have a charge of wrong against any of *these men*, go into the court of justice with them, which is now sitting, and have the case fairly and impartially tried. And if these men have not committed any wrong against Demetrius and the craftsmen, but have offended in some other matter of which the court of justice will not take cognizance, matters in relation to opinions or tastes, or social usage, let such matters be settled "*in a lawful assembly.*" As if he had said, this assembly is an unlawful one. It is disorderly, tumultuous, the creature of unreasoning passion ; let there be an assembly of men lawfully called together to settle the matter in dispute.

Fourthly : *There is caution.* In conclusion, he gives them a word of warning. He tells them that such an uproar exposed the city of Ephesus to the displeasure of the Romans. "*We are in danger to be called in question for this day's uproar, there being no cause whereby we may give an account of this concourse.*" His speech was successful. Right reason can calm the tide of tumultuous passion. Reason, thou canst conquer the world, if thou wouldst only rise from thy lethargy, shake off thy trammels of prejudice, come into the "true light," and speak out honestly the rational things.

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the sun, the twinkling of the stars, the germinating force of the seed, the form and instinct of the animal, are as much God's predestined acts as the conversion and regeneration of a soul. Is the painting of that lily, or the plumage of that bird, a new idea that has recently entered the mind of God? It is that upon which He has resolved from all eternity. God's predestination is the stability of the material universe, the ground of confidence, the source of our strength. So in the spiritual. Our adoption to Himself, or Jesus Christ, is His predestination. Let us put the same confidence, and exercise the same faith in it, as the sailor does in the magnetism of the needle, the husbandman in the vitality of the seed, or the housewife in the heating properties of coal, or the cleansing properties of water. 3. *At its sequence.* Succession in the mind of God may be philosophically incorrect. It is the only way in which we can conceive of God, and it is the way that Scripture presents Him to us. In Rom. viii. 29, Paul writes, "For whom He did foreknow, He also did predestinate," &c. Here Paul teaches that God's predestination is based upon His foreknowledge. Peter teaches the same thing, "Elect according to the foreknowledge of God the Father," &c. This reason corroborates. A man must first know what is necessary to be done, and what he can do, before he can resolve upon doing it. So we submit it must have been with God. His purpose, in all its fulness and breadth, and His plan in all its laws and requirements, must have been present to His mind before He could resolve upon its execution. The use to be made of its sequence we shall see presently.

II. THAT THE "ADOPTION OF CHILDREN" IS ITS IMMEDIATE OBJECT.* The blessing it is intended to secure is:—1. A

* The word *ὑιοθεσία* here used by the apostle occurs but four times in the New Testament. In two of these, Acts iv. 28, 1 Cor. ii. 7, it has reference to things; in the other two to persons, Rom. viii. 29, 30; Eph. i. 5—11. It is not a little remarkable that in all the latter passages it has an immediate reference to the relation or privileges of sonship. It is not once applied to anything less.

superadded blessing. Mark the form and nature of the blessing or privilege in connection with which Paul uses the term predestination. He does not speak of it as a restoration to man's original state and privilege, but as something super-added to man's original charter of blessings. A something over and above what belongs to man as man. A conformation to the image of God's own Son, the adoption of children, the obtaining of an eternal inheritance. (Rom. viii. 29; Ephes. i. 5, 11.) The purpose of God's predestination is our elevation to a relation, position, and privilege, higher, superior, and closer than any mere creature. The highest and closest that we can conceive of as possible between the Infinite and the finite.

2. *A paternal blessing.* It is a Father's predestination, a Father's design, a Father's purpose. A purpose which only a Father's love could prompt, a Father's heart could compass, a Father's mercy could sustain. It does not savour of a judicial satisfaction, a legal compensation, or a commercial equivalent; it belongs to a higher, a diviner region. It has its source, its spring, its centre, its consummation in a Father's heart. 3. *A present blessing.* It is a purpose that takes effect in the present life. "Beloved, *now* are we the sons of God." "Ye have not received the spirit of bondage again to fear, *but ye have received the spirit of adoption*." &c., &c. The relation of children is one that we are to sustain now. The condition of children, &c., &c. The blissful realization of God's predestinating purpose in this high and endearing relation is not a thing we have to hope for, to work for, to obtain as a reward for certain duties, but a thing we have to enjoy, and to enjoy *now*. Now you are the children of God. Your Father is the Father of eternity. Seek, then, the possession and enjoyment of eternal things. Your Father is the Father of the universe, &c., &c.

III. THAT "JESUS CHRIST" IS ITS APPOINTED MEDIUM. 1. *The adoption of children is the grand end and design of Christ's work.* Or, as it is elsewhere expressed, it is "the bringing of many sons unto glory." We fear this has been too much

men in the zeal theologians have displayed for what is called the "rectoral rights of God." The glorious work and mission of Christ has been narrowed to a legal fiction, a judicial necessity. Hence, "justification by law" has been more prominent in the teaching of the Church than "the adoption of sons." Whether the vindication of God's rectoral rights was an essential element in the work of Christ, we shall not stay to inquire; but it might have been taken for granted that God would not predestinate men in a way that would compromise His justice or weaken His mercy. If the same zeal and time and talent had been expended in unfolding and enforcing this high, grand, noble and noble design of Christ's work in our adoption, we should have attained to a higher Christian platform, and have been living a higher Christian life. The teaching of the Church has been too "legal." Leaving God to vindicate His own law, let us seek to compass and enjoy the heights and depths, the lengths and breadths of God's great predestinated love in our adoption. 2. *That Christ's work is mediatorial.*

It is not an end, but a means to an end. That is, securing the securement of God's purpose in our adoption. Adoption to the high and holy relation and privilege of children, is a purpose God has resolved to secure through the medium of His Son. The attainment and enjoyment of this relation is not left to chance or accident, or some fortuitous speculation or effort of our own. God has resolved upon the method, as well as upon the purpose. Acquaint ourselves with and pursue it, and certain success must be

THAT THE "GOOD PLEASURE OF GOD'S WILL" IS ITS MOTIVATING MOTIVE. Our adoption is an expression and an instrument of God's pleasure accordant with His will. 1. *God's will is love.* The purpose to raise fallen and rebel men into the high relation and privilege of children must have had its origin in deep, ardent, unconquerable love. It was God's loving purpose. Not one that righteousness, truth, or

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are the predestined? The term "predestination" is one of universal application. What, then, are its limitations? Evidently not those that have relation to anything extraneous or temporal, but moral. Who, then, are the predestined? Let us venture a supposition, and see how far it will relieve the difficulty, and how far it can be sustained. Let us suppose that, in contemplating the greatness of human redemption, God foreknew that there would be found in some a moral susceptibility more favourable to the realization of His purpose than in others, and that these were predestinated to "the adoption of children." Can there be any fatal objection to such a supposition? The only one now is that it seems to detract from the glory of God's plan in our election. That it does not do this we shall be able to show in its proper place. Can any thing be advanced in favour?

Scripture favours it. As we have already seen, both Paul and Peter teach that God's predestination is based upon foreknowledge. Paul states, in Rom. viii. 29, "Whom He did foreknow He also did predestinate." What then are we to understand by the expression "Whom He did foreknow?" What did He foreknow about or concerning these? The supposition that He foreknew that some would yield to the moral influences brought to bear upon them through the mediatorial work of His Son and that some would resist, and that He resolved that those who yielded should not only be forgiven and restored, but adopted as children, affords at least some intelligent explanation to the mystery.

Reason favours it. Predestination implies choice. It is a selection of some to certain privileges in preference to others. In making such selection God must have had some guiding principle to guide Him. We cannot suppose that it is an indiscriminate, haphazard sort of thing. God's will is always characterized by wisdom and fitness. *Sovereignty resolved upon the choice, but Sovereignty did not regulate or decide its character.* Goodness, righteousness, and

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adoption is a superadded blessing, not a provision necessary to the perfection of man's original nature or the completeness of man's original happiness. So that it is not an expression of God's general goodness and love in which all created intelligences shared, but the expression and exhibition of an attribute special and unique, and designed exclusively for man. That attribute is God's grace, God's predestinating purpose of adoption, encircled with the brightest halo of Divine glory, replete with the richest blessings of the Divine resources, crystallized with the brightest, purest outflowings of the Divine perfections, glowing with the most fervent breathings of Divine love, is a provision of grace exclusively for man—man adopted to God by Jesus Christ cherishing the spirit of a child, and living up to the privileges of a child, shines radiantly with the glory of God's grace. The supposition that we have ventured does not detract in the slightest measure from that glory. All that we have attributed to man is a moral susceptibility inducing an act of faith. And what does Paul say? "Where is boasting then? It is excluded. By what law? Of works? Nay, but by the law of faith." So far from detracting from that glory it gives it increased lustre, for it exhibits man as a child convinced by reason and conquered by love, and not a slave or a machine driven by an irresistible force.

BENJAMIN PREECE.

SUBJECT: *The Blessedness of Enduring Temptation.*

"Blessed is the man that endureth temptation: for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love Him."—James i. 12.

Analysis of *Samily the Seven Hundred and Thirty-Third.*

GOD'S thoughts are not our thoughts, neither are His ways our ways. As the heavens are higher than the earth, so are His ways higher than our ways, and His thoughts than our thoughts. Illustrations of this abound. Few are

more striking than the contrast between God's idea of happiness and man's. Many men associate happiness with *distinction, personal ease, success in business, &c.* Nothing is so naturally wrong in these things. But God pronounces no censure upon them. He never says, "Blessed is the lowly man, the man clothed in purple and fine linen, and who feasts sumptuously every day, the successful merchant, or to whom all men speak well, who aims to please everybody, seems to succeed." Not so, but the opposite of so. He unfolds God's idea of happiness in the Sermon on the Mount. The poor in spirit, the mourners, men persecuted for righteousness sake; they are the blessed ones. James, in his epistolary way, echoes the same sentiment. "My brethren count it all joy," &c.; "Behold, we count them happy," "Blessed is the man that endureth," &c. Startling to the ears of the world. They give a shock to many popular prejudices and are hard sayings. But "let God be true, and every man a liar." Here we have—

I. TEMPTATION. What is it? A simple inquiry, but of the utmost importance and necessity. In many minds the word is almost inseparably associated with the idea of *evil inclination*. Some are startled to read, "God did tempt Abraham," and have a little misgiving in praying, "Lead us not into temptation," as though God would do such a thing. The word has two meanings, and both occur in this clause. "Let no man say"—He may in this sense be tempted by the devil, the world, or himself, "drawn away of his own lusts and enticed," but never by God. But as to trials, temptations, afflictions—all that tests the genuineness and strength of our religion, all that God sends to prove and try us to show what is in our heart—blessed is the man that endures such temptations. The life-story of the good man sheds a flood of light on the text. Does Abraham love his son more than he loves me? Is Joseph's fear of Pharaoh that he will say No! to sin in its most seductive form? Does Moses really prefer the reproach of Christ to a

treasures of Egypt? If I stretch forth my hand and touch the person and property of Job, will he, as his accuser affirms, curse me to my face? Will Daniel's fidelity to truth and loyalty to God lead him to risk position, reputation, and life? Paul can preach and travel for me; can he suffer the loss of all things for me? "I'll prove them," said God. And how nobly these brave men endured temptation let their lives testify! We may know little of trials so severe as theirs, but if we are children we shall wear the family badge. "If we are without chastisement," &c.

"He sendeth sun, He sendeth shower;
Alike they're needful for the flower.
And joys and grief alike are sent,
To give the soul fit nourishment,
As comes to me, or shade or sun,
Father, Thy will, not mine, be done!"

Here we have—

II. **TEMPTATION ENDURED.** James does not say "Blessed is the temptation," or, "Blessed is the man that has it;" but, "Blessed is the man that endureth it." He is blessed who abides the test, who weathers the storm, who comes home from the "well-foughten field," saying, "I have fought a good fight, I have kept the faith." There is—

First: *The blessedness of conscious rectitude.* "Our rejoicing is this, the testing of our conscience, that in simplicity," &c. "Thrice is he armed who hath his quarrel just." Some men have gone to battle for so bad a cause that they may be said to have been defeated ere the fight began. When might fights against right, when a lie wages war against the truth, when tyranny struggles to plant its iron heel on the neck of freedom, who can be heroic? In such a case a man's right hand is withered. But when a man is doing battle against the world and the flesh, when he seeks to trample down and to trample out the devil in him and around him, his arm is nerved, and his soul is fired by the consciousness that he has right on his side. Departed saints, holy angels, and the

Great God, are approving witnesses of his conflicts. He endures beneath the canopy of their selectest benediction.

Second: *Augmented strength* is another element of the blessedness of the man who endureth temptation. Every victory won augments the skill and bravery of the true soldier. Just as every intellectual conquest becomes a stepping-stone to new triumphs. Illustrate by the heathen notion of the strength of every slain foe becoming the property of the victor. Every man who having endured temptation can look down upon his slain foe, or drag him at his chariot wheels, is a stronger man. He has made a real and positive addition to his spiritual possessions. "They go from strength to strength," &c. "The path of the just," &c. These blessings are the immediate results of enduring temptation. James points to another not less real because remote. Here we have—

III. ENDURED TEMPTATION REWARDED. "He shall receive," &c. When he has been tested or approved. Recall Job's impressive declaration. "He knoweth the way that I take, and when he hath tried me I shall come forth as gold." The process completed, the end realised, God's purposes accomplished. Never forget that God is the only judge as to the severity and length of the trial. Two thoughts full of consolation. First: The temptation is *disciplinary* in its character. "All things work," &c. 2. It is *temporary* in its duration. "Our light afflictions." The "days of our mourning" will soon be ended. Sorrow and sighing will ere long flee away. And then comes the crown of life; or better, the crown of "the life"—the only true life, highest life, eternal life. "A crown:" accommodated language. The highest dignity from the highest Being. An inheritance incorruptible, &c. When from that serene and lofty height the soul reviews the past, surveys the present, and forecasts the future, then, and not till then, will the precious meaning of the text be realised "Blessed is the man," &c.

First: See the immense importance character. It is the

age on which salvation turns. All men are born to trouble, but trouble is not the same thing to all men. Contrast the afflicted sinner and the afflicted saint. The former, like a man in the fire or a wild bird in a net; the latter, meek, resigned, thankful, hopeful. "The cup which my Father," &c. "Even so, Father," &c.

Second: *What an encouragement to patiently enduring one's trials.* Afflictions are God's spade and mattock, by which He digs into His people's hearts to find out the gold of faith. "Many of our troubles," says Beecher, "are God testing us, and they would end if we would stand upon our feet and go whither He would have us." Afflicted one! consider Christ Jesus. "He was in all points tempted," &c. Amid the coming twilight and the gathering clouds one may still discern precious tokens that Jesus has been on the road before you.

Third: *Use the text as an argument for a hopeful and joyful anticipation of the future.*

N. T. L.

The Temple, St. Mary Cray.

Biblical Criticism.

ACTS OF THE APOSTLES.—EMENDATIVE RENDERINGS.

Chapter xvi. 1.—And he arrived down against Derbe and Lystra: and, behold, a certain disciple was there, by name Timotheus, son of a faithful Jewish woman, but of a father a Gentile.

2. Who was [well] witnessed of by the brethren in Lystra and Iconium.

3. This [man] Paul willed to go forth with him, and taking, circumcised him, by reason of the Jews that were in

those *places*: for all knew his father that *he* was [*ἑλληνος*, this verb being used, perhaps, because his Hellenic origin was a thing anterior to his circumcision] a *Hellen*.

4. And as they went through the cities, they *gave over* to them to keep the *decisions* that were *judged* by the apostles and elders that were *in* Jerusalem.

5. So the churches were *confirmed* in the faith, and increased in number daily.

6. And *having* gone through Phrygia and the Galatian region, *being hindered* by the Holy Ghost *from speaking* the words in Asia.

7. *Coming down* to Mysia, they *attempted* to go into Bithynia, and the Spirit suffered them not.

8. And passing along by Mysia, they went down to *Troad*.

9. And a vision by night *was seen* by Paul; a certain man [*ἄνθρωπος*] a Macedonian, *was standing*, besecching him and saying, *pass over* into Macedonia *to help* us. [Observe the participle with the imperative.]

10. And *when* he *saw* the vision, immediately we *sought* to go forth into Macedonia, *inferring* that the Lord had called us *for to preach* the Gospel to them.

11. And *setting sail* from the *Troad*, we *ran* straight to Samothrace, and on the *following* day to Neapolis;

12. And thence to Philippi, which is a chief city of the part of Macedonia, a colony. And we were in *this* city *spending* some days;

13. And on *the day* of the Sabbath, we went forth without the city by a river, where *there was* the accustomed place of prayer, and *sitting* down, we spake to the women that had come together.

14. And a certain woman, by name Lydia, a seller of purple of the city Thyatira, *fearing* God, heard, whose heart the Lord opened, *to give heed* to the things spoken by Paul.

15. And when she was baptized, and her house, she besought, saying, If ye have judged me to be faithful to the Lord, come into my house to abide. And she enforced us.

16. And it came to pass, as we *were going to the place of prayer, that* a certain *bondmaid*, having a *soothsaying* spirit, let us, who *occasioned* much *profit* to her masters by *divining*.

17. *This woman, following Paul and us about, cried out, saying, These men are servants of God the Highest, who announce to us the way of salvation.*

18. And this she did *for many days*. But Paul, *over-tired, and turning round*, said to the spirit, I command thee, in the name of Jesus Christ, to come out *from her*. and he came out *in the same hour*.

19. *But her masters, seeing that the hope of their profit went out, seizing on Paul and Silas, dragged [them] to the place of assembly before the rulers.*

20. And *leading them to the magistrates, said, These men really disturb our city, being [ὑπάρχοντες] Jews.*

21. And *announce* customs which *it is not right* for us to *do to us nor to do*, being [οἱ] Romans.

22. And the *crowd* rose together against them, and the *governors having torn off their garments, commanded to beat them*].

23. And *having laid many stripes on them, [they threw them into ward, commanding the bondswarden to keep them without fail :*

24. Who, having received such a *command, threw them to the inner ward, and fastened their feet to the wood.*

25. And at midnight Paul and Silas praying, sang *hymns to God ; and the bondsmen overheard them.*

26. And suddenly there came a great earthquake, so that the foundations of the prison were shaken ; and *forthwith* all the doors were opened, and *the bonds of all* were loosed.

27. And the *bondswarden being awakened, and seeing the doors of the ward opened, having drawn [his] sword, was going to kill himself, thinking that the bondsmen had fled from th.*

28. But with a *great voice* Paul cried out, saying, Do thyself no evil, for we are all here.

29. And *having asked* for a light, he sprang in, and, *being in a tremble*, fell down before Paul and Silas.

30. And *leading them forth without*, said, *Masters*, what must I do *that I may* be saved?

31. And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, *thou* and thy house.

32. And they spake to him the word of the Lord, *with all those* in his house.

33. And *taking them in that hour* of the night, he washed [them] *from the stripes*, and was baptized, he and all his *forthwith*.

34. And *having led them up to the house*, he set before [them] *a table*, and rejoiced with all his house, believing in God.

35. And when day was come, the *governors* sent the *lictors*, saying, Let those men go.

36. And the *bondswarden reported these words* to Paul, that the *governors* have sent *that ye may be let go*; now, then, *departing*, go in peace.

37. But Paul said to them, *After scourging us in public* uncondemned, *men that were Romans*, they threw [us] into *ward*, and now do they throw us out *privately*? No, indeed; but, *coming themselves*, let them lead us forth.

38. And the *lictors reported to the governors these words*; and they feared at hearing that they were Romans.

39. And *coming*, besought them, and *leading them forth entreated* [them] to go from the city.

40. And *going forth out of the ward*, they went into Lydia; and *having seen the brethren*, they exhorted them, and went forth.

The Preacher's Finger-Post.

THE GREAT RELIGIOUS WANT AND MISTAKE OF HUMANITY.

"Then said Micah, Now know I that the Lord will do me good, seeing I have a Levite to my priest."—Judges xvii. 13.

THE history of this Micah, so far as we know, is soon told. The whole is contained in this and the following chapters. He was an Ephraimite, and contemporary with the elders who outlived Joshua. He was *filially dishonest*. He robbed his mother of eleven hundred shekels of silver, property which perhaps she had saved by her hard earnings. He who robs his parents, especially his mother, will rob any one, and must be rotten at heart.

He was *cowardly at heart*. His mother's imprecations on the thief alarmed him, and he returns the stolen property. There seems to have been no conscience in the restitutionary act. He was *superstitiously religious*. Evidently the religious feeling was strong in him; but it was unenlightened, and sadly perverted. He had a "house of gods." He consecrated one of his sons for his priest; and when a wandering Levite appeared at his door, he appointed him also

as a priest. The religion in his house became a kind of compound of heathen idolatry and Jewish worship.

Having engaged the Levite as a priest of the Lord, he feels perfectly satisfied, and says, "*Now know I that the Lord will do me good, seeing I have a Levite to my priest.*"

The text leads us to notice two things:—

I. THE GREAT RELIGIOUS WANT OF HUMANITY.—The great religious *want* of Micah seems to have included two things:—

First: *A friendly relation with the Eternal*. "I know that the Lord will do me good." Deep in the soul of humanity is the craving for a friendly intercourse with the Great Spirit of the Universe, the eternal I AM. The cry of all ages and lands has been, "Oh, that I knew where I might find him!" and "Show me the Father," &c.

The want included—

Secondly: *Some mediator to procure this friendship*. Micah felt that he could not obtain it *directly* by his own efforts. Hence he engages a "priest," and feels at once that he has it. The feeling of this necessity is also common to the race,

account for it how you like. Men everywhere *feel* not only that they require friendship with the Eternal, but also some mediating agency to procure it. Hence priest-hoods. We may denounce priests, but the people create them. Thank God, in the New Testament we have a priest who can reconcile us in holy friendship to the Everlasting. What a priest is Christ!

The text leads us to notice—

II. THE GREAT RELIGIOUS MISTAKE OF HUMANITY. This man concludes that he shall obtain the Divine favour, receive good from the Lord, simply because he had a priest in his house. "Now I know that the Lord will do me good, seeing I have a Levite to my priest." He might have drawn this false and dangerous conclusion from one of the following popular assumptions:—

First: *That there was something morally meritorious in merely supporting a minister of the Lord.* The "Levite" was one of the appointed ministers of heaven. This Micah seems to have known; and he perhaps reasoned, "Now, as I have taken him into my house, and will supply his wants, and be kind to him, the Eternal will put to my credit the kindly offices I do unto His servant." Many, it

is to be feared, reason thus. They contribute to the support of the Gospel and other religious institutions, and they see the conclusion that will do them good account.

Or he might have drawn this conclusion from the assumption

Secondly: *That God would have some special communication with Heaven to obtain favour.* Perhaps he thought the Levite is something more than a man, he is invested with supernatural powers and is in such a special relation to God, that he will in some mystical way obtain all the good I need. This was not peculiar to the Jews. It was not peculiar to the assumption. Alas! This is the reason in the case of the Papists. There are multitudes who fear their numbers are increasing, even in the Protestant world, who regard their ministers as invested with supernatural powers which they can employ for the benefit of their souls.

Or, further, he might have drawn this conclusion from the assumption

Thirdly: *That by morally attending to the religious ordinances as prescribed, the Levite prescribed, God would do him good.*

might have reasoned thus:

Whatever this priest tells me to do must be right, and I will do it, whether it be the petitions of prayers, the repairing of offerings, or the performance of ablutions; and if I do these things all will be right." This, too, is a popular assumption. Oh, what millions conclude that, because they attend to the outward ordinances of religion, all will be well!

O Micah, thou hast made fearful mistake! "*The Lord will do thee good,*" not because of any merit of thine, or of any priestly intervention, or of any formal attendance on religious ordinances, but only as thou thyself art genuine in thine endeavours to love Him supremely, and to serve Him faithfully. "Circumcision, or uncircumcision, availeth nothing," but a moral renewal of soul.

ASPECTS OF LOVE.

"Love is of God; and every one that loveth is born of God, and knoweth God. He that loveth not knoweth not God; for God is love. In this was manifested the love of God toward us, because at God sent his only begotten Son into the world, that we might live through him."—1 John iv. 7, 9.

In these verses the Apostle introduces into his epistle a new subject—that of love, and all subjects the most con-

genial to his mind, and the most sublime in its nature. Love is the root of creative being, the soul of virtue, the vital breath of heaven.

In these words it is presented in several striking aspects:—

I. AS AN EMANATION OF THE DIVINE NATURE. "*Love is of God.*" All love comes from Him as all light from the sun, all water from the ocean. All *domestic* love: the filial, the paternal, the sisterly, the brotherly, all the love that brightens a home, are rays from the heart of the Eternal Father. All *social* love: all the kindly interests that man feels in man as partaker of the same nature, dweller in the same district, citizen of the same country, candidate for the same mysterious future, is from God. All the love that unites, gladdens and blesses society, streams out from Him. All *religious* love. All the love of gratitude, esteem, adoration, that inspire His saints, are of Him. All kinds of love: the love of *compassion* that streams in tears; the love of *esteem* that delights the conscience; the love of *benevolence* that engrosses the energies, the love of *piety* that transports the soul into raptures. Wherever you see love, whether in the child,

the parent, the patriot, the philanthropist, or the saint, reverence it, honour it. "Love is of God."

Love is here presented—

II. AS A PROOF OF THE DIVINE SONSHIP. "Every one that loveth is born of God." Every one that loveth. There must be some limitation here. All men, with but few exceptions, love in some way, and the love they have is of God. But we dare not conclude that all are born of God, that all are His children, in the Gospel sense. What is the love that proves Divine Sonship?

First: It must be the love that towards *man* is *disinterested*. It must be a love that bears us out of ourselves, swallows up our own egotism, and identifies us in generous sympathies with the race. Such love Christ had; such Paul had when he counted not his life dear, such the writer of these words had; such every good man has. The man who has it demonstrates he is born of God.

Secondly: It must be the love that towards *God* is *paramount*. There is a love to God which perhaps most men have occasionally which comes up as an emotion and passes away. It never rises to a permanent dominancy. True religion is not mere love to God; it is supreme love to God. It is only he

who loves God *more* than self, more than the universe, that is genuinely religious. Now, he that loveth thus is "born of God," and he may rejoice in all the privileges of that relationship.

Love is here presented—

III. AS THE KNOWLEDGE OF THE DIVINE BEING. "He that loveth not knoweth not God." A moral being can only be really known by the *heart*. For what is it to know such a being? You may know the features, the pedigree, the doings, the habits, the circumstances, the purposes of a person, and yet be very ignorant *of him*. You can only really know a man as you know his *heart*—the feelings that permeate, move, and control him. Now, this cannot be got by the intellect. Feelings can only be known by the heart. We must have the same feelings in us as the man we study has in order to know him; the same emotions must throb in us as in him, otherwise he will be incomprehensible to us.

Ambition is necessary to understand ambition; jealousy, to understand jealousy; envy, to understand envy; love, to understand love. Because man can only be known by the heart, "the world," says the Apostle, "knoweth us not." Saints to corrupt men have

ways appeared as monsters to be martyred. Hence to know God, who is *love*, we must have love. God is eternal mystery to the loftiest intellect. God is a hideous monster to a corrupt heart. God is only known to the loving. If I know the condescending feelings of a being I know him, though I may be ignorant of his person and his history; and if I know the feelings of God, and I know them; if I have love, I know Him, though His name is the mystery in which all thoughts are lost. Profoundly philosophical, therefore, is the statement of John, "He that loveth not knoweth not God." To have love is to have the secrets of the Lord.

Love is here presented—

IV. AS THE ESSENCE OF THE DIVINE EXISTENCE. "*God love.*" Love in God is not a mere state of mind; it is an essence. He is love. I know that the existence of suffering in the universe is added as an objection. Two facts are sufficient to remove all objections on this ground. First: That the sufferings of a creature here are but a very inconsiderable item in a life compared with his enjoyment.

Secondly: That sufferings are manifestly subservient to benevolent ends. "God is

love." Man has an instinctive faith in this. Why else does he feel the obligation to love Him supremely? Why else does He feel moral remorse for disregarding his Maker?*

Love is here presented—

V. AS THE CAUSE OF DIVINE MANIFESTATION. "*In this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through him.*" Creation, as a manifestation of God, and the cause of that manifestation, is love. All the parts of the universe are streams from the eternal fountain of love. The mission of Christ to our earth is a manifestation, and the spring of that is love. "God so loved the world," &c. "In this was manifested the love of God." In this emphatically. "Herein is love." There is love everywhere; but here it beams with extraordinary brightness, and works for wondrous ends.

First: "*In this*" Love bestows its highest gift. "His only begotten Son." All the worlds of immensity are as a feather in the balance to this—His only begotten Son.

Secondly: "*In this*" Love bestows its highest gift for the highest good of rebellious

* See HOMILIST, Vol. II., Series I., page 297.

men. "That we might live *through* him." "God commendeth his love toward us in that, while we were yet sinners, Christ died for the ungodly."

Brothers, what a theme is this! God's love, the joy of angels, the blessedness of the universe, the hope of a fallen world. Let us believe it as the greatest fact, and preach it as the central truth.

THE TRUE RELIGIOUS LIFE.

"Return to thine own house, and show how great things God hath done unto thee."—Luke viii. 39.

THESE words occur in connection with one of the most extraordinary narratives in the extraordinary history of Christ.

The man to whom Christ addresses these words had been delivered from the power of hell, and become the subject of a true religious life. He felt himself at this moment a *new* creature. "The old things had passed away, and all things had become new."

The words suggest three things concerning a true religious life.

I. THE AGENCY OF CHRIST IS ITS IMMEDIATE CAUSE. Who delivered this man from the "legion" of devils, brought him to His "right mind," and woke within him

a new spiritual life! It was Christ. He commanded the unclean spirit to come out of him. And it is ever so. Christ, by His Gospel, is the immediate cause of a sinner's conversion. No one else can do it. Statesmen, sages, poets, preachers, all are powerless. In the world of souls "He is the resurrection and the life."

II. THE REVELATION OF GOD IS ITS GRAND MISSION. This man was commanded to reveal what God had done for him. "*Show* how great things God hath done unto thee."

First: *The work of Christ in the conversion of souls is a Divine work.* It is a great work of God. "*Great things.*" And it is great in many ways—great in the difficulties overcome; great in the effects produced upon self, society, the universe, time, and eternity. Christ, in converting men, does the great work of God.

Secondly: *The Divine work is to be revealed by the subject of it.* "Show how great things God hath done unto thee." Show it, not merely in speech, in life. Show it, not ostentatiously, but with reverent fortitude and devotion. The highest mission of a true man is to reveal God—reveal His sublime operations in his own soul.

THE FAMILY CIRCLE IS
THE SPHERE. "Return
house." "Show piety
ie." Go home,

t: *Because there the
will be most mani-*
Home, that knew thee
the most maddening
ces of evil, will be
with the wonderful
God has wrought in
Go home,

ndly: *Because there
nge will be most ap-*
ed. How delighted
ife, the children, the
is will be to witness
ange, to see the lion
rmed into the lamb!
ne,

dly: *Because there
nge will be most in-*
al. Nowhere can we
such influence as at

There, either for
or evil, its constancy
its wondrous power.
y regarded, of all
s of work or labour
o sublime as this.

is a spot of earth su-
mely blest,
r, sweeter spot than all
rest,

man, creation's tyrant,
ts aside
rd and sceptre, pageantry,
l pride.

in his softened looks be-
nly blend
e, the son, the husband,
her, friend,
oman reigns; the mother,
ighter, wife,
with fresh flowers the
row way of life:

In the clear heaven of her de-
lightful eye,
An angel-guard of loves and
graces lie;
Around her knees domestic duties
meet,
And fireside pleasures gambol at
her feet."

MONTGOMERY.

THE GREATEST CALAMITY.

"If you believe not that I am
he, you shall die in your sins."—
John vii. 24.

I. THAT TO DIE IN ONE'S
SINS IS THE GREATEST OF CA-
LAMITIES. To *die* is a ter-
ribly solemn thing. Solemn,
for it involves the separation
from the home—the busi-
ness, the acquaintance, the
world, and the very body
itself—solemn, for it involves
an introduction into a myste-
rious, untried, spiritual state
of eternal retribution. But,
to die *in sin*, this adds im-
measurably to its solemnity.
Sin is the *sting* of death. To
die in one's sins, what does
it mean? First, it means to
die, *having misused this life
with all its blessings*. The
grand purpose of life is the
cultivation of a holy charac-
ter; for this physical bless-
ings are given—health, time,
the influences of nature, &c.
All *social* blessings too—do-
mestic pleasures, and all happy
interchanges of thought, feel-
ing and soul. All *mental* bless-
ings also—literature, science,
poetry, schools, &c. All re-

demptive blessings moreover—the Gospel, with its soul-saving appliances. He who dies in his sins has *abused* all.

Secondly, it means to die *with all the conditions of misery*: conflicting passions, a tormenting conscience, a dreaded God, a foreboding anguish. If this is not hell; what is it? To *die in sins*; why, better a thousand times die in a pauper's hovel, or in a martyr's tortures, than to die in sins.

The words imply—

II. THAT UNBELIEF IN CHRIST RENDERS THIS GREATEST OF CALAMITIES INEVITABLE. "If you believe not that I am he," &c. It is easy to show, on philosophical grounds, that belief in Christ, as the revealer of God, is essential to the deliverance of man from the *guilt*, the *power*, and the *consequences* of his sins. Three facts may be sufficient to indicate this. First: *De-*

liverance from sins requires the awaking in the soul a supreme affection for God. Love to God is the only sin-expulsive power. This only can destroy the "old man," &c. Secondly: *That a supreme affection for God requires a certain revelation of Him.* In what aspects must the Eternal appear to man before this love can be awakened within Him? I answer, He must appear *personally, forgivingly, and sublimely* perfect. Thirdly: *This certain revelation of God, which is essential to love, is nowhere but in Jesus Christ.* He alone reveals God in aspects to awaken this love. He brings close to the eye of the heart a *personal, forgiving, perfect* God. Belief in Him, therefore, is essential to a deliverance of the soul from sin. "Believe in the Lord Jesus Christ, and thou shalt be saved."

s of Sermons on the Book of Proverbs.

(No. LV.)

SPEECH OF THE GOOD.

Mouth of a righteous man is a
well.—Prov. x. 11.

One of the most distinct
faculties of man—a
faculty that gives you im-
fluence either for good

Solomon says much
of this faculty. And the
Bible legislates for it. The
word of a righteous man is here
compared to a "well of life." It
is a "well" in many respects.

IT IS NATURAL. A well
flows from the heart of nature.
The word that gives to speech its
force and artificialities. A
good man speaks out
freely and natural flow, like
the thoughts that are in
his mind. Natural speech is
eloquent.

IT IS CLEAN. The well,
like a pool, is ever clean. It
is crystal. You can see
things at the bottom. There
is no impure in the speech
of a righteous man. No
communication proceeds
from his mouth. His speech

Of all the dirty things
in the world, the most hideous is
a dirty speech. A clean soul is
the source of a clean speech.

IT IS REFRESHING. What
is refreshing to the thirsty
more than a sip from the well?
The word is refreshing to a soul
that is dry, pure, vigorous, godly

IT IS LIFE-GIVING. The
word gives life. It skirts all
about it with verdure, and the
word sends forth touch

into life the banks along their
course. The words of truth and
holiness are the means by which
God gives life to the souls of
men. Such is the speech of the
good; nothing so valuable on
earth as this. "The tongue of
the just is as choice silver; and
the lips of the righteous feed
many."

(No. LVI.)

THE GREAT MISCHIEF-MAKER AND THE GREAT PEACE-MAKER.

"Hatred stirreth up strifes: but love
covereth all sins."—Prov. x. 12.

A BETTER division for this text
it is impossible to get than the
one put forth by an old expositor
—the great mischief-maker, and
the great peace-maker.

I. Here we have the GREAT
MISCHIEF-MAKER—"hatred."
"Strifes" of all kinds, domestic,
social, religious, and political,
are great evils in themselves, and
in their influence. The history
of them is the history of almost
every crime, and almost every
agony; it is a history of lamenta-
tion and woe. All the strifes
have one great promoter—that is,
hatred and malice. This fiend is
ever busy in this work. It is the
great disturber of the moral uni-
verse; it sets man against him-
self, against his Maker, against
society, against the universe.

II. Here we have the GREAT
PEACE-MAKER. "Love covereth all
sins." Love is at once a specific
element and a specific agent. As
an element, its home is the heart
of God—the God of peace. As an
agent, its grand messenger is

Christ the Prince of Peace. First: Love restores order. It is in the moral system like the sap in the tree. It strives to heal the broken branch. Secondly: Love pardons offences. Instead of parading and magnifying the offence that disturbs, it seeks to blot it out. "It covereth a multitude of sins."

(No. LVII.)

THE SIN OF GAB.

"In the multitude of words there wanteth not sin: but he that refraineth his lips is wise."—Prov. x. 19.

"THERE is very great necessity indeed of getting a little more silent than we are. It seems to me that the finest nations in the world—England and America—are going away into wind and tongue; but it will appear sufficiently tragically by-and-by, long after I am away out of it (the world). Silence is the eternal duty of a man. 'Watch the tongue,' is a very old precept, and a most true one." So said Carlyle, in his characteristic and remarkably enlightened and vigorous address at Edinburgh, in the beginning of April. The most thinking men of all ages have felt a similar conviction of the enormous evil of garrulousness. Solomon evidently did so. The sage of Chelsea is in this, as he is in many other things, one with the old royal sage of Jerusalem, "In the multitude of words there wanted not sin." "Garrulosity is a sin," says Solomon.

I. IT IS A SIN AGAINST THE SPEAKER HIMSELF. "A man whose tongue is always wagging," as Carlyle has it, is doing a serious injury to his own intellectual and spiritual nature. First: Great volubility is a substitute for thought. The man who has the

itch and faculty of great speaking is naturally prone to mistake words for thoughts: hence it turns out as a rule that the most fluent utterers are the most shallow thinkers. "As empty vessels," says Plato, "make the loudest sound, so they that have the least wit are the greatest babblers." Who has not heard long sermons and speeches, delivered oftentimes in graceful diction and impressive tones and attitudes, all but destitute of any idea worth carrying away. Secondly: Great volubility is a *quietus to thought*. The man who has the power, such as the garrulous man, of talking without thinking, will soon cease to think. The mechanism of thought will not work amid the rattling of the jaw. Thus the man who is always speaking injures himself. "The prating fool shall fall," says Solomon. True: he does fall. His mental faculties fall into disuse under the constant pressure of verbosity.

II. IT IS A SIN AGAINST THE HEARER. The men in the senate who in long debate spin out their yards of talk, as well as the garrulous on platforms and in pulpits, injure society in many ways. First: They waste the precious time of the hearer. The hour the listener is bound to give to those wordy discourses might be employed in other ways, to high mental and spiritual advantage. The men who occupy the time of assemblies with speech without thought are the perpetrators of enormous theft. They steal away men's precious time. Secondly: They foster self-deception. The people who listen to them often fancy that they have derived good from their addresses, whereas, in most cases, they have not derived one single idea of any practical worth in life. They have been feeding, not on the bread of thought, but on the gilded conf-

tionery of words; aye, and often on nothing but wind. Hence, as a fact patent to every thoughtful observer in the religious world, the most ignorant as well as often the largest congregations are those who attend the ministry of the garrulous preacher. Thirdly: They propagate crude opinions instead of divine principles. As a rule, the things their words convey are not truths which the speaker has reached, as living convictions, by an earnest and independent search of divine revelation. They are opinions that have come into him by education, and which he has never digested, or the untested notions which start from his brain in the excitement of the hour. Thus tares are sown instead of wheat.

Beware, then, of garrulousness in yourself; and, for your soul's sake, do not put yourself under its influence. "We have two ears and but one tongue," says an old writer, "that we may hear much and talk little." "Set a watch, O God, before my mouth: keep the door of my lips." (Ps. cxli. 3.)

(No. LVIII.)

THE LORD'S WAY.

"The way of the Lord is strength to the upright."—Prov. x. 29.

I. THE LORD HAS A WAY FOR MAN TO WALK IN. He has a way for *Himself*, and His way is inscrutable to us. "His path is in the sea," &c. What seraph can trace His goings? He has a way for His *creatures*. He has mapped out a path for all, according to their constitutions. He has given an orbit to all the globes of matter, a sphere to all irrational life; described a course for angelic hierarchies, and has mapped out a specific path for fallen man to tread in. What is the way He

has marked out for man? It is the way of *social justice* and *Divine worship*. In other words, the way that Christ pursued. Our course is to follow Christ, be animated by His spirit, controlled by His principles, and engrossed in His aims.

II. The man who walks in this way gets strength. "The way of the Lord is strength to the upright." It is the "upright" who walks in this way. The man who has been made erect in Christian principles and virtues shall get—First: Intellectual strength. In every step he moves along this path he finds truths to challenge and nurture thought. Intellectual fruit clusters on all sides. Secondly: Moral strength. Strength to resist temptation, to bear trial, to discharge duty, to serve man, to glorify God. "They that wait upon the Lord shall renew their strength." "The righteous shall hold on his way, and he that hath clean hands shall be stronger and stronger."

(No. LIX.)

THE ADVENT AND EVIL OF PRIDE.

"When pride cometh, then cometh shame."—Prov. xi. 2.

I. THE ADVENT OF PRIDE. "When pride cometh?" What is pride? It is inordinate self-appreciation. It is the holding of too high an estimate of self. This feeling comes to a soul; it is not born in it. How free infancy and childhood are from it! How does it come? First: By associating only with inferiors. Constant intercourse with those whose talents, beauty, accomplishments, wealth, or position, are manifestly inferior to our own, is favourable to the advent of pride. Secondly: By practically ignoring the true standards

of character. When we lose sight of the eternal law of rectitude and judge ourselves only by the imperfect standards around us pride is likely to come.* Thirdly: By a practical disregard to the majesty of God. He who shuts God out from his sphere of habitual thought and experience will be accessible to pride. The conscious presence of God humbles. "When I consider the heavens, the work of Thy hands."

II. THE EVIL OF PRIDE. "Then cometh shame." The man who has formed such a false and exaggerated estimate of self must be disappointed one day, and the disappointment will fill him with "shame." Mercenary pride brought leprosy on her. (Numbers xii.) The pride of Herod reduced him to the worms. (Acts xii.) In truth, it has always been so, and it will always be so. Man must always find his level; he must come to realities. How frequently and earnestly the Heavenly Teacher inculcates humility. "When thou art bidden, go and sit down in the lowest room," &c.; "whosoever exalteth himself shall be abased, &c. (Luke xiv. 10.) "SHAME." First—Shame of folly. The soul bursts with a sense of its own foolish estimate. Secondly—Shame of guilt. Pride is a wrong state of mind, and hence shame follows it. It was so in the case of our first parents; shame covered them when they discovered the folly and guilt of their pride. "Pride goeth before destruction,

and a haughty spirit before a fall."

"Of all the causes which conspire to blind Man's erring judgment, and misguide the mind, What the weak head with strongest bias rules, Is pride, the never-failing vice of fools! Whatever nature has in worth denied, She gives in large recruits of needful pride; For as in bodies, so in souls, we find, What wants in blood and spirits filled with wind: Pride, where wit fails, steps in to our defence, And fills up all the mighty void of sense. If once right reason drives that cloud away, Truth breaks upon us with resistless day. Trust not yourself; but your defects to know, Make use of every friend and every foe."—POPE.

(No. LX.)

THE TERRIBLE IN HUMAN HISTORY.

"When a wicked man dieth, his expectation shall perish; and the hope of unjust men perisheth."—Prov. x. 3.

There are two terrible events here—

I. DEATH MEETING THE WICKED MAN. "The wicked man dieth." Death everywhere is a sad event. Death in the flower, in the bird, in the beast, is a saddening sight. Death in the babe; death even in a righteous man is sad; but death, in connection with the wicked man, is of all sights the saddest. The wicked man dieth. First—Death does not wait for reformation in character. Men may procrastinate; their duties will not adjourn his work an hour or minute. When the appointed hour he struck he is there. A wicked man dies. Secondly—The greatest enemies of God and His universe are overcomes. Wicked men; they vaunt, they rebel, they battle against God and His laws; but there is a stronger power than

* "Pride (of all others the most dangerous fault) Proceeds from want of sense, or want of thought. The men who labour and digest things most, Will be much apter to despond than boast."

Death comes and puts an
His cold touch stills
as them for ever.

LEAVING THE HUMAN
His expectation shall
l the hope of unjust men

What is dearer to
an hope? It is dearer
self, for life is a curse

The soul lives in and
But when the wicked
, he loseth this hope.

Hope says adieu to him, plumes
her pinions, and departs for ever.
The hope of *liberty*, of *improvement*,
of *honour*, of *happiness*, gone for
over. Every "star of hope"
quenched, and the sky of the soul
black as midnight. He dieth, and
he carrieth nothing away, his
glory shall not descend after him.
He shall go to the generations of
his fathers, and shall never see
light.

ecological Notes and Queries.

OPEN COUNCIL.

ist freedom of honest thought is permitted in this department. The
therefore use his own discriminating faculties, and the Editor must be
aim freedom from responsibility.]

LEAT PROPITIATION.

Article X.

l.—In answer to *Querist*
352, Vol. XVII., and
from p. 179, Vol.

tonement of Christ ac-
to the early Fathers of
ch.

seen that the sacred
ver once attempted to
accurate, scientific defi-
the atonement of our
mode of action. Again
they state the fact that
l for sin and for sin-
carefully abstain from
theory of explanation.
s of the first centuries
ristian era followed
ly the example of the
ad as a rule used the
ery words whenever
ed to the death of

Christ. *Clemens Romanus* often
refers to the great fact of the
Gospel that Christ died for us,
and that redemption is brought
to all believers *through His blood*
—*διὰ τοῦ αἵματος*. *Polycarp* lays
great emphasis upon the real
humanity of our Saviour, and
speaks of His death as illustra-
ting patience worthy of our imi-
tation, the ultimate object of His
sufferings being the eternal life
of His followers. *Barnabas* re-
presents Christ as dying for us,
dying that we might be sanctified
and healed, dying so as to destroy
death by His act of dying.

It would answer no purpose to
quote page after page of such
general statements, and yet there
is nothing more definite to be
found in the writings of the first
centuries. Never is there the
remotest hint to the doctrine
which involves the idea of ap-

Shakespeare says, "The miserable hath no medicine, but only hope."
IX. R.

peasement or satisfaction. I would not conceal from the reader the fact that some expressions occurring in these early writings have been supposed to point in that way; but that each may judge for himself, we shall examine the passages in which such expressions are found. The most important are in Clemens's epistle to the Corinthians, and in the epistle to Diognetus, attributed to Justin Martyr.

1. "Let us look steadfastly to the blood of Christ, and see *how precious it is to God the Father*"—*ὡς ἐστιν τιμιὸν τῷ Θεῷ πατρὶ αὐτοῦ*—because, being poured out on account of—*διὰ τὴν*—our salvation, it has brought the grace of repentance—*μετάνοιαν χάριν*—to all the world. Let us go back to all (past) generations, and learn that, from generation to generation, the Lord has given place for repentance to those *who wished*—*τοῖς βουλομένοις*—to turn to Him." *Clem. ad Cor. i. c. 7.*

It is true that the blood of Christ is here represented as being *precious to God*; but, if the paragraph be carefully read, it will be evident that it is precious in God's estimation, not because it gratifies anger, or satisfies justice, but *because of its saving influence on the world*. Clemens, in fact, gives, in his own words, the very reason why the Saviour's death, or blood, is precious to God, thus:—"It has brought the grace of repentance to all the world." This could not be effected by any process of purchase, for repentance is produced by whatever brings men to see the folly and baseness of sin, and the love of God. This is done, not by acting on the Deity, but by acting on man. Clemens speaks here, evidently, of the human aspect of the atonement; and it is impossible to ascertain, from this passage, what his notions

were in reference to its Divine aspect. The other passage in Clemens is as follows:—

2. "On account of the love—*ἀγάπῃ*—which He had to—*πρὸς*—us, the Lord Jesus Christ gave His blood for—*ὑπὲρ*—us, by—*ἐκ*—the will of God, even (His) flesh for—*ὑπὲρ*—our flesh, and His life—*ψυχὴν*—for our life." *Clem. ad Cor. i. c. 46.*

Here it is to be observed that it is not stated to whom the Saviour gave His life, whether to God, or, as some of the ancient Fathers thought, to the devil, or, as appears to me most probable, simply to death. There is, in fact, no theory of an atonement given here. The only word in the sentence in which it is possible to find even the shadow of a theory is the preposition *ὑπὲρ*—a foundation infinitely too unstable to build a theory upon, of any kind, as we have shown (*Hom. xviii. 172*). The next quotation, supposed to embody the idea of appeasement, or satisfaction, is from the *Epist. ad Diognetum*.

3. "He bore long with us, and delivered His own Son as a ransom for us—*λύτρον ὑπὲρ ἡμῶν*—the holy for the rebellious, the sinless for the wicked, the just for the unjust, the incorruptible for the corruptible, the immortal for mortals."

Here, however, we have only a repetition of the language of the Bible, so that in the use of the words *λύτρον* and *ὑπὲρ* we have nothing more definite, as teaching a theory, than what we find in the New Testament.

The opening sentence in the above extract is specially worthy of attention. The writer does not say that Christ gave Himself a ransom, as Paul had said. This might have been thought to teach that Christ gave Himself to God as a ransom for men, on the supposition that (a) Christ was not

God, and that (b) the purpose of His advent was to deliver man from God, who held him captive, by payment of his value; and not to deliver him from sin and Satan, and present him thus liberated to God, his original proprietor.

Neither of these suppositions is, however, admissible. But the language of the epistle to Diognetus is a valuable comment upon that of St. Paul: for here it is written, "God gave His own Son a ransom for us"—*τὸν ἴδιον υἱὸν ἀπέδοτο λύτρον ὑπὲρ ἡμῶν*. God is here the giver, and Christ the gift. But to whom was the ransom paid? Not to God, for He paid it. Some will say, the ransom was given to justice. Justice, however, is not a being. Justice is not capable of giving or receiving anything. It is a mere abstraction, and is nothing apart from the being of whom it is an attribute, or in whose mind it is conceived. It has no existence but in thought or in character. If Divine justice be meant, it can denote neither more nor less than God as a just Being, *i.e.* God. Hence, to give to Divine justice is to give to God. Thus is God the giver and the receiver; and if Christ be God, God is also the gift. If now we put the word God where God is meant, the expression under consideration would stand thus paraphrased:—*God, to deliver man from God, gave God to God as a ransom, to restore man to God.* If such jargon commends itself to any reason, it is more than I can conceive. By using different words to denote the same being in his various operations, men too often, unconsciously, regard that being as several persons, and acquiesce in a statement in that form, which would be rejected at once if it were more clearly expressed. I cannot make any sense of the language of the epistle to Diog-

netus, or of similar expressions in the New Testament, unless the meaning be, that God gave Himself in His incarnate form to death, that He might deliver man from sin and Satan, and restore him to Himself. The words give thus a meaning which is clear and precious. In this case the phrase, "He gave Himself, or Son, a ransom for men," does not mean that a real ransom was paid to any one; but the words "He gave a ransom" are equivalent to "He ransomed," or simply "He delivered."

Though the original meaning of "to ransom—*λυτρόμαι*, *λυτρόω*"—may be to release by means of a ransom—by paying something as a ransom—the word is repeatedly used to denote *simple deliverance*, where no ransom was paid as a fact, and where a payment, in any form, would have been unjust. The *Septuagint* translate the Hebrew *Ga'al*, by *λυτρόμαι*, and thus we are told that God *ransomed* the Israelites from Egypt, though nothing was paid as a ransom. "I will ransom—*λυτρώσομαι*—them with a high arm." (Exod. vi. 6; 2 Sam. vii. 23; Deut. ix. 26. Stephen says (Acts vii. 35) that Moses was made a *ransomer*—*λυτρωτήν*—though he paid no ransom. The Psalmist prays that Israel might be *ransomed*—*λύτρωσαι ὁ Θεός*—from trouble (Psa. xxv. 22) and assures us that his soul would be *ransomed* from the grave. (Psa. xlix. 15.)

It follows from these facts that, in framing a theory of atonement, no stress can be laid upon the words—*λυτρόμαι*, *λύτρον*, &c.—used by the Apostles or Christian Fathers.

As no reference is ever made to any special theory of atonement by way of definition in the writings of the Apostles, nor yet in those of their successors during.

the early ages of the Christian Church, when any traditional definition of inspired men would have been made prominent, we must conclude that no such definition was ever given; the fact of our Saviour's death for sinners being regarded of more importance than an explanation of its mode of action, whether it affected directly God, or man, or both.

We are now in a position to enter fairly upon a discussion of some of the principal theories of atonement, which have been framed by men uninspired, seeing that inspired men left us no definition of the doctrine. As all existing definitions on this matter are the condensed expressions of the ideas of men, fallible like ourselves, we need not scruple to put them into the crucible of reason, and assay them as the metallurgist does his ore; but, as all theories are more or less affected by our notions of the Trinity, these notions should be definite and intelligent before we can be in a position fairly to discuss the theories themselves, therefore we proceed to make some remarks:—

B.—On the Scriptural Doctrine of the Sacred Trinity.

That the sacred Trinity is a subject of revelation, a doctrine of Holy Scripture, I do not for a moment doubt. Into a discussion of the fact of a Trinity in the Godhead I do not, therefore, propose now to enter; but, believing the fact, my inquiry is this—*What is the Trinity which the Bible reveals when it is accurately defined?* The majority of Christian people have no idea whatever of the meaning of the word. Whether the reference is to three persons, three natures, three distinctions, three modes, or three aspects, they neither know nor care; and yet, surely, if the Word of God

reveals a Trinity, those who honour the Book, and have had it in their possession for years, ought to be able to define the object of their faith, and understand their definition.

No service whatever is done to the truth when it is said that the Trinity is a mystery, being above and beyond reason's comprehension. It is true that God, as an infinite Being, must ever be beyond our grasp; yet, while there are truths relating to God which lie outside of the field of reason, it must be carefully remembered that nothing really true, whether within or beyond the comprehension of reason, can ever be *contrary* to reason. Truth may be rational or super-rational, but *irrational* it can never be. Faith may hold to things which reason cannot reach, but an enlightened, proper faith can never hold to that which reason declares to be a falsehood or an absurdity. That which is above or beyond the reach of reason is properly called a mystery, and may be an object of faith, though not of comprehension. That which is within the province of reason may be stated in the form of a proposition: as, "LIFE IS——." The meaning here is beyond the reach of reason, because reason cannot supply the predicate. The subject of the sentence, in its present form, is therefore a mystery, and remains so until the sentence is completed. The moment it is completed it assumes the form of revelation, comes within the province of reason, and is no longer a mystery, but may be comprehended. The meaning is then rational or irrational. In this form the super-rational is inadmissible. Let the predicate be supplied thus: "LIFE IS THE RESULT OF CHEMICAL ACTION." The sentence in this form is pronounced either true or false.

reasonable or absurd, because it is within the province of reason.

So, also, in relation to the sacred Trinity. If it be a mystery, then, and for that very reason it is not revealed, for that which is revealed is no longer a mystery. A revelation consists, in the Bible, of a variety of sentences. These sentences are made up of words, and each word has, to men, a meaning. Understanding the exact meanings of words, yet failing to comprehend the meaning of a collection of words in the form of a sentence, a man of cultured mind would not say that the thought expressed was too profound for him, but that the sentence expressed no thought at all.

If I do not understand a sentence, that sentence is to me a mere hieroglyphic, and therefore contains for me no revelation. I must understand it before I can say whether I believe it or not. If an expression be truly a revelation, it must be intelligible; and if it be intelligible its meaning is no longer a mystery. Hence I conclude, that *as far as* the Trinity is the subject of revelation, so far it is not a mystery. But apart from revelation we know nothing of it, for it is purely a doctrine of revelation, and is to be definitely comprehended as far as it is revealed.

The Bible is a book which is in harmony with reason, and as such it addresses itself to the reasons of men, and has, in every case, to be interpreted by reason. Even those who are most ready to say that human reason should be ever kept in subordination to Scripture show that their practice is not according to their theory; for they say of one verse that its terms must be understood figuratively; of another, literally, and the statement, in a third, as "*from him that would*

borrow of thee turn not thou away," must be somewhat modified, as it would not be reasonable to give to every man who asked. The fact is, all men, consciously or unconsciously, make reason the interpreter of Scripture, and lay aside every supposed meaning of God's Word which is contrary to reason, as being really contrary to Scripture itself, when it is rightly understood. I most thoroughly approve of this conduct, and believe it should be always defended as the only true relation of human reason to Divine revelation.

If this be correct, then must every definition of the sacred Trinity which is against reason be rejected as being really against Scripture. If we cannot give a rational definition of the Trinity we must run great risk of teaching error whenever we speak of it; and can never feel safe, except we confine ourselves to the mere quoting of Scripture phraseology.

Human theories of the Sacred Trinity.—I speak of human theories of the Trinity, because no Divine theory is defined in the Word of God. The Bible speaks of God, and of the Father, Son, and Holy Spirit, but in no case gives us anything approaching to a scientific definition of the nature of the being of God. That the nature of Deity is revealed in the Bible as far as it can be the subject of revelation I do not doubt, but believe. God is revealed to us in His Word, I believe also, as a Trinity; and as the Bible and reason agree, both having reference to things revealed and comprehensible only, by bringing to the test of reason and of Scripture men's theories respecting the nature of the Godhead, we may find which must be rejected as being erroneous, and which may be accepted as being at least an approximation to the truth.

The inspired penmen often speak of God the Father *and* of Jesus Christ, or simply of God *and* Christ, using the conjunction *and*—*καὶ*—in the sense of *even*, as in 1 Thess. ii. 16. "Jesus Christ *and* God *and* our Father"—*Ἰησοῦς Χριστὸς καὶ ὁ Θεὸς καὶ Πατήρ*, where the conjunction must be translated *even* in one or in both cases, "Jesus Christ, *even* God, *even* our Father." In the New Testament the conjunction is seldom omitted, but is very frequently left out by the Apostles' companions and followers—the earliest Fathers of the Church. The omission of the conjunction by the latter is of importance as showing the meaning which was attached to it by the former, that in such connections the *καὶ* denoted, not addition, but explanation. *Ignatius* (A.D. 40-107) wished that the Roman Christians might have abundant salvation "in Jesus Christ our God—*τῷ Θεῷ ἡμῶν*." He commands the Trullan Church to continue "inseparable from God—Jesus Christ—*Θεὸν Ἰησοῦν Χριστόν*;" and declares to the believers at Smyrna that "he glorified Jesus Christ the God—*Ἰησοῦν Χριστὸν τὸν Θεόν*."

Soon after the apostolic Fathers, men of a philosophic turn of mind were admitted into the Church. These were well acquainted with Oriental theosophy, as well as with the speculations of the early Greek philosophers, and of Plato and Philo, respecting the nature of God and the origin of the universe. The representation of the Deity as an *essence*—*οὐσία*—was familiar to these converts, and their speculating habit led them, unconsciously, into a series of misty and incoherent speculations in reference to the doctrines of Christianity. The first and the most celebrated of these, of whose ideas we have any extensive knowledge, was Justin Martyr

(A.D. 103-157), a man who was nearly thirty years of age when he became a Christian, and had devoted the whole of his previous life to the study of philosophy, in Egypt, and Greece, and the East. He had attended the colleges of the Stoics, the Pythagoreans, and the Platonists, and travelled much, seeking specially to know the nature of God.

Justin knew how the sages of antiquity had endeavoured to rise from the material to the spiritual, from the visible to the unseen. Material objects were seen or felt, were hard or soft; but it was mere colour that was seen, and form that was felt. There was nothing in themselves. There was something which had colour and form, was hard or soft: that something was the *essence*—*οὐσία*—of matter. This essence was one, and underlied the properties or qualities of all objects: this essence was one, and was the same in all. Mind, too, had its essence, as well as matter; and this was the same in all animated beings—in a kangaroo and a king, in a prince and a parrot. All minds were made of this one substance or essence. God, too, had an essence, which was uncreated and eternal. But as many material objects could arise, by some mysterious process, out of one material-essence; and as a variety of minds, animal and human, could be made out of the one *animal-essence*; why might not a number of gods or deities emanate from the one *divine-essence*? This divine-essence was *Brahmā*, and his emanations were *Brahmā*, *Viśhnū*, and *Śhiva*. The divine-essence was *THE ONE*—*τὸ ἓν*—from which were begotten *intelligence*—*νοῦς*—and *soul*—*ψυχή*. The essence was one, but the emanations, progenies, or formations, out of the one might be very many. Some said the *Monad* began

others said it became a others, that it became an . As all beings made out material-essence were made so all beings proceeding from the divine-essence were divided. The divine-essence, like the material and the mental, was neither active nor passive. It was not conscious. It was not, passivity, susceptibility, properties, not essences. It supposed the divine-essence to have been eternal and undivided; the emanations took place in some way not divided. Others supposed the existence of more than one undivided essence, which, floating through space, like medusae, came into contact, and their union arose a series of divided beings. Others supposed the divine-essence to have always existed as the substratum of a personality, active and conscious.

This eternal personality separated from himself all the emanations by an act of will. The substratum of their individuality, being the divine-essence, they were therefore all equally, or *as to essence*, equal to the Parent-God, and inferior to the duration of their personalities. This seems to have been Plato's notion, for he speaks (*ib. vii.*) of the Parent-God as the greatest god — τὸν μέγιστον.

Of such speculations, and seeking to attain to a philosophy of God, Justin, and other men of similar caste, endeavored to study the Christian religion, and his soon discovered a very resemblance between the teachings of revealed religion and speculations of Greek and Roman sages. The incarnation in Jesus was but another or manifestation. The Christian conception corre-

sponded to the Divine origin of Grecian heroes, and the Father, Son, and Spirit were but the Æons of the Platonists in another form, and the Logos of John was the Logos of Philo. For years before the conversion of Justin these heathen notions had been mixing up with Christian truths, giving those truths other shades of colour, or substituting error in their place; but, Justin, being more learned and truly pious than the rest, did more real damage to the simple truth which Christ and His Apostles had taught than any of his predecessors. No man could have had better intentions than Justin had; but, as Aristotle, by his erroneous utterances on the doctrines of nature, made all men slaves to him for many centuries, so did the remarks of Justin on the nature of God affect the Christian Church. Some of Justin's contemporaries drifted further into error than he, as we find in the case of Basilides (*Iren. i. 24*), who asserted that from the Parent-God proceeded: (1) νοῦς, or mind; (2) λόγος, or reason; (3) φρόνησις, or thought; (4) σοφία, or wisdom; (5) δύναμις, or power; (6) δικαιοσύνη, or righteousness; and (7) εἰρήνη, or peace. These Æons, with the Parent-God, made eight, or completed the Ogdoad. Seeing that only three, — Father, Son, and Spirit — are mentioned in the New Testament, and that the Triad was more popular among the philosophers of Europe and Asia, the most sensible of the early Fathers confined themselves to three only, and the following theories respecting the Divine Being were defended by them with great ability.

I. *The Justinian theory, or that of Justin Martyr.* This was the first successful effort to discover in Christian doctrines a modified form of philosophic and heathen ideas. According to this theory,

the Divine-essence had always existed without beginning, not as a mere essence, but as the basis or substratum of one conscious Being, or God. God, as such, was one person, uncaused, and the cause of all others. This Divine person was God alone, in the highest and truest sense of the word, and that *because* He was not derived from any other being. His experience, as a personal history and recollection, embraced all past duration. "God alone," said Justin, "is unbegotten and immortal, and for that very reason is God, διὰ τοῦτο Θεὸς ἐστὶ"—*Dial. c. Tryph.* The Divine Person, God, having existed from eternity, begat—in a manner undiscoverable by us—a second conscious being, or person. "In the beginning, before all things were created—πρὸ πάντων κτισμάτων—God begat out of Himself—ἐξ ἑαυτοῦ—a certain rational power—δύναμιν λογικὴν."—*Ib.* The same idea is often repeated in various ways by Justin, but in every case the Son is not without beginning as a person—as a conscious being—but only as to the essence out of which He was made. Men, now, deriving their beings from Adam, are as old as Adam as to the essence of their natures, but are of recent date as to their personalities. Such, in the Justinian theory, was the relation of the Divine Son to the Divine Father—of Christ to God. "God was the cause of His being—αὐτὸς τε αὐτῷ τοῦ εἶναι."—*Ib.* Christ coming into existence as a conscious being, *after* the Father, all He had, and all He was, was His simply by derivation. He was first in relation to all who came after, but second to Him from whom He came. "The first power—δύναμις—after the Father of all, even the supreme God—is the Logos—the Son."—*Apol. i.* Hence

was the Son to have but the place in the worship of the Father for "we worship and love the Deity—μετὰ τὸν Θεὸν τὸν Λόγον, who came from the Father, gotten and inexpressible—τὸν γὰρ ἀπὸ ἀγεννήτου καὶ Θεοῦ λόγον."—*Ib.* The generation of the Son was a necessity of the Divine Being, but the result of the Divine Will; for Justin says, "It proceeded from the Father. His power and will—ἐκ πατρὸς δυνάμει αὐτοῦ καὶ προελθόντα."—*Dial. c. Tryph.* The word God being used to the unoriginated Being, the Son, ways has been as a conscious personality, then, according to Justinian theory, the Father alone God. The Son is called *Divine*, as having a Divine essence, but being Himself a personality or person made out of that essence by the Father, not God in the high sense in which the Father is; therefore, says that though He is worshipped as God, called God, He is God *by* the appointment or will of the Father, "κατὰ βούλην τοῦ Πατρὸς καὶ Θεὸν ὄντα—according to the will of Him (the Father) He is also God."—*Ib.* The Son proceeds from the Father, and is more recent in origin as a personality than the Father, as a conscious being, and divine being made out of the essence of the Parent-God—the unoriginated and unoriginated person.

The Justinian theory is firm—(a) The eternal, unoriginated existence of a *Divine-essence*; (b) This Divine essence ever the substance or substratum of one *Divine conscious Being* or personality; (c) This Divine Being by an act of volition, generated a *second Being out of Himself*, possessing the same nature—person in the case of man &

of his father; but (d) this person was *more recent* as reality, and *inferior* to the reality, though not in merit; for, in reality, His and attributes were debuted in arrangement so was communicated as to Him, in many ways, equal

1st. the power, knowledge, which the second person has derived from the first, then it that what is done by the is in reality done by the Christianism teaches thus—existence of one conscious—uncaused and immortal, in of all others, in every he existence of one substituted as a Unity—a Monad—τὸ ἓν. (2) The existence of two conscious beings or having the Divine—essence the substratum of their—two beings, inferior to it because derived. (3) Two Beings, formed of the essence, and being the same, with the first, of all creatures infinitely higher than it and may be properly called and worshipped, not being as, with the first, in the proper sense of it, as formed from nothing itself—but from God. Their substitution is not an act of idolatry. (4) Truly may we worship the Father since on account of us, He became a man, when also He was our artaker of our sufferings, and might effect our healing: καὶ δι' ἡμᾶς ἀνθρώπων ὅπως καὶ τῶν παθῶν ἡμετέροισιν γινόμενος, καὶ λῶσιν αὐτῶν.—Apol. i.

(5) in reply to L.L.D.—I L.L.D. had favoured us with citation of legal and moral substitution in reference to the work of Christ. For I do not think that our Father became our substitute in proper sense, and it is better

not to attach new meanings to old words, when other words may be found which are far more to the purpose. Apart from the Saviour's work, I should say (a) that a substitution is the act of putting one thing in the place of another, to represent it. In this sense a bank-note is a substitute for money, and a counsel is a substitute for his client in a court of law. Such a substitution is (b) a legal one, when it is required or justified by law; and is (c) a moral substitution when the parties concerned act in their free capacity as moral beings, or when it is made for moral ends; but, in every case, the idea of the one object taking the place of the other is essential to a proper substitution. The one becomes a substitute for the other only as far as it occupies its place, whether in reference to locality, influence, or obligation.

Some persons use the word substitution in a *figurative sense*, as Dr. Bushnell uses the word *vicarious* in the title of his work "Vicarious Sacrifice." The habit of thus assigning new meanings to old words seems to me very objectionable. Our thoughts can benefit only while they are clear; and to say that our Lord's sufferings were vicarious or substitutionary, when it is not meant that He acted in our place, and as our representative, is to use words which are misleading. Our Saviour put Himself *mentally* in our position, and took our griefs and sorrows upon His *own heart*, through sympathy; but in this case He did not suffer any pain of guilt, an essential element in our suffering, apart from which, it seems to me, no suffering could be substitutionary, unless we admit of a *sympathetic substitution*.

GALILEO, B.A.

(To be continued.)

Literary Notices.

[We hold it to be the duty of an Editor either to give an early notice of the books sent to him for remark, or to return them at once to the Publisher. It is unjust to praise worthless books; it is robbery to retain unnoticed ones.]

THE REVIEWER'S CANON.

In every work regard the author's end,
Since none can compass more than they intend.

A COMMENTARY ON THE EPISTLE TO THE HEBREWS. By WILLIAM GOUGE, D.D., Vol. I. Edinburgh: James Nichol. London: Nisbet and Co.

SCARCELY any of the divines and preachers of the Puritanic period are more worthy of being disinterred and called up to work by their writings amidst the men of this age than William Gouge, whose birth took place in Stratford Bow, nearly three hundred years ago. He was a man of great natural ability, high scholarship, an earnest student of God's word, and one of the greatest preachers of his age. No pulpit in London was more attractive than that of Blackfriars two hundred and fifty years ago. He was the Melville of London then. His method of sermonizing is worthy the attention of modern preachers. He first endeavoured to unfold the literal meaning of the passage in hand, then to present a logical analysis of the truths it contained, and then gather up the whole in conclusion in practical observations and pertinent applications to the experience and conscience of his hearers. So well and faithfully did he prosecute his mission on this earth that his last words on the twelfth of December, Anno Christi, 1653, were, "I am most willing to die." The work before us must be regarded as his greatest and most valuable literary production. It was the completion of which that made him, on his death-bed, so anxious for a little longer life. He lived to finish it within half a chapter. His son, in his dedicatory epistle, says to the reader, "Thou hast here Dr. Gouge's commentary upon the whole Epistle to the Hebrews, and therein the substance of above a thousand sermons preached at that famous Wednesday lecture in Blackfriars, London, though now cast into a new mould, by way of section. Yet I am persuaded, and that upon good grounds, that there is scarce a point in divinity which he handled upon any portion of Scripture in the whole course of his ministry but he hath brought the substance of it into this Commentary." This work, therefore, must be regarded as the work of his life, as containing the best and choicest works of a truly great and eminently useful member of Christ. It has the defects which seem to belong to the theological writings of his times, very wordy, stiffly systematic, and encumbered with numerous divisions, sub-divisions, and sub-sub. Still, to a minister, it can scarcely fail to be useful. Every page will not only suggest sermons, but help to shape them. 2

COMPLETE WORKS OF THOMAS BROOKS. Edited, with Memoir, by Rev. ALEXANDER GROSART, Vol. II. Edinburgh: James Ol. London: James Nisbet and Co.

already characterised Thomas Brooks, and we are glad to see another volume of his rich thoughts, which are frequently set off by fine imagery. This volume is divided into three grand sections headed "An Ark for all God's Noahs," "The Privy Key of Heaven," and "Heaven on Earth." We subjoin a few sentences as a specimen of his style:—"How many of you have lost your all by shipwreck! And how hath Divine Providence, by your multiplied crosses, taught you that the good things and the great things of this world cannot be made sure! How many of you have had riches left you by your fathers, besides the great portions that you have had with your wives, and the vast estates that you have acquired by trading. But what is become of all? Is not all buried in the earth or in the grave of oblivion? Oh, the unconstancy and the instability of this world! Oh, the flux and reflux of riches, honours, and preferments! How many men have we seen in their worldly pomp and glory, like stars in the firmament, now vanished into smoke or comets! How hath the moon of our day, at men's riches and honours been eclipsed at the full, and the air pomp gone down at noon!"

FROM THE CONQUEST OF ALEXANDER THE GREAT TO NAPOLEON BONAPARTE. By Rev. GEORGE TREVOR, M.A. London: Religious Tract Society, Paternoster-row.

glad to receive this second volume on Egypt from the able and reverend author. In his former work he gave us the history of religion and history of this country of unsurpassing interest—a country, too, which was the "cradle, the rival, and the grave, of civilisation." In this volume he gives us Egypt from the time of Alexander the Great to Napoleon Bonaparte. The field he covers is wide, and every inch is rich with historic interest. The author has made an excellent literary use of his vast historic materials. He has systematized them with philosophical propriety, and set them in language brief, clear, and strong. The whole is directed to the grand purpose of throwing fresh light upon the Book of

TALE OF THE EARLY BRITISH CHRISTIANS. By the Rev. J. W. Willenhall, Wolverhampton. London: Elliot Stock, 62, Paternoster-row.

author informs us that this has its basis in historical truth, its interest being imaginary. His object is to make entertaining the study of the great principles of religious freedom, and to set forth the history of Christianity both socially and religiously. The conception

is a good one, and the literary execution is highly commendable. It is a book which the young will read with interest, and by reading will make themselves acquainted with the ecclesiastical history of Britain.

DISCOURSES ON "THE LORD'S PRAYER." By CALES WARR. London: Houlston & Wright, 65, Paternoster-row.

THERE is nothing remarkable in these discourses; still they are above the average productions of orthodox writers on these subjects. The author is evidently a thoughtful and devout man, and able to express his thoughts in becoming language. Many of his thoughts are far-reaching, striking, and suggestive. The book will repay a perusal.

THE MODE AND THE SUBJECTS OF CHRISTIAN BAPTISM. By the Rev. WILLIAM MACLOY. Belfast: C. Aitchison. London: James Nisbet & Co., Berners-street.

So far as we are concerned, we have done with this discussion. We have lost all interest in this controversy. We wish all the dipper dipped in the spiritual ideas of Christ, and all the sprinklers sprinkled, and less with drops from ritualistic wells. Those, however, who still want to fight in this battle of ceremonies might be aided by perusing this little book, whose author is evidently an able soldier in the campaign.

OUR AUSTRALIAN COLONIES. By SAMUEL MORRMAN. London: Religious Tract Society, Paternoster-row.

"THE rapidity with which Australia has risen into importance is without parallel in the history of the world. Eighty years ago the Great South Land was a *terra incognita*, whose outline was uncertain, and whose interior was unexplored. Within the memory of persons now living, the first detachment of European settlers landed upon its shores. Yet the colonies then founded probably surpass, in wealth and population, England in the days of the Tudors. In the course of a single generation, Australia has reached a position which few nations have attained by the slow growth of centuries. From the vastness of its resources, the energy of its settlers, and its commanding position, it is impossible to prescribe limits to its future. Every English village, almost every family, has helped to people its towns, cultivate its soil, cover its pastures with flocks, or explore its mineral treasures. Some of our most important manufactures depend for their prosperity upon the raw material which it supplies. Its yield of gold affects the money markets of the world. This is no exaggeration. The work traces the history, describes the soil, climate, *flora*, *fauna*, and gives a variety of interesting and exact information concerning this wonderful country." We scarcely need recommend it. It teems with information, and is excellently written.

HOME PIETY: A Fireside Book for Old and Young. London: Elliot Stock, 62, Paternoster-row.

THIS work ably accomplishes the design of its existence, namely, supplying interesting reading for religious families. It has our commendation.

* * * Some "Notices to Correspondents" have been unavoidably omitted.




A HOMILY

ON

Man's Relation to the Revealed.

"But those things which are revealed belong unto us and to our children for ever, that we may do all the words of this law."—Deut. xix. 29.

 HAVE already considered, with some care, the first part of this text, and shall now present a few thoughts upon the latter member of it. I have ventured to speak of the secret things the knowledge of which is concealed from human eye, and endeavored to guard, on the one hand, against credulity, which with ignorance and presumption will rush into the awful darkness; and on the other against unbelief, which denies that there is anything in that darkness, and so would wrap the universe in a mantle of gloom. Within those limits there are certain grounds that we all can enter. The Divine utterance has not said of these, "So far and no farther." The Divine hand itself has opened the door, and the voice of God is heard invoking us to enter. There are secret things. There are also revealed things.

This verse has a far fuller meaning to us than it could have had to the Jews. To consider it simply in its application in his passage would therefore be very brief, and of no great interest to us. As I said before, the secret things to which are reference may be made, would be some of the Divine

mysteries of procedure in respect of the nations to be cut out and the chosen people who were to take their place. The revealed things too are clearly those commands, threats and promises, which are included in the covenant contained in this chapter. You may wonder at the fall of Pharaoh, the overthrow of the Egyptians; mysterious are the things with Amalek and Bashan and Heshbon; secret may be the fact of your choice; but this is no secret that if you are faithful God will hold you up; but when you rebel you shall be the Divine displeasure, and every one shall know that it is because the people "have forsaken the covenant with the Lord God of their fathers, which he made with them when he brought them forth out of the land of Egypt." "The secret things belong to God, but those things which are revealed belong unto us and to our children for ever, that we may do all the words of this law."

I leave, then, the application to the Jewish people to you, and let me consider the general question of which that was a particular instance. This verse is the motto of all revelation, and is as applicable to us under the fuller light of the Christian dispensation as it was to the typical and shadowy dispensation given under Moses.

I think I cannot do better than follow the same line of thought which I presented on considering the former part of this verse. It will be simple, and by agreement with the words of the text will be more easily remembered.

I. THERE ARE THINGS REVEALED.

There are two ways in which we are able to get at the unknown—either by the exercise of human faculties, or through some supernatural revelation. The latter of these is of course denied by a large class of thoughtful men, and ignored and contemned by a still larger number of the thoughtless and the sinful. The Supreme Being has arranged means for the conveyance of knowledge to the human mind. Sensation and reflection are the powers whereby man comes to know the facts and his

internal world—the facts and laws of his own mind. Beyond the utmost sweep of the human intellect, there is a vast universe into whose awful depths we are ever trying to penetrate. But there are limits beyond which the human mind acknowledges it is not competent for it to pass. Here, it is here that the Bible comes to man's assistance, acknowledging human power, and giving it all due credit, yet declaring that there is a region into which man cannot may not enter. There are secret things, and these belong to God. But it has another declaration—that of the unknown allows a part to be discovered, some of that which the human mind by itself can never discover. God interposes and reveals to man. There are things that are revealed. The term Revelation is used often in a somewhat general loose sense for all that which the Bible contains. Now, it is quite clear that very much that is in the Bible might have been delivered to man and preserved for him without supernatural interference of the Divine Spirit. Many ages are contained in the Book of God which might just well have been written in a Book of Man. It did not display any of that extraordinary power which we term inspiration to describe a country or narrate a battle. I do not see that the records kept in any special office may not be as trustworthy in their particular subject as are the genealogical tables of the Book of Chronicles, or the enumerations in the Books of Joshua of the families of the tribes of Israel. It is not *Revelation*, specially so called, which gives us the history of the children of Israel—their successes and their defeats, their glory and their decline. I do not enter on the question of the merit of these simply historical writings, even the moral and legal, and perhaps some of the theological portions of the Bible. Whether there is, or not, even to these writers, a peculiar gift of Divine power, I shall not discuss; all that I wish now to make clear is that by the things revealed, I do not mean that which might in the Bible, the human mind might itself have discerned and related; I wish to refer to Revelation peculiarly

and appropriately so termed—that which man does not and cannot discover, but which God graciously vouchsafes to make known.

There are things revealed. With very brief reference to this fact, I shall pass on to illustrate this assertion by the consideration of one or two of those truths which man has learnt by Revelation. We shall find in them this peculiarity, “that certain truths now possessed by man, would not have been obtained, had there been no extraordinary revelation of them by God. The peculiar circumstances of the appearance of these truths in the world, and the place and time of their first promulgation, make it of the highest probability that the unassisted human intellect would never have discovered them. They were not the result of long meditation, they are not the utterances of the sages of the world’s philosophy, they come not from the masters of all human thought, and yet they take their place as the highest and most important truths in the range of human knowledge. Without them, life is a blank; and philosophy no more than one of the ancients called, a meditation of death.”

The existence of God is, perhaps, the first great truth which the Bible gives us. Now, it may be very forcibly urged, that this is no revelation—that, apart from the Bible, man knew that there was God—that reason and nature teaches of Him—that the people who never had the Bible had worshipped God. Well, I am willing to grant so much; I might certainly urge that the idolatry and polytheism of the ancient world do not show much knowledge of the one intelligent and omnipotent God. I might quote the language of doubt which the old philosophers uttered, and I might even refer to the direct denials that too often modern philosophers make. But let that pass; suppose that man, without Revelation, can know that there is a God—I grant even that he might from reason conclude Him to be intelligent, beneficent, and even holy, but when you select to consider God as a moral governor, in relation to creatures, as those whose subjects we are, it then dawns that reason gives the

t glimmer of the Divine affection towards us, how He
us, and how He will treat us. Take your reason as
and you must be landed in one of two positions. Either
governor who does not care what becomes of His law ;
He is an awful retributor, the fiery punishment of
aw we cannot escape. Now, I say, Revelation comes
shows us God as creator, and preserver, and ruler ;
reveals Him also as Father, full of compassion, seek-
highest good, and not only ready to judge, but also
to forgive. Revelation displays God's love to man.
her awful mystery is that of the future state. What
after death ? has been the question of universal man.
anything ? The Bible says yes ! and so I suppose his
poetry, and the desires, and the philosophy of the
But that is not enough ; to go out into the vast
ss, with a question upon the lip, has satisfied neither
id nor the sage. There is something cries reason ;
human heart answers back with the question, what
something ?

To sleep, ah, perhaps to dream. Ay, there's the rub.
'Tis conscience that makes cowards of us all."

here comes Revelation, and tells us about that future ; I
ledge it is not very explicit, it often hides much of what
s beneath a mass of figure ; but it makes this clear to us,
certain conditions we may be sure of a future that
id not fear. It assures to us the preservation of our
lves in their entirety, the perfection of our nature,
mplete satisfaction of the profoundest wants of our
and above all this, it promises that this future will be
companionship—we shall not be alone—not have an
of solitary confinement, the walls of our prison
—oh, wretched thought—the boundaries of the universe !
st companionship being, at all events in part, nearness
mmunion with God Himself.

me detain you by just one other illustration of what
tion gives us. The Divine nature and affections, the

future condition of man, and the work of Christ for, and His relation to the human family, are the three great topics on which the Bible treats. I might add to this human sin as a fourth, but perhaps, for simplicity's sake, it may be included under a consideration of the relation of Christ to man. Now what does the Bible teach us about Christ? There is a very extensive account of His life, and character, and work. There is a narrative of His death, burial, resurrection, and ascension. Now so far, there was no special need of a Revelation. Simple history might have done all that. Evidence, and research, and records might have preserved for us as perfect an account of Jesus Christ as we now have. But we have something very much more. The life, and death, and character of our Lord have a peculiar significance. They occupy relations specific and unique to the rest of the human race. They are part of one great plan worked and perfected, to which we have given the names of Redemption, or Salvation, or Atonement, and the meaning, the effect of that history of Jesus Christ, it is the peculiar province of Revelation to make known to man.

I say reason could not discover the position in which God might place Himself in reference to the human race. Reason could not peer into the darkness of the world to come. Reason could not display all the meaning and all the results of the work of Jesus. These must be revealed. God must be here the teacher. He must inspire, He must instruct; and thus it comes to pass that there are things which are revealed, and that belong to us and to our children for ever, that we may do all the words of the Divine law.

Now, it may be said that even these truths to which I have referred were really the produce of human, unassisted thought. That the very fact that they are in the world proves their discovery, and this must have been by human agency. Without discussing the question at length, I make one remark upon it before proceeding to the more practical part of my sermon. Whence, I ask, do we get the whole collection of truths to which I refer? Without a question their origin

in the Jewish nation, and from the testimony of friends and foes, those truths came from the least cultivated portion of that people. Now, I ask, how does it happen that a small and ignorant nation—not the nation of law, of philosophy—should have been the locality whence the knowledge of these principles had its origin? The simple and the unlearned utter the profoundest wisdom. If the produce of human intellect, we should have had it from Socrates or Plato, Pythagoras or Aristotle. In every other science there has been the fathers, but in this knowledge twelve poor men of Galilee teach the world. There is only one answer that a wise man can give. God, through them, taught the world. These are “the revealed things which belong to man.”

II. THESE REVEALED THINGS BELONG TO MAN FOR EVER.

That which is unknown and has not been revealed, we have before seen belongs to God. We presume that He alone can comprehend those mysteries, or it would not be profitable that we should know them. But these things that are made known are for man. He is able to know and understand. It is a matter of highest importance that he should know them. Interests of great moment that have to do with the present are at stake; those all-important interests which reach unto the eternal future depend upon man's knowledge and acceptance of these things. Now, in what sense may we say that they belong to man?

1. They are objects of interest.

I can suppose a Revelation that would contain truths of the slightest interest to us. I can conceive a Bible which dealt very largely in the wonderful and supernatural, and yet was utterly out of the reach of common human life. We might have a description of some other planet, a history of the angels, or other beings that inhabit the world. Now, The Bible has nothing of the sort. The mere idle curiosity of the few is never for a moment gratified. It is a Book for men, and, as such, treats of those topics in which all are interested, and to which none can be in-

exhibited. God's feeling towards man is the God of the Bible is not shown to us in the tained, and unmoved Being that our speculation constrains us to believe Him. Nor is He those countless other relations which He maintains with other intelligences and other worlds. But He is the Creator of man, the supporter of man, the Revealer of things that belong to us and to our future. Then, again, as to the future. It is *our* concern to that future, *our* hopes or fears, *our* expectations. It is this that the Bible reveals to us of the future. What shall *I* be? asks the soul. What shall *the man* be? asks the man. And to these questions Revelation answers.

So, too, with regard to the atonement. The work of Christ may have some wonderful parts of the Divine government. There are allusions in the Book of God which undoubtedly connect it into connection with the whole universe, and we know, that life of pure obedience, and death in the atonement, the now extending empire of His power may be linked with other beings than man. The Revelation is specially addressed to

ever made man certainly made the Bible; for, as light to
 ye, so are the things revealed for the human heart. But
 these things are also objects of knowledge. They
 are understood. Revelation might very well have been
 things that we cannot understand, but we shall find that
 God has taught all men they accept and understand.
 knowledge we may afterwards infer, and these inferences
 lead us where the human mind gets overwhelmed; but,
 after, these are your inferences, not the revelations of
 the Bible. I believe that it is here where man have erred.
 on one side we have had those who, drawing their conclu-
 sions from the Bible, have sought to force others to accept
 results as Divine teaching; and, on the other hand, we
 have men who argue out a system from the principles given
 in revelation, and then, finding their conclusions inconsistent
 with the Word of God, have denied the Divine truth because of the
 error. A little more caution and forbearance on both
 would have saved the Christian Church from some of
 its disgraceful scenes, and many noble men from utter
 ruin. What is revealed belongs to us and to our
 condition. Our faith must therefore have an intelligent basis. What
 we believe must be upon the foundation of what we
 understand. Anything like mysticism in the intellectual
 apprehension of revealed truth is quite foreign to all Scrip-
 ture teaching. The fogs and twilight in which some would
 open religion are unknown in the Word of God. That
 are personal relationships in a religious life which arise
 in the sphere of the intellect into that of the heart, the
 faith is perfectly true; but a religious faith is worth very
 little that has not grown out of religious knowledge. Then
 is the field for the exercise of chastened thought. Learn
 the spirit of your reason, and then, within those limits, give
 it a sound and healthy exercise. He who stifles freedom of
 thought, whether in Catholic or Protestant Churches, has
 sold himself and his Master's cause. A willingness of
 the only another form of wrongness of conduct. Above

all things," therefore; "hold fast what is good." These things that are revealed are no miserable pretence, but they are clearly manifest to the devout and simple hearted.

3: This revelation is not only a thing which should interest us and call forth our careful study, but it is a solemn trust. These things belong to us and to our children. The careful reader of the Word of God cannot fail to observe the continual reference to future generations. God's covenants are always made with a man and his children. He teaches man, but it is only that the teaching might remain among them and theirs, and be handed down to the ages which are to come, like property which a man acquires. He must not use it for himself without a thought for others. He has children, and coming generations have a claim upon his care and prudence. For a man to live in reference to earthly interests, as though he were alone, is treason to humanity, and the fracture of some of the holiest laws of our nature and society. And Revelation is such. These things belong to us and to our children. God manifested Himself, His purposes, His character, His will, in various ways, to His chosen people; but that revelation of Himself they were carefully to guard, and with exactness hand it down to the people who came after them. Why God should have chosen such a mode of revelation it is not for us to inquire. He might have made a special announcement to every individual. He might have chosen certain epochs at which to make a grand display of Himself. But all we know is that He did not; and while we can see many reasons that justify that course, we yet consider it to be a secret thing, which belongs to God. There then is the fact, to certain individuals God entrusted this wonderful knowledge. It was their duty to make it known to others. Each generation has become the custodian of the truth for the next; and here, now, we have it amongst us; but we have it that we might use it, and at the same time keep it for those that come after us, to the glory of God.

This makes the duty of us Christians a very solemn thing. How careful should be our study, how profound our

love, how willing our obedience ! Why, my friends, if you don't love God, and don't love yourselves enough to be holy and faithful men, unto whom the Word of God can be committed, why, the love of your children, the hope of the future of this human race—that should be enough to elicit your obedience and evoke your love.

4. One other thought I have to mention here, and that is, that this trust of things revealed is one which is for ever. However long man lasts, so long Divine truth will remain for him to seek after, to know, and to keep. Taking the Revelation of God as a completed thing in that manifestation of Him which was in Christ, then I say that these revealed things belong to man for ever. I can see no limitation in the Word of God, and I can conceive of no change which can take place in man that can render this revelation of no importance. Man must always be dependent, and as such the attitude of God to him must always be a thing of infinite moment. I cannot expect that any man shall ever live who will not be subject to sorrow, and enslaved by sin. For such, a Saviour must always be needed, and just such a salvation as is presented to us in the atonement of Jesus Christ. Do not then believe, my friends, that any of you can grow out of the things revealed. I know that our views of much in the Bible must change. Perhaps a time may come when we shall find the Bible ideas of many natural facts very far short of what the reality may be. I think it very likely that the writers of the Bible believed the earth to be flat, and the sun to move round it. But such things are only the channel by which the truth was to be conveyed—the dress in which Divine ideas were presented, which must, of course, conform to the fashion of the times. But the moral and spiritual truths cannot ever change. Sin is, to-day, just what sin was when Adam first fell in Paradise. You may change human nature if you can, and then perhaps some of those things revealed may be out of date ; but so long as man is man, so long must the cross of Christ be glorified, than which, for the salvation of the human soul, I can never know anything

These words give us the object of Revelation simply knowledge. It is not to gratify curiosity, an intellectual pleasure, to rectify human character, to affect human life, to change human conduct, to enable man to live in union with God, to restore to Divine favour, because strengthen obedience—that we might do all the words of that expression is of course applicable originally to the law which Moses had been the means of communicating to the people. To them there had been given nothing to enable them to obey it, there had been many things to hinder. That law was nothing but a mode, an expression of a universal law which was incumbent upon all men. It may be learnt in various ways, by conscience, by direct Divine command; but wherever it is, it must human duty obey; and to aid this obedience to the great requirements of this universal law, the law was revealed, not only to the Jew who might utter it, but to all men, who are governed by the same law. The Jew was governed by the particular. “I do.” This is the object of Mosaic revelation. It may ascend a step higher, and, in our interpretation, words in the light of Christian revelation:

everywhere exhibit consistency, and never seriously harass and disquiet by difficulties of comprehension and harmony. If ye do the will of God, ye shall have the doctrine.

1. This, then, is the end of Revelation, that it might assist men in life and character. It thus supplies motives. We have no trace in the Book of God of the destruction of responsibility, of vicariousness carried to such an extent as to remove man from all law whatever; but we have this in the Bible—a declaration of human weakness, sin, and want, of the utter and certain destruction that must come from the action of a broken law, and then a revelation of love triumphing through all the justice, of a plan of redemption, which magnifies law, and is the means of forgiveness of that same plan, by reason of the person who completes it being adapted to move the human soul by the strongest affections, and all this declared to us, and the end sought being, that we might do the words of Divine law.

2. I conclude with one thought, which I address to those who may sometimes be troubled by perplexity and overwhelmed by difficulties, which Revelation does not remove. Remember, that as character and conduct are the ends of this Divine knowledge, which is imparted, the amount of it is proportioned to the end. Do not expect to find in the Bible all you can know, all you would like to know—nay, even all you may be sure some day you will know; but you may expect to find enough there to prompt to your holy endeavour, your Divine life. God does not give you enough to know, but He gives you enough whence you may live. The father often bids the child do that the reason for which he will not tell his son. Then God would evoke our trust; and some day He will reward us by satisfying the highest longings of our mind. The things that are revealed belong to us and to our children, that we may do all the words of the law.

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A Homiletic Glance at the Acts of the Apostles.

Able expositions of the ACTS OF THE APOSTLES, describing the manners, customs, and localities described by the inspired writers; also interpreting their words, and harmonizing their formal discrepancies, are, happily, not wanting amongst us. Be the eduction of its wisest truths and highest suggestions is still a felt desideratum. To some attempt at the work we devote these pages. We gratefully avail ourselves of all exegetical helps within our reach; but to occupy our limited space with any lengthened archæological, geographical, or philological remarks, would be to miss our aim; which is not to make bare the mechanical process of the study of Scripture, but to reveal its spiritual results.

SUBJECT: *Paul's Return from his third Mission, his Departure from Ephesus, &c.*

"And after the uproar was ceased, Paul called unto him the disciples, and embraced them, and departed for to go into Macedonia. And when he had gone over those parts, and had given them much exhortation, he came into Greece, and there abode three months. And when the Jews laid wait for him, as he was about to sail into Syria, he purposed to return through Macedonia. And there accompanied him into Asia Sopater of Berea; and of the Thessalonians, Aristarchus and Secundus; and Gaius of Derbe, and Timotheus; and of Asia, Tychicus and Trophimus. These going before tarried for us at Troas. And we sailed away from Philippi after the days of unleavened bread, and came unto them to Troas in five days; where we abode seven days."—Acts xx. 1—6.

THE history of Paul in this chapter divides itself into two grand sections—his departure from Ephesus to Troas, and his departure from Troas to Miletus.

I. HIS DEPARTURE FROM EPHESUS TO TROAS. In his long and trying journeyings from Ephesus to Troas there are three stages indicated in the verses, stages in which we may observe him with interest and profit.

First: *His withdrawal from Ephesus, and his arrival in Greece.* When did he withdraw? "After the uproar was ceased." After the town-clerk had hushed the tumult of the mob, dispersed the disorderly crowd, and restored the city to order, the apostle withdraws. It was not fear that prompted

He did not abandon the vessel in the storm, but as a brave captain, he remains on board until she is secure in the haven. How does he withdraw? With what state of mind? With the fires of indignation flaming within him, account of the insults and injuries he had received? No. He called to him the disciples, and embraced them. The word *embrace* is expressive of an affectionate adieu, and means that he took a loving leave of them. He had spent nearly three years in that city. (xix. 8, 10.) He had achieved many moral conquests there, won many converts, and formed many a tender friendship, and now he leaves them, never to enter their city any more. His feelings in parting with them, and their attachment to him, are more fully indicated in his interview with the elders of the Church at Miletus, recorded in the subsequent verses of the chapter. *Whither* does he depart? He departed for to go into Macedonia. He was acting upon the resolution expressed in the 21st verse of the preceding chapter. He "purposed in his spirit, when he had passed through Macedonia and Asia, to go to Jerusalem, saying, After I have been there, I must also see Rome." And now, in accordance with his resolve, he departs from Macedonia. "And he parted for to go into Macedonia. And when he had come over those parts, and had given them much exhortation," &c. Luke, the historian, was not with Paul at this time, and hence this is all that is here recorded of Paul's life during a period of nearly ten months, and that ten months of great labour and striking incident. His epistles, however, supply much information concerning this period. From them we learn, for instance, that at Troas he expected to meet Titus, but was disappointed, which disappointment so saddened his spirit that he was unable then to avail himself of the wonderful opening for usefulness which there presented itself. "Furthermore, when I came to Troas to preach Christ's gospel, and a door was opened unto me of the Lord, I had grief in my spirit, because I found not Titus, my brother; so, taking my leave of them, I went from thence to Mace-

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First: His unexpected route. "When the Jews laid wait for him, as he was about to sail into Syria, he purposed to return through Macedonia." His first intention was to go by sea to Syria, reach Antioch, which would complete his third missionary tour, and thence proceed to Jerusalem with the sums of charity he had collected in Macedonia and Achaia; but intelligence of contemplated murder reached him, so he changes his plan. "The Jews laid in wait for him." Though we are not informed of the exact nature of the plot, it was, no doubt, a conspiracy against his life. Several conspiracies had been thus formed against him. (Acts ix. 23; 2 Cor. xi. 32; Acts xxi. 2.) Though a man of invincible courage, yet, knowing his life was in danger, and that he could avoid the danger without sacrifice of principle, detriment to his reputation, or injury to his usefulness, he does so. He changes his route, retraces his steps by land northwards, and finds himself once more amongst his beloved friends at Philippi.

Secondly: His companions. "And there accompanied him into Asia, Sopater of Berea; and of the Thessalonians, Aristarchus and Secundus; and Gaius of Derbe, and Timotheus; and of Asia, Tychicus and Trophimus." These names are elsewhere mentioned. Sopater is called (Rom. xvi. 21) Sosipater, who was a kinsman of Paul. Tychicus held a high place in Paul's esteem and love. (Eph. i. 21, 22.) Timotheus is well-known, &c., &c. These men did not attend him; it would seem, from Achaia to Macedonia, but went with him to Asia, having gone before him, and joined him at Troas. The presence of these seven men, on this occasion, has been variously explained and understood. It was evidently not fortuitous, but according to previous arrangement.

That they simply attended Paul to aid him in his missionary work at this point is peculiarly improbable, for he is about to leave this field of labour, and to have less need of such assistance than before. That they accompanied him as a bodyguard, to protect him from the violence or machinations of the Jews, seems inconsistent with the fact

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Thirdly: *His*
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First. *The*
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darker path; few, if any, have ever trod. Herein is
 y—impenetrable, confounding, and sometimes soul-
 ag-mystery. We must patiently await the great
 ning day. *The heart-saddening influences of a true Minister*
 made Paul say when he visited Troas, "My spirit had
 b' 1. (2 Cor. ii. 13.) What made him so sad that he
 not enter on his beloved work in that place, though
 ening was so promising? Not physical indisposition,
 e opposition of his enemies, but the spiritual incon-
 nes of his converts at Cnith; and the care of all
 urches oppressed him. When he saw those for
 conversion he laboured, whose souls he loved, thinking
 only and acting inconsistently, "he was filled with
 within," his flesh had no rest, and he was "troubled
 ry side." "Many walk of whom I tell you weeping,
 be the enemies of the cross of Christ." *The unconquerableness of Christ-like love*. No
 t of trial, danger, opposition, or disappointment, could
 Paul to relinquish his blessed mission. His Christ-
 ve bore his soul triumphantly above all. "The love of
 constraineth me," he says. His love dared the pri-
 chains and the martyr's tortures.


staying e t. (The word of the Lord is not bound to return void, but shall accomplish that which he pur-

Germs of Thought.

for: *Peace as the world's gift and as the Lord's gift*.
 we I leave with you; my peace I give unto you: not as the
 gift; give I unto you. Let not your heart be troubled,
 let it be afraid."—John xiv. 27.

Analysis of *Nothing the Seven Hundred and Thirty-Sixth*

It of the most pathetic pages of human history is sug-
 gested by this word of our Lord's: "Peace I leave with
 some of the things which have been left to us by those
 re now themselves far away, are among the most precious



death has "left
power to move
us stands more
higher lessons
widowed mother
their knees, they
and bleeding heart
trust which is
thought, "It is a

It was upon the
the hand of the
He knew the sacred
the past upon every
chamber where He
He loved, these
with you."

I. THE PEACE
in human history
The promise to the
manhood is wealth
grave. To all men
lies in that to-morrow
first of these. Peace
whispers to the truth
but reach forth to

changes the dull earth, with its homely sorrows and disappointments, into a very heaven of beauty, and flings a veil of light over all things. The narrow rivulet of our being grows broad and broader in this new dawn of life. Silently we glide on by the deep forest shades, and beneath the beetling crag, and ever the voice is in our ears—"Peace! peace!" But, where, now, where is the placid stillness of which we dreamed in the earlier years of our life? Not into a calm lake of rest, but into a storm-tossed ocean, with heart-eating cares and distresses, with noise and bustle, with anger, jealousy, and strife, have the gliding years been bearing us. And the syren of our youth is gone; her voice drowned out in the cataract roar of common life, and we know now that peace is not there.

Again, take another aspect of the world's peace. It is this—carelessness, freedom from all anxiety and cause of alarm; that state of which we dream where the "heart" shall not be "troubled" nor "afraid." There is no tyrant with half the power of Care. He can blanch the cheek, and hollow out the eye. He can pour gall and bitterness into the heart, and turn its "purest blood to tears." His breath can fan into a wild scorching flame the sparks of hatred, jealousy, and fear. With the touch of his finger he can turn grey the hair, and sadden the brow. And, when he lays his heavy hand upon our head, the strong man totters, and even youth turns pale. He knocks like death at every door, and will not take the answer "No;" but enters, living in free-booting licence upon the stored wealth of all men. And men fear his presence more than death and sin.

The best promise given by the spirit of worldliness is that he will drive dull care away. "Come with me," he whispers, "and I will give you the kingdoms of this world, and the glory of them. Learn to wrestle with hard destiny in the strength of worldly cunning. It is wealth will bring you power, and gladness, and peace. Grasp, grasp, grasp. Hold your own, and bid poverty, and fear, and care, be gone."

There are two ways in which God's providence is always

righteousness of the awful law which saith, "I have no other gods before me." And the soul that has dreamed of the fane of power or wealth, and dreams that it is cast out at last into the lonely desert of death, like a midnight cry of terror—"There is no God, to the wicked."

The other mode is by dissatisfaction. Oh, nobleness, and hope, and infinite yearning within us all in some noble history. How all the gaud and glitter of the world fades into darkness before the majesty of the eternal destiny and hope as child of the infinite God, who gave the gift of His well-beloved Son! Unrest always be the lot of the man who, in the midst of care and trouble, has never learned the mystic communion, and prayer.

Third promise of peace—the grave. We have sorrow of the world that worketh death," the apostle speaks, bearing down at last upon the wrecked soul, that looks up wearily to meet the shock, with a dumb, settled despair that looks and cries, "*There the weary are at rest.*" No, a thousand times no! The immortal man is gone. But from the

in the life and character of their Lord. They had seen it glanced from His brow and eye; they had witnessed power in the hush of the multitude when He spoke; they had felt it in the still repose of His majestic countenance, and in the lofty trust of His midnight prayer. They yearned and aspired towards it when they tracked His steps through the dust and heat of Jerusalem's streets, climbed with Him to the mountain-top, or sought Him on a midnight deep, or watched with Him in Gethsemane.

The peace which Christ gives is the direct result of the new relation of sonship into which the believer enters. The first step towards the attainment of that relationship is submission. The secret of all unrest is rebellion against the Divine will. The birth-hour of peace in the spirit is that in which we first see that all our life has been a rebellion against highest love; and the child within us looks up through the mist of tears, with the anguished cry of a broken heart, "My Father, I have sinned against heaven and before thee."

By a natural transition the act of submission passes into faith, and faith to love. Faith is only trust—trust down in the silent heart-deeps—the trust of a person in a person. There is only one instance of utter faith in the whole history of the world—that of Christ in His Father. It is impossible to understand what faith is except it be in the light of that one human life. Down into the deep gloom of our sin and misery, with unflinching step He trod, because the Father's will had so ordained it; and when the shades grew deeper, and the gloom more awful, He never feared. To Him it was given to see, with open eye, right into the horror of great darkness which lies within the gates of death, but He was not appalled. The strain upon heart and will and hand waxed intenser and intenser with every year and day, but his brow was still calm; and when at last the gathered tempest of all earth's sin and death burst on Him, He bared His heart to the storm, sustained alone by the lofty trust of His spirit in the rectitude of the Divine will. This was faith. The

fellowship with the Father and with His Son, which itself is peace, is possible for man in proportion as he learns this trust. He who said "My peace I give unto you" knew that there was that in our nature which, in its highest moods, would scorn the surface smoothness which can be purchased by prosperity and wealth, and *must* cry out for "God, the living God." So he bequeathed to us His peace, which is not a conquest over sorrow and trial by a mastery of them, but a conquest of ourselves in the midst of them.

This was Christ's last gift. Do not trample it in the world's dust and heat; do not part with it in the battle-storm of your life. Wear it at your heart! It will charm away your distresses and soothe your cares. You may live "in the sun and on the surface" and be very glad—so glad and happy that men will hardly detect, nor shall you know perhaps yourself, how tossed and tumbled are the awful deeps within. Only when sorrow or death have swept from under you the sand-foundation of your life is this, the most urgent cry of your nature heard, "My soul thirsteth for God." This is Christ's answer: "*Come unto me . . . and I will give you REST.*"

LEIGH MANN, B.A.



SUBJECT: *Honesty in Little Things.*

"He that is faithful in that which is least is faithful also in much: and he that is unjust in the least is unjust also in much."—LUKE xvi. 10.

Analysis of Homily the Seven Hundred and Thirty-fifth.

IN the passage, partly parabolic, of which this is a part, the Heavenly Teacher reminds His hearers of two things:—

First: *That men are trustees, and not proprietors of what they possess. They are "stewards."*

Secondly: *That the right discharge of their stewardship requires the union of sagacity and honesty. The parable*

minds us of four classes of men, in relation to these attributes. (1) Those who have neither. They have neither the sagacity of the "unjust steward" nor the heart-goodness "the children of light." They are both stupid and corrupt. Such, for the most part, are the uncultured millions. (2) Those who have sagacity without honesty. Such is the "unjust steward," and such are the shrewd and principled in all trades and professions. (3) Those who have honesty, but no sagacity. Such are the "children of light." And such are all the poor weak-minded saints whose moral crotchets and diseased consciences are an offence to society, and a dishonour to the Gospel. (4) Those in whom truth is properly blended. These are the disciples which Christ requires—the sharp-minded and the true-hearted. They are the only true stewards. There must be both sagacity and honesty.

But our text leads us to limit attention to honesty in the all things of our stewardship.

The text implies three truths :—

[1. THAT HUMAN LIFE HAS ITS "LEAST" AS WELL AS ITS "MUCH." Great and small are relative terms. They are the fragments of creature-reasoning, and they vary in their application according to the spiritual grade in which the sonner is found. What is great to one order of reason is little to another, and the reverse. Still, amongst men in our present mental stage, there is a tolerable agreement as to the little and the great in existences, powers, actions, plans, aspirations, possessions.

First: *There is the little in some men's lives as compared with the much in that of others.* Some men are confessedly much greater in what they are, have, and do, than others. There is the little *health*, the little *talent*, the little *possession*, the little *service*, the little *influence* of some men, as compared with the "much" of others.

Secondly: *There is the little in the same individual life as compared with "the much."* We have greater energy, enjoy-

illustrate this.

First: *God is as true, much.* The microscope bestowed as much care upon insect as upon the leviath the forest. He numbers t His majestic round in dai He seems to do more generally does He shake the gears with His thunders, f His blazing comets atha nourishing the blade, fea and tinging some little p not neglect little things.

Secondly: *Our daily i little.* Days bearing g opportunities, offering g man's threescore years a every-day life are little. of property, little bits of seldom anything that is are not honest in the litt truth. it is the honest pu


its furious winds, goes down to Death with a thousand souls on board. It is a little thing for the chemist to add a grain more to the medicine than was prescribed, but it may rob a family of its father, an army of its general, a country of its sovereign. It is a little thing for a parent to swear, but it may make a whole family profane. A word is a little thing, but the word on the lips of a monarch may change the destiny of a nation.

Fourthly : *Christ paid great attention to little things.* It seemed a little thing for Him to have talked to the poor woman at the well, or to notice her who touched the hem of His garment, or the widow who cast her two mites into the temple, or to take a little child into His arms.

III. THE TREATMENT OF THE "LEAST" WILL DETERMINE THE TREATMENT OF THE "MUCH." This is asserted : "*He that is faithful in that which is least is faithful also in much.*"

First : *The laws of moral character render this obvious.* Our characters are made up of habits ; these habits become principles of action. Honesty in character is not an occasional act ; it is a regular, uniform, and all-pervading principle of action. He, therefore, who is conscientious and honest in the little things of life will almost of necessity be honest in greater things. He who practically regards the smallest talent as a gift from God is almost sure to regard the greatest as such. For the same reason the converse of this is true. "He that is unjust in the least is unjust in the much." Dishonesty is a principle that runs through the whole life of man, and if it acts in the smaller things of life, it is sure to play its part in the greater.

Secondly : *Society universally recognises that principle.* Society does not, as a rule, elevate that man into a responsible position who has not proved himself faithful in the humbler positions in which he has been previously living. It is true that the possession of the much may increase the temptation to dishonesty ; but the habitual honesty in the little is so strengthened the principle that it is equal to the test.



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SUBJ

"Except your righteous
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heaven."—Matt. v. 20.

Analysis of Romi

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They did not do enough ; and what they *did* was done from a *wrong motive*, "to be seen of men."

The Saviour severely censures such men, and warns His disciples of the danger of such religion.

The Scribes and Pharisees were representative men ; types whose antitypes have been in the churches in all ages.

I. RELIGIOUS EXTERNALISM AS SEEN AMONGST CHRISTIANS. These are those who pride themselves on their technical strictness, but whose religion extends no further than the "mint, anise, and cummin."

First : Their creeds may be correct. They can split hairs on metaphysical questions ; they can discuss doctrinal points with great ability ; they display great acuteness in discriminating between the relative merits of disputed dogmas. Their intellects are as bright as icicles, and as *cold*.

2. Their lives may be outwardly correct. They do not *murder*, but they *hate* with diabolical inveteracy. They never get *intoxicated*, but they are often *intemperate*. They *subscribe* largely, yet they are not *charitable*. They are cold, selfish, and full of all uncharitableness.

3. Punctilious in their attendance on the public means of grace, while the closet is neglected. They have only a "form of godliness," without its power. They are accurate machines, polished icicles, beautiful statues, whited sepulchres.

II. RELIGIOUS EXTERNALISM AS INSUFFICIENT FOR CHRIST. Our righteousness must be more than above and beyond a pharisaical one, or it will be said of us at last, "Mene, tekem, upharsin." 1. External forms ought to be but the *outward expression* and symbol of a religious *inner life* ; the outgrowth and production of that which exists within. Grace in the heart should produce the fruit in the life. External forms may be necessary as expressions, but only as expressions. Christ is omniscient. Men can judge of each other only by conduct, the outward expression of motives, but God has respect to the motives themselves. "He searcheth the

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Biblical Criticism.

ACTS OF THE APOSTLES.—EMENDATIVE RENDERINGS.

Chapter xvii. 1.—And having travelled through Amphipolis and Apollonia, they came to Thessalonica, where was the synagogue of the Jews.

2. And according to the custom with Paul, he went in unto them. And during three sabbaths he disputed with them from the Scriptures.

3. Opening up and laying down that the Christ must have suffered, and risen from the dead, and that this is the Christ Jesus whom I [emphatic] announce to you.

4. And some of them were convinced, and ~~cast in their lot~~ with Paul and Silas; also of the devout Greeks a great multitude, and of the chief women not few.

5. But the unconvinced Jews, being zealous, and taking to them certain evil men [*δύσους*] of the *street mob*, and making a *crowd*, set the city in uproar; and standing against the house of Jason, sought to bring them to the people.

6. And not finding them, they dragged Jason and certain brethren to the rulers of the city [*πολιτάρχας*], crying that they who have ~~set~~ the world [*ἐκούμηνον*] in confusion, these are here also.

7. Whom Jason has received; and these all act against the decrees of Caesar, saying that there is a *different* [*ἑτέρου*] king [*ἑτεν*] Jesus.

8. And they troubled the *orbod* and the rulers of the city [*πολιτάρχας*] on hearing this.

9. And having taken bail of Jason and the ~~rest~~, they let them go.

10. And the brethren straightway sent forth both Paul and Silas by night to Berea, who, on arriving, went away into the synagogue of the Jews. —

11. But these were *better bred* than those in Thessalonica, who received the word with all readiness of mind, whilst daily researching the Scriptures whether this were so.

12. Therefore, *on the one hand*, many of them believed; and of the Greek women *that were of consideration* [αἰσχρομόνων], and of men [ἀνδρῶν] not few.

13. But when the Jews of *Thessalonica knew* that in *Beræa also* the word of God was *announced by Paul*, they came hither also, *exciting the crowds*.

14. And then *straightway* the brethren sent forth Paul to go to the sea; and both Silas and Timothy *remained behind* there.

15. And they that conducted Paul brought [him] *as far as Athens*, and *taking commandment to Silas and Timothy that as soon as possible they should come to him, they went forth*.

16. While in Athens Paul *was expecting* them, his spirit *was sharpened* in him as he beheld the city *being full of idols*.

17. Therefore he *both* disputed in the synagogue with the Jews and the devout [σεβομένων, the reference is to proselytes], and in the market-place every day *against them who happened to meet [him]*.

18. And certain of the Epicurean and Stoic philosophers *conferred with him*. And some said, *Whatever may this prater say? But others, He seems to be an announcer of foreign deities*; because he preached to them *the Gospel of Jesus and the Resurrection*.

19. And *taking hold of him*, they brought him to the *Hill of Ares*, saying, *Can we know what is this new doctrine which is spoken of by thee?*

20. For certain [things] *which are strange thou bearest to our hearing*. We determine, therefore, *to know whatever these may mean*.

21. For all the Athenians and the *sojourning foreigners had good leisure* for nothing else than either *saying or hearing something novel* [καιρότερον].

22. Then Paul, standing in the midst of the *Hill of Ares*, said, Men ["Ἀστέρες] of Athens, in all respects I *behold you as exceeding reverential of deities*.

23. For coming through and beholding the objects of your

[found also an altar on which had been inscribed
Unknown God." What, therefore, unknowing ye
his I [emphatic] announce to you.

God that made the world [κόσμον] and all things
herein, the same being already [ὑπάρχων] Lord of
all of earth, settleth not down in hand-made temples.
Neither is tended by human hands as needing anything
[ὑδόμενος]; Himself having given to all life and
all [things];

and He made of one blood every nation of men to
live upon all the face of the earth, having bounded the
inhabited for [them] and the boundaries of their settle-

ment. seek God if haply they might feel for Him and
though not being [ὑπάρχοντα] far from every one of us.
In Him we live and move and have being [ἔομεν],
as certain of the poets among you have said :

"For we are even His offspring."

And [ὑπάρχοντες] then offspring of God, we ought
not to have the Godly nature to be like to gold or silver or
culture of art and excogitation of man.

And having once then overlooked the times of the igno-
rance, commandeth all men everywhere to repent.

And much as He set a day in which He is about to
visit the world [ἐλκουμένην] in righteousness, by the man
whom He determined, affording a faithful pledge to
himself by raising Him from the dead.

And in hearing of resurrection of the dead, some mocked,
saying, We will hear thee again also concerning this.

And as Paul went out from the midst of them.

And certain men [ἄνδρες], joining themselves to him,
among whom were both Dionysius the Areopagite
and a man by name Damaris, and others with them,

knowing the thing
befall me there: a
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of God."—Acts xx.

AN explanation
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I. IT IS A BIN
"I go bound in
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of death itself.* "Nei-
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or his life." Yet duty
more precious to a
-inspired soul. Like
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ee in every way to our
sing. The sacrifice of
or the preservation of
nduces to our degrada-
nd our ruin.

IT IS AN ABIDING
"So that I might
my course with joy, and

the ministry, which I have
received of the Lord Jesus,
to testify the gospel of the
grace of God." Here we
have the grand object to
which he made everything
subservient — namely, the
faithful prosecution of his
mission. These words give
us a view—

First: *Of the life of man.*
Paul regarded life as a *course*.
"My course." The allusion
is to the Grecian race. (2 Tim.
iv. 7; 1 Cor. ix. 24.)

It is, in truth, a race, mea-
sured, so long and no longer
—with all very short. He re-
garded it as a course which
would have an end, "*finished*."
There is an end to this course.
He regarded life as a course
that should be finished with
"*joy*"—not with terror, amaze-
ment and anguish, but with
"*joy*." It is Heaven's wish
that we shall all meet with
a happy end. The words
give us a view—

Secondly: *Of the life of a
minister.* The life of a minis-
ter is that of a most responsi-
ble *trustee*. He has "received
from the Lord Jesus the gos-
pel of the grace of God." It
is committed to his charge.
His life, moreover, is that of
a solemn witness "to testify
the gospel." He is to bear
witness to the world of the
sovereign and unbounded love
of God to sinners as mani-
fested in the gospel; He is to

testify the gospel by life as well as death, spirit as well as speech.

The spirit of duty constrains a man to make all things in life subservient to the prosecution of his mission during his course on earth. It is an *abiding* spirit. Paul did not feel it binding him at one period of life, or in one class of circumstances, but in all; through the whole course, and through the whole ministry. The Divine spirit of duty does not enter a man as a passing visitant; it takes up its abode in the soul as the sole and permanent monarch.

MINISTERIAL RESPONSIBILITY.

"And now, behold, I know that ye all, among whom I have gone preaching the kingdom of God, shall see my face no more. Wherefore I take you to record this day, that I am pure from the blood of all men. For I have not shunned to declare unto you all the counsel of God."—Acts xx. 25—27.

GREAT is the responsibility of a minister of the Gospel. His charge is the weightiest that Heaven imposes on mortals. He touches the primal springs of human action, and influences the destinies of souls. The verses before us present ministerial responsibility in three aspects.

1. **As a minister of truth.** "Paul always felt it, but never more

so than now in his audience wit-
tainty that it was
time."

"And now, know that ye whom I have got the kingdom of see my face no more Sunday there are who preach their to the people; and their pulpits, and text for the last they do not know."

If they knew it, overwhelmed they would be the sense of the responsibility. They would

(1.) It is the last we must correct impressions that have made upon it

(2.) It is the last must bring forth the truth that we bear too much

(3.) It is the last must use every a our power to effect

correction of souls. correction is to must be made now

Whatever deficiencies supplied, must be or never. What ment is yet to be must be employed never.

"They shall see no more." Th what Paul felt the spoke, he felt the

would never see more in the flesh; not ever to preach men to dying men?

TERRIBLY SOLEMN.

ore I take you to record, that I am pure blood of all men," and facts will throw his wonderful utter-

That preaching may be contraction of guilt, either on the preacher, the

teacher who makes his faithful representation of the world contracts guilt in his discourse; and, the world rejects the over-redeemptive mercy, his condemnation. *man, I have made* *reachman, unto the* *Israel: therefore* *ord at my mouth, and* *warning from me,* *ay unto the wicked,* *it surely die; and* *it him not warning,* *keet to warn the* *on his wicked way,* *his life; the same* *an shall die in his* *but his blood will* *at thine hand. Yet* *arn the wicked, and* *ot from his wicked-* *from his wicked* *shall die in his in-* *ut thou hast deliver-* *ed."*

Secondly: *That the preacher who rightly discharges his mission, clears himself of any participation in the guilt that may have been contracted.* "I am pure" (clear), says Paul, "from the blood of all." Why? Here is the reason. "For I have not shunned to declare unto you all the counsel of God." He kept nothing back that was profitable. In ministering the truth, he did not study what was agreeable to their prejudice, whether it was palatable or popular, but fearlessly proclaimed what was essential to their salvation. If there was blood, therefore, anywhere, it was not on him. He was clean.

III. *As consciously discharged.* The apostle had the sublime consciousness that he had faithfully discharged his duty amongst them. He looks them in the eye, and he appeals to them. "Wherefore I take you to record"—I summon you as witnesses this day—"that I am pure from the blood of all men." "This day." An expression very strong in the original, meaning *this very day*. This very day, when I stand before you for the last time, when I preach to you this final discourse, when I feel myself in the presence of the Eternal Judge—this very day.

What a blessed ministerial consciousness this is. Blessed is the preacher that can always retire from public services with this exalted feeling.

THE CHURCH OF GOD.

"Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood. For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them."—Acts xx. 28—30.

THESE verses lead us to look upon the Church of God in three or four striking lights.

I. AS A SOCIETY OF PRICELESS VALUE. "*It is a flock.*" A name given to the Church of the Old Testament. (Isaiah xl. 11, lxiii. 11; Jeremiah xiii. 17, xxiii. 2, xxxi. 10; Ezekiel xxxiv. 3; Micah vii. 14, &c., &c.) A name, too, which Christ also applied to His disciples. (Luke xii. 32.) It was a favourite figure with the Apostle Peter. (1 Peter v. 2, 3.) This flock, or assemblage of human souls, is incalculably precious. Why? It is said to have been purchased with the "*blood of God.*" Instead of the word *God* it should have been *Lord*, re-

ferring to the Lord Jesus Christ. No idea can be more repugnant, either to our intelligence or intuitions, than the idea that the absolute Spirit who fills immensity could shed blood. The true reading is, as maintained by the best critics, *the Church of the Lord, which He hath purchased with His own blood.* The idea is, the Church is the product of Christ's vicarious sacrifice. Other societies exist amongst men, to some extent irrespective of Christ's mediation, such as scientific societies, political societies, commercial societies, &c. But the society called the Church is acquired by the blood, the sacrifice of Jesus Christ. Had He not died it never would have been. Of all, therefore, the societies of earth, none so precious as this—the Church. The anthem of this Church in heaven is, "*Unto him that washed us in his own blood,*" &c.

Another light in which these verses lead us to look upon the Church of God is—

II. AS A SOCIETY WELL GUARDED. This flock, this society, is by the Holy Ghost put in the charge of holy men.

First: *It is put in charge of earthly shepherds.* "Take heed, therefore, unto yourselves, and to all the flock." There is here—(I.) Self-vigi-

3. "Take heed, therefore unto yourselves." The natural overseer or shepherd must take care of himself.

He must enlighten with judgment, discipline with heart, and train his soul into Christian life first. He must save himself before he can save a man. (1 Tim. iv. 14.) (2.) Church vigilance. "And to the flock." They are to be the heed of the Church, to protect, guide, guard it, and every way promote its natural welfare.

Secondly: *The earthly shepherds are appointed by the Holy Ghost.* The Holy Spirit calls and qualifies men for his high office; makes

true bishops. All pastors are bishops in the Testament sense. Here now several bishops in the Church at Ephesus. The Church, then, is a society well guarded. It has many shepherds, and also the Divine Shepherd, who is Bishop of souls.

Another light in which these verses lead us to look at the Church of God is—

[AS A SOCIETY ASSAILED BY ENEMIES. "For I know that after my departing grievous wolves enter in among you, not sparing the flock."]

The apostle refers to two classes of enemies.

First: *Those who would come to them from without.*

Those who would "enter in among" them—worldly men, malignant persecutors, grievous wolves.

Secondly: *Those who would spring up from within.* "Also of your own selves shall men arise, speaking perverse things," &c. From some of the professed members such will arise. The greatest enemies of the Church, perhaps, have sprung from its own bosom.

Thus it is that this society, this flock, is not only of priceless value, and is well guarded, but is also exposed to enemies while here below.

THE WELL-BEING OF MEN.

"And now, brethren, I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified."—Acts xx. 32.

THESE words lead us to consider two things.

I. THE CONDITIONS ON WHICH MAN'S WELL-BEING DEPENDS. What are the great conditions of a soul's well-being? The text leads us to answer—

First: *Moral edification.* The apostle desired his hearers now to be built up, "build you up." The word "*build*" is architectural. A house is

built by plan, and by slow degrees. Paul often speaks of the moral culture of the soul under the figure of building. (1 Cor. iii. 10, xii. 14; Eph. ii. 20; Col. ii. 7.) The soul in depravity is a temple in ruins. It requires to be built up upon the true foundation and according to the true plan.

The other condition—

Secondly: *Is holy fellowship.* "Give you an inheritance among all them which are sanctified." This Paul considered to be the *summum bonum*. The language implies (1.) That there are sanctified ones. Who are they? All who have truly believed in Christ, and experienced a moral renewal of the Holy Ghost are *partially* sanctified. There are millions who are *perfectly* sanctified in heaven. John saw them—a multitude which no man could number. Yonder in those bright heavens there are millions of "just men made perfect." (2.) That an inheritance with those sanctified ones is the grand *desideratum*. The sanctified ones dwell in social harmony, in unclouded intelligence, in spiritual purity, in Divine fellowship. What higher good is there than to have an inheritance with them, to be with them, to dwell with them; not as a matter of sufferance, but as a

matter of right; not temporarily, but for ever; to sit down with Abraham, Isaac, and Jacob, and with the great and good of all ages!

These words lead us to consider—

II. THE AGENCY BY WHICH THESE CONDITIONS ARE ATTAINED. By what power can man attain this moral edification, this holy fellowship? The text answers the question. "I commend you to God and to the word of His grace, which is able to build you up."

Two remarks are suggested—

First: *It works by the Gospel.* "The Word of His grace." This is a beautiful designation of the Gospel. The Gospel is God's Word—God's Word of *grace*. It originates in grace, it reveals grace, it produces grace. This Gospel is equal to the work; it "is able to build you up." The Gospel is no weak instrument. It is the power of God unto salvation. It is by this Gospel that the great God is building up souls, and preparing them for an inheritance among all them that are sanctified.

Secondly: *It is secured by prayer.* "And now, brethren, I commend you to God." How did he commend them to God? In earnest prayer, invoking His interposition.

ayer is the appointed
us for securing God's aid
the spiritual edification
salvation of men. "For
these things will I be in-
ed of," &c.

LABOUR.

I have coveted no man's
r, or gold, or apparel. Yea,
ourselves know, that these
have ministered unto my
sities, and to them that were
me. I have shewed you all
ed, how that so labouring ye
is to support the weak."—
xx. 32—35.

vo men," says Carlyle, "I
our, and no third. First,
toil-worn craftsman that
earth-made implement
triously conquers the
h and makes her man's.
erable to me is the hard
d, crooked, coarse, wherein
withstanding lies a cur-
virtue indefeasibly royal
of the sceptre of this
et. The second man I
our, and still more highly,
who is toiling for the
tually indispensable—
to say daily bread—but
bread of life. These two
ll their degrees I honour;
else is chaff and dust
h let the wind blow
her it listeth. Sublimar
is world know I nothing
a peasant saint. Could
now anywhere be met
such an one will take
back to Nazareth itself.
will see the splendour

of heaven spring from the
humblest depths of earth
like a light shining in great
darkness."

In this one man, Paul, you
have these two labourers
which the sage of Chelsea so
greatly honours. Paul was a
noble toiler for the two
bread—the material and the
spiritual. The text leads us
to consider labour in four as-
pects—

I. As a GUARD AGAINST
DISHONESTY. "I have co-
veted no man's silver, nor
gold, or apparel." Covetous-
ness is dishonesty—the soul
of theft. Why did the apos-
tle not covet? The reason is
in the next verse. He
wrought with his own hands
for this livelihood. Paul had
a trade; he was a tent-
maker. Their old Hebrews
were wise in this; they made
schools of training for their
children to some craft by
which they could obtain their
livelihood.

After, perhaps, Paul had
been educated as a lawyer. At
the feet of Gamaliel, he was
put to the trade of a tent-
maker. At this he wrought
diligently for his livelihood.
During his arduous ministry
at Corinth he lived in the
house of tent-makers, Aquila
and Priscilla; and toiled with
them at the craft. Such la-
bour acts as a security against
dishonesty in two ways.

First: *It raises a man above the need of another's property.* The great Creator has given to every man, as a rule, that natural skill and strength, which, when industriously used, will secure all the temporal good he needs.

Secondly: *It trains a man to respect another's property.* The man who toils for what he has, alone knows the value of property. Laziness breeds covetousness, and is evermore the patron of dishonesty. The industrious habits of a people are the safeguards of a nation's property. The text presents labour—

II. AS A CONDITION OF INDEPENDENCY. There is a sublime spirit of independency in these words: "Ye yourselves know that these hands have ministered unto my necessities and to them that were with me." This feeling of independence in Paul must have been heightened by the fact that he knew that he had a Divine claim to their temporal things. (1 Cor. ix. 13, 14.) Heightened also by the fact that on account of his influence over them he might have extracted from them large portions of their property. There seems to be a tendency in men to present property to their pastor and spiritual adviser. The more ignorant and superstitious the people, the more they

pamper their priests. Two thoughts are suggested here—

First: *That it is a desirable thing for a minister to be secularly independent of his people.* Why else does the apostle rejoice at it? The people who feel that their ministers are dependent upon them are likely to take advantage of his poverty and to misinterpret his acts of purest generosity; and the minister who feels his dependency may come under a strong temptation to humour their prejudices, and under a painful sense of his own humiliation.

Secondly: *That a secular independence, therefore, every minister should endeavour to obtain.* Any man with two healthy hands can do it and ought to do it. "These hands"—thank God for them! they are able to minister to our necessities. Agriculture, mechanics, trade, literature, medicine, law—the minister who wishes to be secularly independent of his people may get his livelihood from these.

The text presents labour—

III. AS A SOURCE OF BENEFICENCE. Paul says that his hands not only ministered to his necessities, but to *them that were with him*, so that they enabled him "to support the weak." Industrious labour is socially beneficent.

t: The industrious necessarily enriches so-

He produces what not have been without and thus adds to the stock of wealth on which society lives. The man, on the contrary, does without producing, thus impoverishes so-

Every honest worker, whether he will or no, helps support the weak.

Secondly: The industrious generally becomes both *and willing to help so-*

Industry has the power, not only of supplying means to alleviate the poor, but often generates a disposition to do so. The Christianity is, as in the case of Paul, the disposition. Thus, then, labour is a source of benefit.

The text leads us to labour—

AS A PRACTICE TO BE UNIVERSALLY FOLLOWED. "I shewed you all things, that so labouring ye might support the weak."

So, like Paul, supports himself by his own industry, distributes what he can by the proceeds of his labour to ameliorate the necessities of others is an example for universal imitation. This is, in truth, the religious life: this is to fulfil the law of Christ. Were all to follow the example of

Paul, social and political evils would be unknown, and the world would be a paradise.

"Labour, then, brothers ;

"Nature lives by labour—beast, bird, air, fire.

"The heavens and rolling world all live by action.

"Nothing lives at rest, but death—ruin."

But, whilst you labour, labour *generously*, not for your own greed and aggrandisement, but for the social weal.

"A man," says Whately, "who gives his children habits of industry provides for them better than by giving them a fortune." There is nothing too great for honest labour to achieve. It can gain the gift of tongues, make man understood in all countries and influential among all peoples. "It is the philosopher's stone that can turn all metals into gold ; the wand of divinity that can make the wilderness blossom as the rose."

RECEIVING AND GIVING.

"Remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive."—Acts xx. 35.

THESE words bring at the outset to our minds three things in relation to Christ—

First: *The unrecorded portions of His words.* Nowhere in the Gospels do we find the

words which Paul here quotes as from Christ. We find much that He said containing their import, but we do not find the form of the sentence which is here ascribed to Him. We have but little of Christ's biography. We are thankful for the little. The great bulk of His words found no record, and are in oblivion. We thank Paul for rescuing this fragment from forgetfulness.

Secondly : *The unworldly character of His teaching.* The maxim here quoted stands in contrast with the practical opinions of the world. The world says, "It is more blessed to receive than give." It says, by its conduct, "Blessed is the man that accumulates the most."

Thirdly : *The unselfish character of His life.* The words are not a sentence borrowed from some ethical authority, nor are they the conclusion of His speculative reasoning; they are the expressions of His life. He received much from the Eternal; He gave much to the world—gave all His powers, time, His life; and His testimony is that He was more happy in giving than in receiving.

The text brings three facts before us—

I. THAT RECEIVING AND COMMUNICATING ARE THE TWO

GRAND FUNCTIONS OF LIFE. All the actions men perform are either receptive or impartive.

First : *He has the acquisitive tendencies and powers.* His desire for getting is ever active and ineradicable. Wealth, power, influence, knowledge; these are some of the objects he craves for.

Secondly : *He has the impartive tendencies and powers.* His social and religious instincts urge him to give what he has attained; to distribute property, to impart knowledge, diffuse happiness. All men, by the necessity of their nature, are engaged either in a right way or a wrong way in these two great functions—receiving and giving.

II. THE RIGHT DISCHARGE OF BOTH THESE FUNCTIONS IS BLESSEDNESS. This is implied by the word "*more*." To receive in a right spirit and for right ends health, pleasure, property, knowledge, friendship, fame; to receive the pleasant with gratitude, the painful with submission, and the whole with a loving acquiescence is a truly blessed thing. God made us receptive beings, and a right reception of His gifts is blessedness.

First : *Receiving as the reward of effort, is blessedness.* It is natural to feel happiness

then the result laboured for has been reached.

Secondly: *Receiving as a consciousness of fresh power blessedness.* A conscientious augmentation of our powers and resources is joy.

Thirdly: *Receiving with religious gratitude is blessedness.* Gratitude is joy; it is the inspiration of heaven's eternal anthems.

III. THAT THE BLESSEDNESS OF THE RIGHT DISCHARGE OF THE COMMUNICATING FUNCTION, IS GREATER THAN THAT OF THE RECEPTIVE. "It is more blessed to give than to receive."

He who gives that justly belongs to himself, what he esteems as valuable, cordially, disinterestedly, and religiously, is of all men most blessed. Why is "more" blessed?

First: *Because it is more spiritualising.* Every generous, disinterested act, in giving, tends to detach the soul from the material and sensory; and to ally it

with the spiritual and eternal. The man who is constantly gaining and not giving, becomes more and more the slave of selfishness, materialism, and time. The giving man is unfettering himself as he gives.

Secondly: *Because it is more socialising.* In giving you awaken in the social sphere sympathy, gratitude, and admiration. The loving man awakens love, and happiness has been defined as loving and being loved.

Thirdly: *Because it is more God-assimilating.* God gives, but cannot receive. He can gain nothing in intelligence, power, riches, glory. He gives all and only gives. The grand function of His being is giving. He opens His hand evermore. The nearer we approach to God the more blessed we are. Cicero says that "man resemble the gods in nothing so much as in doing good to their fellow-creatures."

Seeds of Sermons on the Book of Proverbs.

TROUBLE IN ITS RELATION TO THE RIGHTEOUS AND THE WICKED.

"The righteous is delivered out of trouble, and the wicked cometh in his stead."—Prov. xi. 8.

ALL men are in trouble. Man is born to trouble as the sparks fly upwards. The good and the bad are both in trouble, but their relation to trouble is strikingly different as indicated in the text.

I. The righteous are going out of "trouble." The righteous is delivered out of "trouble." The righteous have their troubles—*personal, corporeal, mental, moral, social*, arising from dishonesty, falsehood, cruelty, death. But the glorious fact in their history is they are being "delivered out of it."

First: *Partially*. They are being delivered out of troubles now. There are many striking instances of deliverance on record—Abraham, Noah, Moses, Mordecai, Daniel. And every righteous man can refer to troubles from which he has been delivered.

Secondly: *Completely*. They will be delivered out of trouble at death. With the last breath all their troubles depart as a vision of the night. The whole of the mighty load is left on this side of the Jordan. John in vision saw the righteous who had come out of great tribulation, &c. Take heart, ye righteous ones; yet a little while, and all your storms will be hushed—all your clouds will melt into azure.

II. The wicked are going into "trouble." And the wicked cometh in his stead. They are in trouble now, but they are going

deeper into it every step they give. Their heavens are growing darker, and the clouds more heavy with hurricanes and thunders.

First: *The trouble they are going into is unmitigated*. Troubles there are not mixed with blessings which lighten their pressure.

Secondly: *The trouble they are going into is unending*. "The worm dieth not, and the fire is not quenched."

Brother, mark the difference between the righteous and the wicked, then. See the former moving on with his troubles receding like a cloud behind him—with sunshine breaking before him. See the wicked advance under a sky growing more and more dark and thunderous.

HYPOCRISY AND KNOWLEDGE.

"An hypocrite with his mouth destroyeth his neighbour: but through knowledge shall the just be delivered." Prov. xi. 9.

THE hypocrite is one who feigns to be what he is not—one whose life is a lie. Selfish, he wears the costume of benevolence; false, he speaks the language of sincerity and truth. From the text we may infer—

I. THAT HYPOCRISY IS DESTRUCTIVE. "A hypocrite with his mouth destroyeth his neighbour." The hypocrite, by his deception, has often destroyed the reputation, the peace, and the soul of his neighbour. Hypocrites are ravenous wolves in sheep's clothing. Hypocrisy—

First: *Implies the pernicious*. A

iousness of wrongness within
cause of all hypocrisy. The
pt heart dares not show itself
is. It must put on the garb
odness.

ypocrisy—

condly: *Employs the perni-*

Misrepresentations and
s, the curse of the world, are
struments. A false man is
moral murderer; his mouth
ethal weapon, and his neigh-
the victim."

THAT KNOWLEDGE IS RE-
TATIVE. "That through know-
shall the just be delivered."
wledge is here put in anti-
s with hypocrisy, and they
ruly opposites. Real know-
is truth, reality. It is the
site of falsehood and pretence,
its tendency is to defeat the
y and malicious designs of
ceiver. True knowledge is
rative. It scatters the clouds
norance and error, and raises
oul to light, freedom, purity,
blessedness.

PUBLIC CONSCIENCE IN RE- LATION TO MORAL CHARACTER.

hen it goeth well with the
the city rejoiceth: and when the
d perish, there is shouting. By
lessing of the upright the city is
ed: but it is overthrown by the
h of the wicked."—Prov. xi. 10, 11.

x deep beneath the errors,
s, vanities of the community,
is a conscience. And that
ience points evermore to the
and the just, as the needle
e pole.

se words lead us to notice—

THE PUBLIC CONSCIENCE IN
TION TO THE RIGHTEOUS.
hen it goeth well with the
eous, the city rejoiceth."

rest: *Public conscience is gra-*
by the prosperity of the righ-
The moral heart of the
rejoices when it sees a truly
man prosper, even though

his doctrines may clash with its
prejudices, and his conduct, with
its selfish interests and gratifica-
tions. The people in relation to
Mordecai (Esther viii. 16, 16),
and also in relation to Hezekiah
(2 Chron. xxxii. 22, 23), are strik-
ing examples.

Second: *Public conscience ac-*
knowledges the usefulness of the
righteous. "By the blessings of
the upright the city is exalted."
All history shows the truth of
this. "Righteousness exalteth a
nation." All that is great and
good in our England to-day must
be ascribed to righteous princi-
ples.

II. PUBLIC CONSCIENCE IN RE-
LATION TO THE WICKED. "When
the wicked perish there is shout-
ing."

First: *It rejoices in their ruin.*
"There is a shouting when they
fall." The language of public
conscience, when the oppressor
and tyrant fall, is "So let all thy
enemies perish, O Lord, but let
them that love thee be as the sun
when he goeth forth in his
might."

Secondly: *It acknowledges their*
mischiefs. It feels that the con-
duct of the wicked is ruinous to
a state. "The city is over-
thrown by the mouth of the wick-
ed." The "mouth of the wicked"
—the channel of impieties, false-
hoods, impurities, and innumera-
ble pernicious errors have caused
in all ages, and is still causing, the
overthrow of states.

TYPES OF CHARACTER IN SOCIAL LIFE.

"He that is void of wisdom despiseth
his neighbour: but a man of under-
standing holdeth his peace. A tale-
bearer revealeth secrets: but he that is
of a faithful spirit concealeth the
matter."—Prov. xi. 12, 13.

In these verses there are four dis-
tinct types of character, which

Solomon observed in the social life of his age, and they abound now; the insolent, the respectful, the tattling, and the trustworthy.

I. THE INSOLENT. "He that is void of wisdom *despiseth* his neighbour." These are men destitute of all true respect for their fellows. They are uncivil and rude. They are insolent in their speech and their bearing, they are the sneering, the saucy, the abusive. They were those in the multitude that surrounded the cross, who wagged their heads at Infinite dignity.

II. THE RESPECTFUL. "A man of understanding holdeth his peace." He is neither precipitant in the judgment he forms of men, nor hasty in his language. He listens, reflects, weighs, and then speaks with deference; he is the true gentleman of society; cautious, prudent, polite.

III. THE TATTLER. "The talebearer revealeth secrets." A talebearer is one who will take in your secrets, and hasten to his neighbour to pour them into his greedy ears. He has an itching to know your concerns, and no sooner do you impart them than he itches for their communication.

He is not always malicious in spirit, but he is always dangerous. He is always disturbing friendships, starting suspicions, and creating animosities.

IV. THE TRUSTWORTHY. "But he that is of a faithful spirit concealth the matter." This man is the antithesis to the talebearer. He is a dependable friend; he will listen to your secrets as things too sacred for speech. You can trust him with your life, he will never betray you.

Theological Notes and Queries.

OPEN COUNCIL.

[The utmost freedom of honest thought is permitted in this department. The reader must therefore use his own discriminating faculties, and the Editor must be allowed to claim freedom from responsibility.]

THE GREAT PROPITIATION.

Article XI.

Replicant.—In answer to *Querist* No. 16, p. 352, Vol. XVII., and continued from p. 237, Vol. XIX.:—

II. *The Tertullianic theory of the Sacred Trinity or the Being of God.* Tertullian (A.D. 156-246) was originally a Pagan, but afterwards a Christian writer of some importance. As a Christian he embraced the tenets of Montanus, who was very weak-minded, so much so that he fancied himself the very Comforter promised by our Lord to His disciples, and

thought himself endowed with special gifts for the purpose of perfecting the Christian faith, which was supposed to have been left by our Saviour in a very rudimentary state. The simple fact that Tertullian was a Montanist naturally and necessarily weakens the value of his opinion on all matters of belief. With only one slight modification he accepted the theory of Justin, the Aristotle of the post-apostolic age. According to the Tertullianic theory, Christ, as a conscious being, was quite distinct from God and inferior to Him. Christ

we God only as being the Son of God, "and not as being really God Himself—*non quā ipsum Deum*." The Son was always dependent upon the Father, for He appeared and acted always *by the authority and will of the Father*—*ex auctoritate Patris et voluntate*. He acted always in the name of God—in *Dei Patris nomine*. The will of God was active in the production of the Son, for He was produced when God willed—*Itaque cum Deus voluit ipsum primum protulit Sermonem*." In commenting on John x. 30, "I and the Father are one," Tertullian says, "We are one thing—*unum*, and not one person—*unus*. Is (Christ) says one—*unum*—in the neuter gender, because He refers not to identity—*ad singularem*—but to unity, resemblance, union; the love of the Father, who delights in His Son, and the obedience of the Son, who obeys the will of the Father—*ad unitatem, ad similitudinem, et conjunctionem; ad delectionem utrisque*. *Et quia diligit, et adsequitur Filius, qui voluntati Patris sequitur*." The Father and Son are one in their work—*per*

Tertullian agreed with Justin regarding the Father and Son distinct persons, as truly separated from each other as any two men are; but instead of giving eminence to their oneness as the essence of their beings, he placed their oneness in relation to work and purpose, thus paving a way for the theory of Origen. Man and wife are two separate personalities, or conscious, active beings, so were the Father and the Son distinct persons; but man and wife are one (*a*) in relation to humanity, each being human, and (*b*) in reference to mutual interest, work, and feeling; so the Father one with Christ (*a*) relation to the Divine

essence, and (*b*) in reference to purpose, *γνώμη*; power, *δυνάμις*; agreement, *ὁμοψυχία*; sympathy, *συμφωνία*; and sameness of will, *ταυτότητι τοῦ βουλήματος*.

The theory of Tertullian differed from that of Justin in reference to the origin of the Son in relation to time. Justin evidently regarded the Son as of recent origin, as a conscious being, in comparison with the Father, who was not only before all ages, *πρὸ πάντων αἰώνων*, and before all creatures, *πρὸ πάντων τῶν κτισμάτων*, but also unbegotten, *ἀγεννητος*, and without a beginning, *ἀρχος*. Tertullian believed that the Son also was without beginning—was equal to the Father in the duration of His existence. In his notion there were two distinct and eternal personalities, yet so related to each other that one was begotten, *γεννητος*, and the other unbegotten, *ἀγεννητος*. The possibility of this was suggested by the relation of a fountain to a stream, and of the sun to a ray of light. "The fountain and the stream are two in appearance, but undivided; and the sun and the ray are two forms (*formæ*), but united." The fountain is anterior to the stream, if both have a beginning; but an eternal fountain has also, of necessity, an eternal stream. Tertullian was also led to suppose both Son and Father to be eternal, from the fact that the existence of a child is necessary to the constitution of a father; "for it is necessary that God the Father should have God the Son, that He may be God the Father." (*Adv. Prax.* c. 10).

Irenæus (A.D. 178-202), a contemporary of Tertullian, also believed that the Son always—*semper*—co-existed with the Father; but the word always—eternal—was not supposed to preclude the possibility of a *genesis*, for Alexander of Alexandria (Circ. A.D. 314)

says, "Let no one take the word always to mean unbegotten—*μητις τὸ ἀεὶ πρὸς ἰσωνοίαν ἀγεννητοῦ λαμβανέτω.*" (*Ep. ad. Alex. apud. Theod. lib. i.*)

This theory attained its highest point of development in the hands of Athanasius (A.D. 298-373). He teaches the distinction of Father and Son, and regards them as fully separated from each other as two men are; or, to use his own words, "as a man and his statue, the statue being supposed to possess a consciousness or a personality of its own. (*Con. Ar. Lib. iv.*) God the Father is the cause, *αἰτία*, of the Son, the Holy Spirit, and of every creature—*τῆς κτίσεως παντός.* (*Dis. Orth. et Anom.*) The Son is God in a secondary or subordinate sense; but, nevertheless, is God, as having to God the relation of a Son to a Father. Christ is God derived from God—*ex Θεοῦ, Θεὸς ἐστίν*; but, in the highest sense, there is one God, because the Father is one—*εἰς Θεὸς ὅτι καὶ πατὴρ εἰς.* (*Con. Sabul.*) This relation between the primary God, the Father, and the secondary God, the Son, has always been. "God could not be a Father before He had a Son of His very substance, and therefore His paternity must have been coeternal with His divinity. (*Con. Ar. iii.*)

Eusebius of Caesarea (A.D. 270-340), a man of eminent learning, another of the philosophic school, accepted the theory of Tertullian respecting the eternity of the Son. "The Son," says he, "was begotten, not indeed as not existing at a certain time—*ὡς χρόνους μετ' ἑαυτὸν οὐκ ὄντα.*" (*Dem. Evan. Lib. iv. c. 3.*)

Novatian (*Circ.* A.D. 250) originally a stoic philosopher, but afterwards a bishop of Rome, edited and abridged a work of Tertullian—*De Trinitate*—in which he labours to show that Christ is not

equal to God, properly speaking, otherwise there would be two Gods—being: found equal, they would be two Gods—*Equales inventi duos Deos reddidissent.* The Father could not make two Gods, because He did not make two original beings—*ideo duos facere non potuit, quia nec duos origines fecit.* . . . He Himself was subject to His Father, together with all those creatures which were subject to Him—*ipse cum his, quæ illi subiecta sunt, Patri suo subiectus.*"

Eusebius also is equally emphatic on this point; for he says, "He who alone is without beginning, *ὁ μόνος ἀπαρχος*, and unbegotten, who has divinity in Himself (is God), and is the cause of being to the Son himself, as well as of His being such as He is—*ἐστὶ δὲ τὸ υἱὸς τοῦ εἶναι καὶ τοῦ εἶναι ὡς ὡς ἐστίν.*" (*De Ec. Theol. lib. i. c. 11.*)

The Tertullianic theory thus teaches: 1. The eternal existence of one essence as the substratum of two distinct but eternal personalities. 2. The necessary inequality of these two persons, one being God *per se*, the other God *per aliud*; one being God real, and the other God nominal; one being the only true God, and the other God by accommodation. The Holy Spirit is next to the Son, but not God in the highest sense of the word. This theory falling into the hands of a master thinker, such as Origen was, assumed another form, as we shall find in

III. *The Origenistic theory of the Sacred Trinity.*—Origen (A.D. 185-253) was a pupil of that great man, Clement of Alexandria (*Circ.* A.D. 220). Like Justin and Tertullian, he believed in the eternal existence of the *Divine essence*—in the personal separation of Father and Son, like Justin; but, unlike Tertullian, he regarded the Divine essence as the substa-

as eternal conscious being
ther. This eternal per-
the only Being who was
y good. "None is good,"
"except one, that is God
her—*ἐν μὲν εἰς, ὁ Θεὸς*
(*Contra Gels. lib. v.*) Christ
by participation of His
—"μετὰ τῆς ἐκείνου
." "The Saviour," he
was improperly regarded
Supreme Being—*τὸν*
ἐκείνου ἐν τῇ αὐτῇ θεῷ—
adda, "we do not think
be such—*ἀλλ' οὐκ ἔστιν ὡς*
"(*Con. Gels. lib. viii.*) "The
less powerful—*ὑποδεσμεύ-*
in the Father," *Id.* But
the Son was inferior to
e was superior to any
ut God—*ὑπερεχόντος τὰ*
(*Con. Gels. lib. v.*) He is
an ancient of all beings
—*πρεσβυτάτου γὰρ αὐτὸν*
τῶν δημιουργημάτων," (*Id.*)
the God—*ὁ Θεός*—but a
es." (*Con. in John.*) Our
are to be addressed to
ough Christ, as the Ro-
hurph addresses Christ
Mary or the saints; yet
pray and give thanks to
provided we distinguish
prayer in the proper
her sense of the word, and
ich is improper or subor-
—*ταῖς θυμηθεὶς κατακλίνει*
προσευχῇ κυριότητος καὶ
ἰσχύος." (*Con. Gels. lib. v.*)
Son being thus in every
rior to the Father, could
the same essence or nature
ather, or be—*ὁμοούσιος*—
he might be said to have
e or essence similar to that
Father, or be—*ὁμοιωτός*.
a had some doubt about
d Christ having the same
With Origen there was
ing more than doubt. The
respecting the one essence,
ab Justin and Tertullian
ken, passed in Origen into
f that the essence of the

Son was different from the es-
sence of the Father. He was
essentially another—*ἐτερος κατ'*
οὐσίαν." (*De Or.*) In fact, He was
a second God—*Θεὸς δεύτερος*, (*Con.*
Gels. lib. v.)

The theory of Origen agreed
with that of Justin and that of
Tertullian, in regarding the Son
as a distinct being or person from
the Father, and as, in every way,
inferior to Him. It agreed, more-
over, with that of Justin, in re-
garding the origin of the Son as
taking place, in time, the Father
alone being eternal. It differed,
however, from both, in supposing
the essence of the Son to be another
than the essence of the Father, and
inferior to it. This was the pecu-
liarity of his system. He did not
suppose the essence of Christ to
be identical with that of any
created being; but supposing a
number of essences to exist be-
tween the Divine essence and the
creature-essence—essences partly
derived, and partly created—the
regarded the essence of Christ as
corresponding to the highest of
these. The Son of God was not
God as to the substratum of His
being, any more than as to the
attributes of His person; nor was
He a creature. He was Divine,
but not the Divinity—*Θεός*, not
ὁ Θεός. He was God-like, but not
properly God. In essence, and
in work He was the Mediator
between the Creator and the
created, as well as in office be-
tween God and man.

IV. The Arian theory of the
Sacred Trinity.—Arius (*Circ. A.D.*
317) was a presbyter of the
Church of Bœœculis, in Alexan-
dria. He was a disciple of the
historico-critical school of Lactan.
He carried the theory of Origen
to its legitimate termination. His
theory agreed with those already
mentioned in regarding the
Father and Son as distinct person-
alities—agreed with them also.

in regarding the Son as inferior to the Father—agreed with that of Justin and that of Origen in representing the Son as having a beginning in time, before which beginning He was not. God, the cause of all things, was alone without beginning. The Son was begotten before time, made before the ages, but had no existence before He was begotten. As to essence, the Son was not a part of God, neither was He made of any pre-existent matter, but of nothing—*ἐξ οὐκ ὄντος*. The Son was thus a creature of God, and the Holy Spirit was but the creature of a creature. (*Epiph. Her. iii. vi. viii.*) It was in reference to the essence of the Son that the theory of Arius differed from those of his predecessors already mentioned.

V. POST NICHNE PERSONAL THEORIES. Many thoughtful readers of God's Word were not quite satisfied that any of the theories already described harmonized with what was revealed of the Deity. But, seeing that the Bible spoke of Father and Son and Spirit, and of each as of God, they clung to the idea of distinct and separate personalities. Finding that Scripture represented each as God—as equal to each other in all points, except in point of mere work or office, they would have believed in the existence of three Gods had not the Bible most emphatically stated that there was but one. The Nicene Creed did not meet their wishes, for it nowhere asserted what they believed to be true,—(a), the absolute eternity of the Son; or (b), His real equality with the Father. The Creed described Him not as God, but as "God derived from God," *ὁὗς ἐκ ὁὗς*, and anathematized those who asserted that the Son did not exist before He was begotten, or believed that He was made out

of nothing—*ἐξ οὐκ ὄντος ὁ υἱος*. This negative description did not equal their conceptions of the glory of Christ. Other words were added to the ancient Creed, and those additions are retained in the principal creeds of modern churches.

Melancthon, who drew up the Augsburg Confession, added the following words:—"And yet there are three Persons of the same essence and power, co-eternal, Father, Son, and Holy Spirit." Art. I. The Anglican divines, in the Thirty-nine Articles, asserted that "in the unity of the Godhead there be three persons of one substance, power, and eternity." Art. I. The authors of the Assembly's Catechism said, "And these three are one, true, eternal God, the same in substance, equal in power, and glory, although distinguished by their personal properties." (Quest. 9.) The general assembly of Baptists held in London in 1689, while leaning towards the idea of three persons, hesitated to write the word "persons" in their confession of faith, and gave a definition which is susceptible of a phenomenal or modal construction. "In this Divine and Infinite Being there are three *subsistences*, of one substance, power, and eternity, each having the whole Divine essence. All infinite, without beginning, therefore one God." (c. iii. §.) The founder of Wesleyan Methodism dared not require from his disciples an expression of their belief in *three persons*. "I dare not," he says, "insist upon any one's using the word Trinity or Person. I use them myself without any scruple, because I know of none better." (*Works*, vol. v. p. 31.)

The Independents, in their declaration of faith, inserted at the beginning of the Congregational Year Book, seem, by negation, to

abandoned the Personal in every form, and to show a general tendency towards the phenomenal or modal in some of its modifications. "They believed God is revealed in the Scriptures as the Father, the Son, and the Holy Spirit, and that to each were attributed the same divine qualities and perfections." (III.)

THE PHENOMENAL THEORY OF THE SACRED TRINITY. It is interesting to note that it is not because it was introduced subsequent to the theories already explained, but because it existed before the promulgation of the statements of Scripture by Greek and Latin philosophers, and because it appears daily to be growing more popular among the young men of this age, as the age made to modern creeds.

It was spoken of by the apostles and the apostolic fathers of the Church, sometimes as Father, sometimes as Christ or Son, sometimes as Spirit or Holy Spirit, and sometimes as Father, Son, and Spirit. The Father was designated as God, so was the Son, and so was the Spirit. In the liturgy of the Alexandrian Church (Circ. A.D. 150), the people were presented as thus responding:—"One alone is holy, the Father; One alone is holy, the Son; One alone is holy, the Spirit." (Bunsen.) God was regarded as emphatically one—not unconscious essence, but one personal Being,—having one essence, one volition, one personality. God was Father, Son, and Spirit, and yet the Father was God, the Son was God, and the Spirit was God. One is not designated as being inferior to another, but each is Divine, each is Divinity. Few, however, in the earliest ages, thought of showing how each was God,

and God was each. Praxeas (Circ. A.D. 190), an eminent Christian confessor, and a deep thinker on religious matters, but most glaringly misrepresented by the prejudiced Tertullian in his *Liber contra Praxean*, proposed one of the earliest definitions of the phenomenal theory of the Trinity. His idea was that the Divine Being, God—the one eternal personality—was Himself both Father, Son, and Spirit, as He revealed Himself in different ways or was viewed from different standing points. Noetus (Circ. A.D. 240) defended the theory of Praxeas slightly modified against the misconceptions of the philosophers. Sabellius promulgated a theory which had some analogy to that of Praxeas and that of Noetus, but differed from these in a most important point—viz., that Jesus was not regarded as an incarnation of the Deity, but simply as a man upon whom a certain divine energy rested. The *Logos*, according to Sabellius, was not God in any sense, but a mere attribute or influence which belonged to the Divine nature. This tacit denial of the Deity of Christ, in the theory of Sabellius, was seized upon by the personal theorists as means of prejudicing the illiterate against the phenomenal theory. The sophistry of the age in which these definitions were given and discussed, has never been surpassed, for it was a maxim upon which some very good men acted, that, in defending the truth, any amount of sophistry and misrepresentation was allowable. "The end justified the means."

These two series of theories—the personal, originating in an effort to fuse the doctrines of Christianity and the dogmas of heathen philosophies into one system, and the phenomenal or modal, arising from a careful

study of the life of Christ and the statements of inspired men—have been accepted, as given in the foregoing definitions, or these slightly modified by theologians in all ages. Unitarians accept the personal theory as defined by Origen or Arius, but those Trinitarians who have any notion at all, probably accept the phenomenal theory in some form or other. I speak thus especially from observing that Dr. Shedd, who, in his "History of Christian Doctrine," seems to speak approvingly of the personal distinctions of the Nicene symbol, yet in giving a theory of his own, he supposes God to be *one conscious Being or personality*, whose image is seen in the soul of man. (See vol. i. 366.) He says that the human spirit, in becoming self-conscious, "must become distinguished, but not divided into two distinctions," out of which another—a third—arises, before self-consciousness becomes completed. These distinctions—hypostases—are thus explained. 1. The spirit—the I—the ego—must behold itself as an object. This is the *object-ego*. 2. The spirit is active in contemplating this objective projection of self. This is the *subject-ego*. 3. These two distinctions are again united by being referred to the same conscious spirit. These distinctions are real, but not personal, for a person is a conscious being. The word person—hypostasis—was thus used by the early theorists mentioned. In applying this human trinity to the Trinity in God, Dr. Shedd says, the subject-ego is the Father, the object-ego is the Son, and "the third distinction (the Holy Spirit) is uninterruptedly perceiving the essential unity and identity of the subject-ego and object-ego (Father and Son)." "I am far from regarding this theory as cor-

rect, but mention it simply as showing the tendencies of the age, even in the case of those who seem to accept the theory defined in what is called "The Athanasian Creed" towards a phenomenal or modal definition of some kind as the only one which harmonizes with both reason and Scripture.

Notes on the foregoing theories.

Note 1. If the word God be used to denote the self-existent, independent, and infinite Being, who is the source of all existence, and is infinite in power and in all perfection, it follows, that according to the theories of Justin, Tertullian, Origen, and Arius, Jesus Christ, the Son of God, is not God at all. He may be divine as participating of Divinity, but He is not what the Bible represents Him, God blessed for ever, King of kings, and Lord of lords. To say that He is God because He derived His nature from the Divine essence, is not to show that He really differs from a creature, unless it can be *proved* that no creature derives the essence of his being from the creator. It is most gratuitous and unwise to found a theory to explain the difference between the derivation of the Son, and the creation of other beings, upon the literal distinction between *genesis* and *genesis*—*genesis* and *genesis*—for the process of creation is described not by *genesis* alone, as was supposed by the Authors of the Nicene Creed—(Socrat. vi. 1.)—but by *genesis* also, (John i. 2.) Thinking men have, in every age, objected to the doctrine of creation, as the production of things out of nothing. In A.D. 300, Eusebius, the historian, objected the definition, because he supposed all beings had really in the essence or substance of their existence, their parents and will of God. (Euseb. Hist. Eccl. l. 1. c. 1.)

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generation may illustrate the
eternity of the Son according to
the phenomenal theory, but is
inapplicable to that of Tertullian
or any other personal theory of
the Sacred Trinity. "An eternal
fountain has an eternal stream—
an eternal sun, an eternal light,"

said Tertullian. His words have
been quoted in every age by
believers in a Trinity of Three
Persons: yet it will be seen by
the most superficial mind even,
that the stream and fountain are
but different forms of the same
substance—water. The fountain
is water coming into sight; the
stream is the same water flowing
on the surface. The fountain is
not the creator of the water, it is
simply the stream in its com-
mencement, as the stream is the
fountain in its termination. The
plurality is simply phenomenal,
but the Unity—water—is real.

The sun and the light have
just the same relation to each
other. A ray of light is a stream
of successive waves passing from
the sun to the retina of the be-
holder's eye. These waves are
mere motions produced among the
molecules of an elastic medium.
Opaque objects of a meteoric
nature, it is supposed, constantly
fall into the sun. Their motion
is arrested, but not destroyed, by
the solid body of our central
luminary. This arrested motion
assumes merely a different form,
and becomes a series of minute
waves which affect the feeling as
heat, the eye as light, and the
salts of silver and other substances
as a chemical power—actinism.
What we see and call sun is not
the great orb whose attractive
force prevents the planets from
flying into space; the sun we see
—speaking in relation to a ray of
light—is but a point in a stream
of motion, where that motion as-
sumes a change of form. The sun

THEOLOGICAL NOTES AND: QUERIES.

and the ray are thus really identical, and their difference is simply phenomenal.

An examination of all such illustrations shows that they do not help the conception of two different beings each without beginning, while one derives its being and nature from the other.

Note 3.—No text of Holy Scripture can be quoted which verifies any shade of the Post-Nicene personal theory referred to. The theory itself is absurd, because it is contrary to reason. To say that the Father is God, the Son is God, and the Holy Spirit is God—that the Father, Son, and Spirit are different persons, and each God in the same sense, and that there is yet but one God, and not three, is to assert the existence of what every human reason pronounces impossible. This is not above reason, but contrary to it—not superrational, but irrational.

Let us put the theory in the form of an equation; we have then, putting F for Father, S for Son, and Sp for Holy Spirit, and G for God, the following equations:—

F = G, S = G, and Sp = G . . (a).
And

F + S + Sp = G . . (b).

These two equations can never be true on the supposition that G represents the same quantity in (a) and (b), for if equation (a) be true, (b) must be written thus, to be true also—

F + S + Sp = 3G . . (c).

Some theorists represent the three persons as having simply a unity of nature, as three men may have or be one humanity. In this case, however, the one existence—humanity—exists only in the form of an abstraction. As such it has no existence apart from the mind which conceives it, and corresponds to the Hegelian notion of God. Men are conscious beings, but humanity,

apart from persons, has no consciousness. Now God, according to the Bible, is a conscious Being, whenever He is mentioned, even apart from every conception of Father, Son, or Spirit. God is a Being who has intellectual activity, volition, feeling, consciousness; and His oneness in relation to the Trinity cannot be compared with the oneness of humanity in relation to man: and if this comparison could be made, the difficulty would still remain. A number of beings may exist having the same nature, as men who have the same humanity, provided this nature is merely finite: but an infinite nature can only exist in *one infinite Being*. If the Father be God, then must He have will and intelligence of His own, and must be infinite in power and perfection. If the Son be God, and viewed as a person, having a will, intelligence, and conscious being, distinct from the Father, He must be also infinite in power and perfection. But the existence of two or more Beings, each infinite in power, is impossible, *as the power of the one would be circumscribed and limited by that of the other*. If Father, Son, and Spirit be each God—one eternal conscious Being—they must be in intelligence, will, and all the essential properties of a personality, one and the same. There can be but one mind—one consciousness—in the one true and infinite Being whom we call God.

I am not anxious to give an exact definition here of the sacred Trinity. My subject does not require an exact definition, and such a definition is not given in the Word of God. If I have proved that God is one conscious Being, has one intelligence, one volition, one consciousness, one infinite mind, and not two or three, I have accomplished all I wished. The three distinctions

not be regarded as three separate beings, as three men, but one being, or one man, one son, existing in three modes, filling three relations, or as one God, revealing Himself an age to age in three different ways. To say that God the Father gives God the Son, and God the Holy Spirit, can only mean no more than that God—the one infinite conscious personality—gave Himself, and came Himself to do a certain work.

I am not unaware of the difficulties which will be found in explaining some expressions of the Scriptures in harmony with the phenomenal or modal theory, but the difficulties are fewer in connection with this than with any theory which assumes the oneness of God and the plurality of persons.

The phenomenal theory requires but the application—to a

few expressions occurring in the Gospels—of a mode of interpretation which is constantly called forth in Scripture—the regarding of such expressions as merciful accommodations on the part of our Lord to men's mode of thinking.

Whenever I meet with the word Father in reference to the Deity, I understand it to mean the one infinite, self-existent, personal God. I understand the word Son when it refers to the Divine nature of Jesus, to denote the same one great conscious Being, and similarly of the Holy Spirit, or of the word God when it has no special reference to Father, Son, or Spirit. There is but one God, one infinite Person, and the same is both Father, Son, and Spirit—our Father, Brother, and our Guide.

GALLIEO, B.A.

(To be continued.)

Literary Notices.

We hold it to be the duty of an Editor either to give an early notice of the book sent to him for remark, or to return them at once to the Publisher. It is just to praise worthless books; it is robbery to retain unnoticed ones.

THE REVIEWER'S CANON.

In every work regard the author's end,
Since none can compass more than they intend.

THE NATIONAL ENCYCLOPEDIA. Four Volumes. A to C. London: W. Mackenzie.

W. Mackenzie has just issued the first four volumes of his new National Encyclopedia. A few years ago, the publication of a work so that now before us, at Eleven Shillings and Sixpence a volume, could rightly have been regarded as a memorable, because an extraordinary, literary and artistic triumph. If we are not now greatly impressed at the cheapness, beauty, and excellence of "The National," it is only because we have become familiar with the remarkable quality with which Mr. Mackenzie persistently combines these

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discoveries in Art and in Science, the results of the most searches in all departments of inquiry, have all been with great idleness contributions; and are here as the newest landmark of our that wondrous road which the nations have travelled since its first borrowed from the Egyptians the rudiments of mental and physical science. It is the rapidity with which we are casting away the errors of old days; and marching on, the highest civilization, which creates the necessity for, and ever extending spheres of usefulness for educational and undertakings. The *Encyclopædia Britannica*, "*Chambers's Encyclopædia*," "*The Edinburgh Encyclopædia*," "*The Encyclopædia Landinensis*," and several others projected at the close of this eventful century, have obtained a world-wide fame; we are still passing through new editions, and, by their emendations, keeping pace with the progress of the times, fully sustaining their weighty and well-won reputations. "*The National Encyclopædia*" will obtain an immense number of its far greater facility than any of these works were able to say when their philanthropic and enterprising projectors them, as experiments, on the then feeble tide of literary enterprise. Its prosperous existence in any way interfere with them, indeed undertakings. There is now room enough for all; and a welcome, in place of a cold reception, waits every honest the majestic and ever-extending republic of letters. Reading, ago the privilege of the few, is now the delight of the and is as well the pride as the necessity of the nation. The men, like the venerable and revered Lord Brougham, for nature, have been crowned with abundant success; and the genius and learning now irradiate even obscure cottages and towns, which, in the days of taxes upon knowledge, defective printing, and paper monopoly, were darkened with perpetual ignorance. It is that the appearance of a project like "*The National Encyclopædia*" is one of the golden signs of the times. In the command for such works we cheerfully recognise the steady desire on the part of the public to obtain solid and sterling information. When, as in the present instance, that demand is supplied in a manner which commands the highest praise, we derive satisfaction from the knowledge that a valuable addition has been made to that armoury where are the weapons with which Christianity will eventually conquer the hostile armies of bigotry, ignorance, and scepticism. (The value of really good books can hardly be overrated. Milton has truly said "that books are not dead things but do contain a potency of life in them to be

as active as that soul whose progeny they are." And Channing asserts that we are to look to a substantial and pure literature "as the chief means of forming a better race of human beings." We commend "The National Encyclopædia" to our readers as volumes which are worthy to live: as a repertory of human information placed within the reach of the masses of England. Students, literates, young ministers, and young clergymen, should without delay possess themselves of it. It will stimulate them to form the nucleus of a substantial general library. One bookshelf filled with works of information and fact, as worth a dozen filled with the dry bones of dogmatism and sectarianism. The latter, at best, exhale other men's conjectures, and wanderings; the former fill the mind.

"With the fairy tales of science,
And the long results of time."

There is no greater error made than that of which the nervous pietistical school is culpable, when it mistakes its own shuddering at secular knowledge for vehement longings "for the simple gospel," and confounds its own prejudices against scientific inquiry in nature and theology with emotions of pious zeal. It is perfectly true that, in the good providence of God, some things have been revealed to babes and sucklings which have been hidden from the wise and prudent. This, however, simply illustrates the condescension of the Almighty, and only in the mouth of the fool does it become a warranty for the encouragement in Christian society of babes and sucklings who are what they are by choice, for they are a class whom we have always found to be a nuisance to the church—a class which, whilst it moans, and moans truly, that its mind is childish, clings closely, not to the beauties, but to the inanities of babyhood. That sacred truth prefers to reside in a vacant mind may be the dream of imbecility, but it is not the verdict of experience. The intelligent thousands of England require a well cultivated ministry. We believe works like this are a great assistance to many who but for them would be outside the reach of much learning which they contain. They are a tonic to the spirit of inquiry. They revive, by a simple process, the memory of acquired information, whose hues in the mind, through the operation of time and circumstance, were growing dim. They place before him, who but for them could not obtain it, succinct and condensed knowledge, gleaned from many an ancient manuscript and many a portly folio.

Having regard to these few out of the many advantages afforded by such a work, we wish "The National Encyclopædia" a long and triumphal course of usefulness.

[Several other Literary Notices are excluded from this number for lack of space. They will appear in our next issue.]



A HOMILY

OR

an under the Culturing Care of Heaven.

Now will I sing to my wellbeloved a song of my beloved touching vineyard. My wellbeloved hath a vineyard in a very fruitful hill: he fenced it, and gathered out the stones thereof, and planted it the choicest vine, and built a tower in the midst of it, and also a winepress therein: and he looked that it should bring forth grapes, and it brought forth wild grapes. And now, O inhabitants of salem, and men of Judah, judge, I pray you, betwixt me and my yard. What could have been done more to my vineyard, that I not done in it? wherefore, when I looked that it should bring grapes, brought it forth wild grapes? And now go to; I will show you what I will do to my vineyard: I will take away the hedge thereof, and it shall be eaten up; and break down the wall thereof, and all be trodden down; and I will lay it waste: it shall not be fenced nor digged; but there shall come up briars and thorns; I will command the clouds that they rain no rain upon it. For the vineyard of the Lord of hosts is the house of Israel, and the men of Judah his pleasant plant: and he looked for judgment, but behold oppression; for righteousness, but behold a cry."—Isa. v. 1—7.

THE Eternal employs fiction, as well as fact, in the revelation of His great thoughts to man. Hence we have in the Bible fable, allegory, parable.* Though these forms of communication differ in respects, as Trench and other able critics have shown, all agree in this, that they are more or less fictitious.

This homily is one of a series on "The Fables and Parables of the Bible," now being delivered at Stockwell. See page 137.

The parable is, perhaps, of the most general use. The word is of Greek origin, signifying to *set side by side*, and is therefore, literally, a comparison or similitude. It is the illustration of one subject by another. Fiction, used in the way which the Bible employs it, is a valuable servant of truth. It is always pure, brief, attractive, and strikingly apt. The Divine idea flashes from it at once, as the sunbeam from the diamond. The text is one of the oldest parables, and is run in a poetic mould. It is fiction set to music. It is story swelling into song. This parabolic song is a song of love—"I will sing to my beloved a song touching his vineyard." Isaiah's heart, as all hearts should be, is in loving transports with the absolutely Good One, and by the law of strong affections he expresses himself in the language of bold metaphor and the music of lofty verse. Love is evermore the soul of poetry and song. The tide of passion bears the mind beyond the boundaries of prose into the enchanting domains of imagination.

This parabolic song is not only a song of love, but a song of *sadness*, for it expresses in strong and stirring imagery how the Almighty had wrought in mercy to cultivate the Hebrew people into goodness, how unsuccessful He had been in all His gracious endeavours, and how terrible the judgment that would descend from His throne in consequence of their unfruitfulness. There is a wail of touching agony in this parabolic song.

The grand subject it presents to us is *Man under Divine culture*. The Jewish people are here spoken of as God's vineyard—a vineyard which He had set upon a "very fruitful hill." Hills were the best sites for vineyards. They require the freshest air and the freest sunbeam. On the slopes of the hills they had those wants supplied. The language teaches that God not only placed the Jewish people in the best position for moral culture, but paid to them also the most diligent attention. He "*fenced*" the vineyard. He "*gathered out the stones*" from it. He "*planted*" in it the "*choicest vine*." He "*built a tower in the midst of it*." "*Made a*

winepress therein." The great idea underlying all this metaphor is that Jehovah had put the Jewish people in the best position for culture, and bestowed upon them such culturing care as would authorise the expectation of great fruitfulness.

We have *man under Divine culture* here set before us in three aspects : —

I. RECEIVING THE UTMOST ATTENTION. So much had the Eternal done for the Hebrew race in order to make them good, that He appeals to the men of Jerusalem and Judah in these remarkable words : "What could have been done more to my vineyard, that I have not done in it?" He had chosen them from the other nations of the earth. He had placed them in a 'lovely land—a land "flowing with milk and honey." He had given them laws for the regulation of their conduct. He had established amongst them his grand system of spiritual redemption. He had fought their battles and crushed their enemies. He had given them prophets and priests, statesmen and kings, poets, heroes, and angels to help them on, and now He appeals to their consciences. What more could have been done?"

What is true of the Jewish people is true more or less of all men, is especially true of the men of Christendom; and still more strikingly true of the men of England, as forming part of the great Christian world. All are *under Divine Culture*. England is indeed a vineyard planted on a "fruitful hill." It has the best site for moral cultivation, and is the recipient of the highest culturing agencies. What has the great moral husbandman done towards our moral culture? What? Look at *Nature*. What is this beautiful system lying over, about, and beneath us which we call Nature? What is its highest mission? To yield food to support man's body, pleasure to gratify his five senses or even great ease for his intellect, and enchanting forms of beauty and grandeur for his imagination? It answers these ends, but its grand object is to school the human soul into the moral perfection of God Himself. There is an intelli-

gence, a goodness, a calm, fatherly tenderness, pervading, animating, beautifying, and brightening all Nature, which is, in truth, its moral soul, that silently works evermore to fashion the heart of humanity for God. Look at *History*. What is the grand mission of human history, with its revolutions, discoveries, dispensations, from the dawn of the race until now? Is it merely to fill the memory of men with a strange story, or to supply our seminaries with school books, or our lecturers and writers with topics for discussion? No. There is running through all this history, as its very life, an Eternal Spirit of inexorable justice and compassionating mercy, whose grand mission it is to turn the souls of men from the hideousness of crime to the beauties of virtue, from confidence in man, "whose breath is in his nostrils," to trust in Him who liveth for ever, from the temporary pleasures of earth to the spiritual joys of immortality. What are the *events of our individual life*? Why is our life, from the cradle to the grave, one perpetual change of scene and state? Why the unceasing alternation of adversity and prosperity, friendship and bereavement, sorrow and joy? Is all this merely to keep the chords of our being in constant vibration? Heaven knows it does this. The daily, hourly changes of life so ring upon the heartstrings of our poor humanity as to keep it in perpetual agitation. This, however, is not their grand mission. Rightly regarded, they are God's implements of spiritual culture. Or, to change the figure, each event is an advent of Christ to the soul, to knock again at the door of the heart for admission. Look at *Mediation*. Why did God send His only begotten Son into the world? We are expressly told that it "was to redeem men from all iniquity." His salvation hath appeared unto all men, teaching them to deny "ungodliness and worldly lusts," and to "live soberly, righteously, and godly in this present evil world." Look at the *Gospel Ministry*. Why does the great God ordain and qualify men in every age to expound the doctrines, offer the provisions, and enforce the precepts of the Gospel of His

Son? Is it not to enlighten, renovate, purify, and morally save the souls of men?

Thus He works for the moral culture of the world—works through nature, through history, through the events of our individual life, through the mediation of Christ, through the ministry of the Gospel, in order to make us “meet for the inheritance of the saints in light.” Well might He say to us, the men of England, as to the men of Jerusalem, “What could have been done more to my vineyard, that I have not done in it?” Great God! we know not what more Thou couldst have done for our spiritual redemption. Thou hast wrought upon us through Nature in her ever-changing moods, through Thy revelations in the history of bygone ages, through the constant occurrences of our daily life, and above all through the mission of Thy Son and the ministry of Thy servants. We can conceive of no mightier influences than those Thou hast employed—no higher gift than thou hast already given—Thine only Son—no stronger arguments to turn us to Thyself than those contained in Thy blessed Word!

The parable presents to us *man under Divine culture*—

II. BECOMING WORSE THAN FRUITLESS. “He looked that it should bring forth grapes, and it brought forth wild grapes.” That which are called “wild grapes” do not mean such as grow from uncultivated vines. Such grapes are sometimes palatable and pleasant; but they were, it is generally supposed, a production that was both offensive and pernicious. Gesenius supposes it to be “monkshood,” a poisonous herb producing berries like grapes, but of most disgusting odour. From certain references in the Old Testament it is evident that such offensive and poisonous fruits resembling grapes grew in Palestine. Moses refers to it in the following language:—“Their vine is as the vine of Sodom, their grapes as grapes of gall, their clusters bitter.” The idea is that the Jewish people, under the culturing care of God, produced instead of good fruit the fetid, noxious fruit of the wild vine. And truly their history demonstrates this lament-

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Man growing in evi
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calumny on human nature? Does it not hold up the dogma that man is the creature of circumstances, as a thing for the contempt of philosophy, and the reprobation of virtuous souls? Is not this freedom implied in all the appeals of the Bible and in all the moral regrets and approvals of the human conscience? Should it not make us feel that it is a solemn thing to be men, and cause us to tremble at that awful power with which our Maker has endowed us? Does it not, moreover, demonstrate that the excuses made by the sinner for not changing his conduct and turning from his evil ways, on the ground of his inability, are false to reason, false to consciousness, and will not stand at the bar of doom?

Man growing in evil under the culturing agency of God indicates—

Secondly : *The perversity of man's heart.* This power of spontaneity is one of the distinguishing glories of our nature. It makes us members of the great moral system of the universe. It is the brightest reflection of the Divine nature. To possess freedom of action, is to have something of that uncontrolled sovereignty which is the glory of God Himself. But this power was designed, not to put us into antagonism with our Maker, but to keep us in a loving, loyal harmony with Him, in all His purposes and procedures. Thus those high intelligences in His kingdom who have kept their first estate use the freedom of their nature. They could oppose their Maker, otherwise there would be no virtue in their obedience; but they will not. His will is the spring and sphere of theirs. That man should act otherwise, shows an awful perversity of nature. Herein is the ruin of our race. The *disposition* to run counter to Heaven, which is coeval with unregenerate souls, is the root of the world's upas. How came it? It does not belong to human nature as a constitutional element. Would the Creator implant in any of His creatures a disposition to oppose Him? Impossible! In the exercise of our freedom we have generated it ourselves. It is our own creation, and for it eternal justice holds us responsible.

It is thus by a sad perversion of their *free* natures that men become worse than fruitless ; they produce wild grapes, under the culturing agency of the great Husbandman of souls. Thus they turn evil into good, make the merciful God, contrary to His design and influences, harden their hearts, as in the case of Pharaoh. Thus Christianity itself becomes to them the "savour of death unto death." Man, thou hast by the perversity of thy *free* nature become hemlock in the great field of Divine culture, and thou art transmuting into bitterness and poison those very elements which the healthful vine turns into clusters of delicious grapes.

The parable presents to us man under Divine culture—

III. SINKING INTO UTTER DESOLATION. "And now go to : I will tell you what I will do to my vineyard : I will take away the hedge thereof, and it shall be eaten up ; and break down the wall thereof, and it shall be trodden down : I will lay it waste : it shall not be pruned, nor digged ; but there shall come up briars and thorns. I will also command the clouds that they rain no rain upon it."

These words threaten a threefold curse.

First : *The withdrawal of Divine protection.* "I will take away the hedge thereof," &c. The meaning is, that He will withdraw His guardianship from the Hebrew people, and leave them like a vineyard whose fences were broken down, exposed to the tread, and the ravages of marauding men and ravenous beasts. This threat was fulfilled in the experience of the Jewish people. Heaven withdrew its ægis, and the Romans entered and wrought their ruin. What thus occurred to the Jew is only a faint symbol of what must inevitably occur, in the experience of all who continue to grow in evil under the culturing agency of God. Let God withdraw His protection from the soul, and what then ? What fiends will not enter ? What soul ravages will not occur ? Every germ of goodness will be trodden to dust. Every light will be put out, and the whole reduced to a desolation, where hell will riot in its triumphs. These words threaten—

Secondly : *A cessation of culturing effort.* "It shall not be pruned nor digged ; but there shall come up briers and thorns." The idea is that He would put forth no more effort to improve their condition, that He would cease to send them visions and prophets. The time must come in the case of all the unregenerate, when God will cease His endeavours to improve. His Spirit will not "always strive with men." When He resigns His merciful endeavours, all is over. These words threaten—Thirdly : *The withholding of fertilising elements.* "I will also command the clouds that they rain no rain upon it." However protected the vineyard might be, and however enriched the soil, and skilfully pruned the branches, if no rain come, the whole will soon be ruined. But here is a vineyard left unprotected, uncultivated, and without rain, and its ruin is complete. What a terrible picture of a soul is this !—here is a soul from which its great Father has withdrawn all protection, ceased all culturing efforts, and withholds all fertilizing influences ! Here is hell.

Brothers, this subject starts many solemn reflections, and has many practical uses. It unfolds the *mercifulness of God*. How infinite His condescending love in taking this little world under His culturing care : He might have blotted it out of His universe with a breath, and His creation would have missed it no more than the green meadows a fading blade. But oh, wondrous love ! the Father of spirits has taken us, the fallen children of earth, under His care, and works to make us "meet for the inheritance of saints in light."

It reveals the *morality of life*. Man is a moral being, and everything here connected with his life has a moral purpose, and a moral bearing. All we receive from Heaven is for moral ends. Human life in all its physical movements and intellectual operations is *moral*.

Our subject explains *all human improvement*. Every day some human reformations are effected, new converts to the true, the right, and the Divine, are being won, and the Church of the Holy swells its numbers. The great world, too, is improving ; its moral tone is heightening. But why ? The

reformatory cause is not in man, not in human societies or institutions. God, as the great Husbandman, is here "building fences," "digging and pruning," and thus helping on the world to moral fruitfulness. To Him all praise be given.

Our subject urges *self-scrutiny*. In what state is our vineyard? Verily, upon the sunny hill of privileges we have been planted. None ever had a more congenial soil and more salubrious influences than we. What are we producing? Good fruit or "wild grapes," the morally fetid and pestiferous! Let us press this question in depths of solitude before the Omniscient.

Our subject suggests the grand *finale* of the world's history. Man has been on this earth for sixty long centuries and more, during the whole of this period the Eternal has been pursuing His culturing process. "The field is the world"—the human world; and this field He has been fencing by His laws, ploughing by His judgments, sowing with His truths, and watering with His influences from the beginning until now. Thousands of labourers hath He from age to age employed. Last of all He sent His Son. "The sower that went forth to sow." How long will this continue? Not for ever. There is a harvest marching up the "steeps of time." The time hastens when the voice of Justice shall break in thunder on the world's ear—"Thrust in thy sharp sickle, and gather the clusters of the vine of the earth, for her grapes are fully ripe."

A Homiletic Glance at the Acts of the Apostles.

Able expositions of the ACTS OF THE APOSTLES, describing the manners, customs, and localities described by the inspired writers; also interpreting their words, and harmonizing their formal discrepancies, are, happily, not wanting amongst us. But the eduction of its widest truths and highest suggestions is still a felt desideratum. To some attempt at the work we devote these pages. We gratefully avail ourselves of all exegetical helps within our reach; but to occupy our limited space with any lengthened archæological, geographical, or philological remarks, would be to miss our aim; which is not to make bare the mechanical process of the study of Scripture, but to reveal its spiritual results.

SUBJECT: *Paul's Return from his third Mission, his Departure from Ephesus, &c.**

II.—HIS DEPARTURE FROM TROAS TO MILETUS. He leaves Troas, where, as we have already seen, he had met the disciples on "the first day of the week," "broke bread," and preached to them until midnight. Under his discourse there, Eutychus, sinking to a sleep, falls down, and is taken up dead, and Paul raises him to life again by a miracle. The apostle does not start with his companions in the ship, for the historian says, "And we went before in a ship to Assos, and there intending to take in Paul." The "*we*" here includes Luke, and the persons mentioned in verses 4 and 5. Paul prefers walking from Troas to Assos, which was a small seaport upon the *Ægean*, about twenty miles. Why Paul preferred going alone and walking this distance does not appear; perhaps he preferred solitude, or desired to visit some of the inhabitants on the way and talk to them about salvation. The ship reaches Assos, Paul enters it, and they first reach Mitylene, an island between thirty and forty miles distant from Assos. The next day they reach Chios, about forty miles still further on, and the next day Samos, an island about fifty miles southwest of Chios, the birth-place of Pythagaros.

* Continued from page 259.

They tarried a few hours at Trogyllium, a town opposite Samos, a few miles distant, and the next day sailed to Miletus a seaport upon the coast of Ionia, where Thales, one of the seven wise men of Greece, was born, and where there is a famous temple to Apollo, about thirty miles east of Ephesus. Paul was anxious to reach Jerusalem to attend the day of Pentecost and he had no desire to visit Ephesus again; "he determined to sail by Ephesus;" *by* does not mean that he intended to take it on his route, but to pass it by and take a nearer direction. Yet the ship, either by the arrangements of the captain, or by an unexpected accident, or by the wish of Paul and his companions, remains for some time at Miletus. While there, Paul sends to Ephesus about thirty miles distant, requesting the elders of the church to visit him. They come and he delivers to them one of the most touching, fruitful, and solemn farewell discourses that was ever delivered. We are not told who the elders were who visited him on this occasion, nor are we told their number. They were, however, the guardians and representatives of the church at Ephesus, and Paul's sermon to them must be regarded as addressed to all the disciples at Ephesus and the regions round about.

Let us mark the way in which he takes his leave of them in this farewell discourse.

First: *He leaves them with a consciousness of having rightly discharged his mission.* "Ye know from the first day that I came into Asia, after what manner I have been with you at all seasons," &c., &c. "*Ye know,*" as if he said, You have had opportunities during the three years I have been at Ephesus of knowing me thoroughly, and you know how I have lived and laboured amongst you. "*Ye know,*" notwithstanding the malignant calumnies that have been put in circulation by those "beasts" with whom "I fought at Ephesus." How does he say that he discharged his mission amongst them? *Humbly*—"with all humility of mind." Though endowed with miraculous power and specially called to his high mission, he carried himself amongst them with great

Paul was a humble man, his humility was not less of a mean spirit. It was that moral sobriety that felt the solemnity of life, the greatness of God responsibility of its mission. "Unto me who am of all saints," &c.—*Tenderly*—"With many tears." a man of tender spirit. He often wept. Not, on account of his own personal sufferings or trials. bore with a magnanimous spirit. These he gloried ears were tears of compassion for perishing souls and love for Christ; tears of regret at the inconsistency who were the professed disciples of his Lord and 'Of whom I tell you weeping, they are the enemies loss of Christ." *Fully*—"How I kept back nothing profitable unto you." He did not temporize. He present to them so much truth as would be agreeable prejudices and reserve whatever was unpopular; but truth was expedient for them to know, whatever necessary to their salvation, whether they liked it or it, he pressed upon their attention; he "kept nothing *Indefatigably*—"But I showed you, and have taught ically from house to house." He was not content in g discourses in the public assembly, but went from house amongst them, he was "instant in season and season." *Unrestrictedly*—He did not confine his to any class. He preached to man as man, every- t all opportunities, "Testifying to the Jews, also reeks. *Evangelically*—What was the grand theme scourses? "Repentance towards God and faith in Jesus Christ." Repentance means change of mind on to God. Faith in the Lord Jesus Christ, means confidence in Him as the true Messiah, the Saviour of d, the Mediator between God and man. He urged a f mind in relation to God as the great thing needed, rced the only means of attaining it. *Independently*— ot labour amongst them for gain. "I have coveted no ver or gold or apparel. Yea, ye yourselves know that nds have ministered unto my necessities, and to them

the prosecution of his mission

“And now, behold, I, not knowing the things the Holy Ghost witnesseth, afflictions abide me, but These words contain a *testament of duty*, and from

(1) That it is a *binding* bound him? No outward to Christ.

(2) That it is an *holy* above fear. “None of them afraid of threatened perils of these. The Holy Ghost He was not afraid of *death* life dear unto myself.”

(3) It is an *abiding* my course.” Duty is *not* continues to the *finish*—finish of our life.

Thirdly : *He leaves material responsibility.* “among whom I have gone

responsibility. Consciousness of the last sermon to a people may well make the minister serious.

(2) As terribly solemn. "Wherefore I take you to record this day that I am pure from the blood of all men."

Preaching may involve the contraction of enormous guilt, either on the part of the preacher, hearer, or both; it may ring "blood" on the soul. The preacher, however, who rightly discharges his mission clears himself from any participation in the guilt that may have been contracted. "I am pure," says Paul, "from the blood of all men."

(3) As conscientiously discharged. "For I have not hesitated to declare unto you all the counsel of God." "All," not absolutely, but so far as I have known it.

Fourthly: *He leaves them with a deep concern for their future well-being.* (1) He gives the church into the charge of the elders. "Take heed, therefore, unto yourselves and to all the flock," &c. (28—32.) In this charge the church appears in three aspects. *As a society of priceless value.* It is a "flock" purchased by the blood of the Lord. The expression "Church of God" is an unfortunate rendering, it should have been "the Church of the Lord." The society on earth called the Church is the product of Christ's self-sacrifice. The Church appears here *as a society well guarded.* It is put in charge of earthly shepherds by the Holy Ghost Himself. The earthly shepherds, in order properly to guard their flock, must "Take heed unto themselves." Self-vigilance is necessary to pastoral efficiency. The earthly shepherd is appointed by the Holy Ghost—"Over which the Holy Ghost hath made you overseers." The Church is here presented, *as a society assailed by enemies.* "For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock." He refers to two classes of enemies—enemies from without, the wolves who enter in; and enemies from within, those who would spring up in their midst, and speak perverse things.

(2) He gives the elders into the charge of Heaven. "And now, brethren, I commend you to God," &c. These words

present two subjects. (1) The conditions on which man's well-being depends—"moral edification," "building up," and a holy fellowship give you an inheritance among all them that are sanctified." There are "sanctified" ones somewhere. An inheritance with them is necessary to our well-being.

The other subject here is, (2) The agency by which these conditions are obtained—"The word of his grace;" that is, the gospel.

Fifthly: *He leaves them with an exalted sense of his own independency.* "I have coveted no man's silver or gold, or apparel, &c." (33—35.) The subject of these words is *labour*, and they present labour in three aspects. (1) As a guard against dishonesty. "I have coveted no man's silver, or gold, or apparel." Labour does two things in guarding a man against dishonesty, it raises him above the *need* of another's property, and it trains him to respect another's property. Labour appears here again. (2) As a condition of independency. There is a noble independency in these words, "Ye yourselves know that these hands have ministered unto my necessities." Why did he work? Not because he had not the highest claim to their temporal things. (1 Cor. ix. 13, 14.) Nor because his influence over them was not sufficient to obtain from them all he required, independent of his own exertions, but because he had that spirit of self-reliance that belongs to all true men. Perhaps every minister should seek to become secularly independent of his people. Labour appears here (3) as a source of beneficence. "Ye yourselves know that these hands have ministered unto my necessities, and to them that were with me." His industry not only supported himself, but enabled him to help others. He presents labour here (4) as a practice to be universally followed. "I have showed you all things, how that so labouring, ye ought to support the weak, and to remember the words of the Lord Jesus, how he said it is more blessed to give than to receive." These words of Christ, though not recorded elsewhere, are the expressions of the whole tenor of His life. Three things are suggested by them. (1) That receiving and communicating are the two

grand functions of life. (2) That the right discharge of both these functions is blessedness. (3) That the blessedness of the right discharge of the communicating function, is greater than that of the receptive. "It is *more* blessed to give than to receive." Why more? Because it is more *spiritualizing, socializing, and God assimilating.*

Sixthly : *He leaves them in the exercise of prayer and amidst deep emotion.* "And when he had thus spoken, he kneeled down and prayed with them all, and they all wept sore and fell on Paul's neck and kissed him, sorrowing most of all for the words which he spake, that they should see his face no more." (1) The prayer. He kneeled down on the shore of Miletus. No bodily attitude is more befitting in prayer than this. It seems to be the natural gesture into which the soul, filled with intense emotions of worship, throws the human body. This prayer was a *joint* prayer. They all kneeled down, and they all prayed, the apostle uttering the words in which they all joined; their souls going with every expressed petition. It was a *farewell* prayer. They would never pray together again. A more suitable way of parting there cannot be than that of blending the souls together in devotion. Christ parted with his disciples in prayer. (2) The tears. "They all wept sore, &c." What emotions streamed out in those tears? There was love, love for Paul—love of gratitude, high esteem, and admiration. There might have been *regret*. It is not unlikely that they accused themselves with not having sympathized and co-operated with him as they ought, and with not having improved under his ministry as they ought. There was no doubt *apprehension*. They apprehended evils to him in Jerusalem; and probably they apprehended evils to themselves after his departure from their midst. We do not wonder that they wept at the loss for ever of such a man, such a friend, such a master; it was enough to break their hearts into floods of emotion. *

* Most of the points indicated in this article are more fully elaborated under the "Preacher's Finger Post," in pages 274—285.

—Job xxxiii. 24.

Analysis of Homi

THE author of th

“Three p

might have discovere
that “the force of na
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of the elder poet, v
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to other minds, or
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Let us first notice

I. THE SCOPE AND

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book He might be s
through his oracle, I

ever read any portion of God's Word, and more especially this part of it, without being struck with the analogy between natural and moral perspective. An artist, in looking at a picture, will be at no loss to discover the exact stand-point of the painter who drew it—whether, in fact, he stood above, below, in full front, or on either side of the landscape represented. And just so is it with the great moral picture-gallery of the Bible; all its lines converge at a point infinitely *above* these pictures, and shut us up to the conclusion that the pencil has been wielded by One in whose sight the heavens are unclean, and who charges His angels with folly. So too where God, as in this book, deals only with the physical facts and aspects of nature. Here is the patriarch of Uz laying open to us all the majestic teachings of astronomy—the constellations and their influences—Mazzaroth, Arcturus, Orion, and the Pleiades—all the mysterious laws which regulate the equilibrium of the atmosphere, and bring about the vicissitudes of lightning, thunder, snow, rain, hail—all the secret workings of geology, with its “stones of darkness,” its mines of gold and silver, its place of sapphires, its tremendous changes through the agencies of the central fire, and the over-sweeping flood, cutting out rivers among the rocks, and overturning the mountains by the roots; and all the grand and curious marvels of natural history, the unwieldy behemoth, the untameable reem (miscalled the unicorn), leviathan, the war-horse, the wild ass, and the ostrich.

And yet after this exhaustive microcosm, this epitome of the vast and the minute in nature, our author, self-contained and calm, sees only an instalment of His doings, who is wonderful in counsel and excellent in working. “Lo, these are but parts of his ways. How small a portion is known of him! But the thunder of his power who can understand?”

But the great charm of these disclosures lies in the fact that they are all intimately linked to God. One of our commentators has lovingly directed attention to what he calls the personal pronouns of the Bible.” And certainly to the spiritually-minded they are wonderfully attractive. “*Thou*

father? Or who hath
Father of lights is the F
not partially, nor capricious
but with all the care, and
best of parents.

II. THE GREAT ARGUMENT
This seems to be "to justify
assert the infinite wisdom
the earth; and to prove
are to judge in those
descended to give us
afflicted very grievously;
extremity, three friends
purpose of comforting him
in the present day, with
fond theories as to the
Eliphaz, Bildad, nor
attended unto you," as
there were none of you
his words." You take
tiful shade of meaning;
margin of our larger B.

up the idea that Job, with all his seeming piety, must be a great sinner, a transcendent hypocrite, *because* he suffers so severely from the hand of God. But the whole tenor of this book, no less than other parts of Scripture, proves them to have been wrong. As a fact, independent of Revelation, God does not mete out to man the measure of his character, and conduct, a wonderful premonition of that Great Day for which all other days were made—an unmistakable intimation of a judgment to come. And as such, Job himself uses it in that much over-controverted passage (xix. 25). For whatever we may make of the mere words, the fact still remains, that Job's redeemer, or daysman, or vindicator, was a future, and not a present, arbiter ; whom, out of the body, or in the body, he was to behold in "the latter day."

A modern author of some note has remarked that we hear much of the patience of Job ; but very little of his impatience. Yet this impatience is everywhere conspicuous throughout the poem. He is *so* anxious to show that he is not worse than others, that he almost forgets how abominable and filthy he really is in the sight of an all-searching God. But this is human nature everywhere ; we can never scold a man into humility, into self-abasement. It was not so with the Master : "Neither do I condemn thee : go, and sin no more."

Besides the points already alluded to, there are in the Book of Job—

III. FORESHADOWING OF CHRIST AND HIS SALVATION OF VERY REMARKABLE CHARACTER. This is one of the great attractions of the book. We talk of a broad church in the present day, a church in advance of the stereotyped forms of Theology as ordinarily understood. But the Christianity of Job seems to absorb in its clearer light the moonlight creeds of our most noted progressionists. "Deliver him from going down into the pit : I have found a ransom"—an atonement according to the marginal reading. This is "the Core of Creeds," the central truth of truths, the faith once delivered to the saints, the rallying-point around which the great battle of Christen-

dom must eventually be fought. For who speaks here! Commentators, not a few, assert that it is Christ himself, under the name of Elihu. We are not prepared to go so far as this. We have no need to believe in the special, personal, bodily intervention of Christ here; but God is certainly opening a window, that like the little chamber, in Bunyan, called "Peace," looks towards the sun-rising—the broader-light of gospel day. God lets down through the patriarchal twilight a ray of marvellous glory, that seems only to belong to apostolic times. Elihu introduces a "messenger," direct from heaven, an "interpreter" schooled by God Himself, "one among a thousand," who must have an uprightness—a righteousness of His Own, because he comes expressly, not only to show that righteousness to one ready to perish, but to make it his. The great lesson taught by our text and its surroundings seems to be this: that the natural man cannot discern the things of the spirit—that the Inspiration of the Almighty only can enable him to understand his relation to God and his fellows, and that without it he will only darken counsel by words without knowledge. And starting from this basis, the whole mediatorial scheme is laid open, and the gospel day anticipated by showing, as it were in a parenthesis, how God can be just, and the justifier of him who believeth in Jesus. It is certainly noteworthy that these teachings of Elihu have, to say the least, the tacit approval of God himself, and furnish, therefore, the true key to all the mysteries of this grand book. For whilst He tells us (xlii. 7) that his wrath is kindled against Eliphaz and his two friends, He says nothing unfriendly of Elihu.

There is in almost all our Scripture names a symbolism that often tempts us to translate them, not as of authority, but by way of illustration and adaptation. Assuming that the three friends of Job were really men of like passions with ourselves, we can yet see no impropriety in regarding Elihu as a typical or representative personage. He certainly stands out so very distinctly from the others in many respects, that we may perhaps be justified in drawing a few lessons from

his name and titles, just as Paul, in the case of Melchizedec ; or his Master, in addressing Peter. Elihu—" *He is my God himself*"—the son of Barachel—" *the kneeler to God*"—of the kindred of Ram—" *of the seed of Abram.*" The typical idea thus elicited seems to be this—"The God-appropriating man of prayer and faith." It is he only, who, one with God, by intimate communion and unwavering faith, can unriddle the mysteries of Providence, and walk in the Goshen glorified by the lifting up of God's countenance.

If, however, there be no good authority for this reading, let it not be cast aside altogether, for it may possibly tend to throw a modicum of light on a word which has perplexed commentators a good deal. When Joseph was made viceroy of Egypt, and rode in the second chariot (Gen. xli. 43), the people cried before him "*Abrech.*" Every one knows that "*ab*" is "father ;" and most who know anything of Hebrew, will admit that *brech*—the *barach* of Job—comes from a root signifying to bow or bend the knee. Indeed our translators have so rendered it in the text ; but, in doing this, they have dropped "the father," though as "tender father" they retain it in the margin. Is not the obvious meaning of the whole word, "Father of kneeling"—the Eastern metaphor for the man of constant prayer ? The man of large herds is "the father of cattle ;" the carpenter is "the father of hammers ;" and may we not infer that the family lineaments of the true worshipper were the same in the days of Joseph, as in those of Paul—"Behold he prayeth."

But let us now look at some of the elements in this anticipative gospel taught by Elihu.

First : *Man should be humble in the same ratio as God is inscrutable.* Humility lies at the very root of salvation by grace alone. We must become as little children : every mouth must be stopped. This humility must be coupled with a consciousness of most thorough and complete ignorance of the things of God by the natural mind. God's Spirit is a *free* Spirit. Man lies in slumberings upon his bed, in deep asleep, when God comes to him that He may "withdraw him

Christ "in the presence of
of Christianity. "Him
without end." It has be
that we can do without
rationalists attempted no
element in the Old, but
Testament. But it is no
worthless rendering of a
get rid of those great truths
with all history, profane
and ever will be, the one
you will give Him up, to
No. Till we can find so
the place of Him who was
separate from sinners," o
guilty for the guilty, and
sins of many, that they may
faith of Abraham, of Elihu

Thirdly : *That Christ's*
the Ministry. The message
brings to the dying man
solation," that Christ is living
ness. He comes to him

"Go ye that rest upon the law
 And toil and seek salvation there;
 Go to the mount that Moses saw,
 And shrink and tremble and despair!
 But I'll retire beneath the Cross;
 Saviour! at thy dear feet I lie;
 And the keen sword that justice draws,
 Flaming and red, shall pass me by."

Fourthly : *That prayer to God, and "witnessing a good confession" before men, are essential to the Christian life.* "He shall pray." "Behold he prayeth!" How much alike the Christianity of Job and Paul! Such is the aspect of true piety God-ward. The human side of it is slightly marred in our version, unless we discard the *italics*, and accept the marginal reading, of verse 27. "He shall look upon men and say, I have sinned and perverted that which was right, and it profited me not." Thus, "with the mouth, compassion is made unto salvation." Thus, the reclaimed sinner seeks to bring others into the light and liberty of the truth. Hitherto he has called evil good, and good evil, but prayer has brought down the "clear shining" that ever follows the rain of hearty contrition, and in God's light he sees light clearly.

DOUGLAS ALLPORT.

SUBJECT : *Soul Rest.*

"Return unto thy rest, O my soul."—Psa. cxvi. 7.

Analysis of Homily the Seven Hundred and Thirty-Eighth.

THESE words read as if man had two selves; the one a restless wanderer whom the other invites to return to his inheritance of rest.

Such a duality of selves may be an enigma to the understanding, but is a fact clear enough to our consciousness: The one self stretches heavenward, the other grovels earthward; the one reasons and battles with the other. These two were once

one personal whole. Sin has riven the unity asunder, and made the one twain. The classic writers of antiquity, as well as the inspired Hebrews, recognise this strange dualism in human nature. The experimental writers of the Bible are full of it. "Why art thou cast down, O my soul?" Here are the two—the one the speaker, the other the auditor. The seventh chapter of the Romans abounds with illustrations. The text is also one of the many examples.

Our subject is *soul rest*; and the text leads us to look at it in three lights.

I. AS AN ORIGINAL INHERITANCE. "Return unto thy rest." This implies that there is an original rest—a rest which the soul once had. Where is it? It is not in locality. There is no rest for souls in places, however fair, beautiful, or grand; not in any externalisms, however calm and sunny. It is nowhere but in their *own moral states*. But what are the moral states that constitute soul rest? Not *inactivity*. The rest of the soul is not immobility—the rest of the unrippled lake, or the rocks that stand through centuries unmoved. Nor is it in *torpor*. Insensibility of soul is disease, not rest. In what, then, is its rest? It consists of *four elements*. First, *unquestioning trust*. Deep in the soul of man is the *sense of dependency*. He feels that both his being and destiny rest on something outside of himself. Hence he is ever found leaning on a something external. He does not stand alone, like the oak; but, like the ivy and the vine, he clasps at everything within his reach for help. Men everywhere are *trusting*. "Some trust in chariots, some in horses," &c. Some trust in wealth, some in institutions, some in men. Now to feel a rest in this trust he must have *no doubt* whatever about the sufficiency of its object to support him. The moment he doubts, his spirit becomes disquieted within him. *Unquestioning trust*, therefore, is one essential element of soul rest. Secondly, *satisfying love*. The soul is bound from its very nature to love. The deepest hunger of the heart is for something to love. When there

is no love there is no rest. Hell is tumultuous because love has left it. Now what is a soul-satisfying love? It must be a love directed to an object, *perfect, reciprocating, constant, and blessed*. Imperfections discovered in the objects of our affections are most soul-disturbing. So is the lack of reciprocity. Affections going forth on objects that cannot or will not fully return them bring sorrow to the heart. Constancy also is essential. An inconstant object of love—one that is with us to-day and against or from us to-morrow—will keep the heart in constant agitation. Blessedness is also necessary. Love for an unhappy being, by the law of sympathy, would make us unhappy. We must love; this we cannot help; and such are the conditions of *soul-satisfying love*. Thirdly, *conscious rightness*. There is an ideal of right in every man's soul. It looms up as a bright angelic figure from eternity in the darkest nature. By a law of our moral nature, we sigh, we pray, we struggle to realize this; and never can we be at rest until we have it. We feel that it belongs to us. It is the mark of the prize of our high calling; and until we grasp, embrace, embody it, we can have no rest. Fourthly, *congenial pursuits*. We are made for action. Every particle in every crimson drop of life, looked at through the microscope, seems to have a motion of its own. Life has a thousand stimulants to activity. There is no soul-rest in inaction. But the pursuits to yield soul-rest must be *congenial* to the nature and *felt to be worthy* of our loftiest powers and destiny.

Here, then, are the elements of soul rest. So long as mind is mind there can be no rest for the soul without these.

The text leads us to look at soul rest.

II. AS A LOST INHERITANCE. "Return unto thy rest." David's soul had, it would seem, quitted for a time this inheritance of peace. And so have all souls through sin. The whole world is in disquiet. Men are *trusting*, but their trust is not *unquestioning*. The foundations of their hopes prove to be sand. The staff they grasp for support, proves

to be a reed that breaks beneath their weight. Everything they rest on fails them. Men are *loving*, but their love is *unsatisfying*. They are loving the imperfect, and the discovery of their imperfections distress them. They are loving the unreciprocating, and their indifference fills them with painful solicitude. They are loving the inconstant, and their inconstancy tosses them as timbers on the billows. They love the unhappy; and the sorrows they discern bring a shivering shadow over themselves. Men want *righteousness*, their deep cry is "Oh! wretched man that I am." They see the right, they reach after it, but it eludes their grasp. Men are *active*, but the pursuits they follow are uncongenial with their nature, and felt to be unworthy of their lofty powers and destiny. Here is the philosophy of the world's restlessness. We wonder not that it is like the "troubled sea," like "the clouds carried about with winds." We wonder not that the "whole creation groweth and travelleth," &c.

The text leads us to look at soul-rest—

III. AS A RECOVERABLE INHERITANCE. The text implies the possibility of regaining the rest. How can this soul-rest be recovered? This is the problem which the philosophy of all past ages wrestled with but failed to solve. The gospel and the gospel alone returns the satisfactory answer. Eighteen centuries ago One came to this earth from the calm bosom of truth, stood in the midst of the chosen people, and said "Come unto me all ye that are weary and heavy laden, and I will give you rest." How does He give rest? By supplying man with the necessary conditions. He presents the only object for *unquestioning trust*. One that is all-wise, all-kind, all-powerful, the unchangeable and eternal God. And He bids man to trust in Him that liveth for ever. He presents to man the only object for a *satisfying love*. One who is all perfect, who is light, in whom is no darkness at all. One who returns in an infinite degree all the love that is given. One who is constant, who will

Never leave and never forsake. One who is happy—the “ever blessed God.” He supplies man with the means of becoming consciously right. He came in the likeness of sinful flesh, and for a sin offering condemned sin in the flesh, that the righteousness of the law should be “fulfilled in those who walked not after the flesh, but after the spirit.” He presents congenial pursuits—pursuits connected with the advancement of holiness, the promotion of human happiness, and the glory of God.

The way to soul rest then is through Christ. “Say not in morbid mood, “Oh! that I had wings like a dove, then would I flee away and be at rest.” Soul rest is not away. It is not in the heavens above, or in the depths beneath, it is here—here in Christ. It is not in a future either, immediate or distant. It is now in Christ. We which have believed “*do enter unto rest.*” There is no rest for the soul but in God. The soul away from Him, is like the dove out of the ark, fluttering in the winds over the heaving waters, seeking a resting-place in vain. From Him we came and to Him we must return before we can have rest. The little rill issuing from the mountain brow a thousand leagues from the great sea, has no rest until it mingles with the ocean; it will wind through valleys, battle with obstructions, now glide in serene majesty, and now rush in thunder, and never rest until locked in the arms of the boundless. So with the soul: from God it came, and to Him it must go if it is ever to rest.

“We are,” to use the language of Archer Butler, “indeed a fragment struck from the great source of light and heat, from the sun of eternal righteousness; and if the force that wilfully separates us from our origin would but cease to operate, we should return to our native birth-place, even the bosom of our Father; we should fly to the centre of all good, and there abide in blessedness for ever!” “Oh! rest in the Lord, wait patiently for him.”

Son cleanseth us from all sin

Analysis of Family 1

“**W**HATSOEVER whole of this festation of God as TH^o whom the manifestation by revealing himself ; fr^o “who only hath immort was from the beginning this life was by the “gr^o flesh ;” by *adapting* the the senses of man—all Him—might behold Hir Him, the hands “handle many “eye-witnesses of thus been made “eye-v the *declarers* of it to o.h by their writings ; wher *purpose* of this declarat *what* we are called in th the *joy* which the cons (verses 3, 4).

concealed from Him; "All things are naked and open, &c." There are no depths He has not fathomed; no heights He has not scaled; no lengths He has not measured; no breadths he has not gauged. Nor, in the moral world, can anything be acknowledged by Him that is, in the least measure, contrary in its nature to His most consummate wisdom, His unsullied holiness, His inflexible rectitude, His spotless goodness. O God! "Thou *coverest* thyself with light, as with a garment!" (Ps. civ. 2). "Thou *dweldest* in light, which no man hath seen, nor can see!" (1 Tim. vi. 16). "Thou *art* light!" (ver. 5), Light is thy raiment! Light is thy habitation! Light is thy nature!

What, then, must it be to have—

I. THE NATURE OF FELLOWSHIP WITH THE LIGHT. The fellowship here spoken of is different from that into which all believers are brought, in virtue of the death and resurrection of Christ. Faith links me with Christ, and union with the Son brings me into fellowship with the Father; thus I have fellowship with the Father, and with the Son (ver. 3)—fellowship in the sublime sense of a Divine *partnership*, by which the Saviour puts into my mouth his own language to His Father: "All mine are Thine, and Thine are mine!"

But there is another kind of fellowship treated of in the text: it is that of FELLOW-FEELING. Two persons may be partners in the one interest, with whom there is little in common of intelligence or of moral disposition and habits—little or no *fellow-feeling*! Moral *sympathy* expresses the idea of the Apostle—fellowship of soul! In a word, it is *that disposition that puts the soul in an attitude of opposition against all that is unlike God*! For example: God is *Truth*: to cherish error, therefore, is to build up a barrier against fellowship with God. God is *Holy*: to sympathise with the unholy, in thought, word, or action, is to exclude fellowship with God. God is *Righteousness*: an unrighteous act is antagonistic to God: "For what communion hath light with darkness? or what concord hath Christ with Belial? or what

moral, as in the materia
from the darkness," and
ness "night." No such
there is no moral dark
as a physical sense, "th
God came down to Sina
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power of darkness;" a
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armour there are *three*
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my heart worldly? Th
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lowship, we have a gracious provision. It is in the mediation and intercession of Him whose blood "cleanseth from sin." This truth will be precious to us in the measure of walking in the light. The light "makes manifest;" and our imperfections are revealed by it, we shall rejoice in the provision made for *sin*, be thankful for the light that manifests it, while we seek strength for the future to hate and avoid it.

G. HUNT JACKSON.

SUBJECT: *God's Sheep.*—*A practical exposition.*

"The Lord is my shepherd."—Psa. xxiii.

Analysis of Homily the Seven Hundred and Fortieth.

THE Psalm written by David, when delivered from the distress of which he complains in the preceding, and settled and established by God in a prosperous condition, morning light dispersing the deep darkness, sadness turned to gladness, sighing giving place to songs, a thankful servant striking his harp in celebration of present and future good.

The brief Psalm—comprehensive, more thought than word—image of a true and real life, beautifully blends simple imagery with plain truth, without confounding the distinct rays of light. The allusions of the Psalm are, 1. The pleasant pastoral. 2. To the perils of travelling in mountainous regions. 3. The sacred imagery reaches its climax in borrowing from God's house, as the figure of His heavenly dwelling.

David's early occupation suggests the reason of his using the simile "shepherd," a devout heart improving even words. The writer announces "The Lord is my Shepherd," as a promise from which he afterwards draws just and comforting conclusions. A knowledge of what is comprehended in the term will show the propriety of the conclusions and

help us to appropriate their blessedness to our own hearts. "The Lord is my Shepherd" implies

a. Knowledge : If *my* Shepherd, He *knows* me—my condition, evils, temptations, afflictions, sorrows, the help I want, the way I should go. Knows to *do*—action flowing from knowledge—and benefit the design of all action.

β. Prevention : Seeing, if left to self, the bias is to evil, and consequently to death, gives his prevenient grace; saves from the unwholesome pastures into which the hirelings invite, and which, like some poisonous drugs, emit inviting fragrance, and calls to pasture in the richest fields. Prevented evil called to good.

γ. Support : A Shepherd's express engagement to feed, tend, keep; all in the fold have a common claim—forfeited only by wanderers. The name itself recognises the claim—departure terminates the relation.

δ. Defence : The wolf's foot upon the border of the fold, his voice disturbing the quiet flock, but the shepherd near, the crook becoming a rod, and the prowling foe driven from the safe and sacred enclosure.

"Thee the Great Jehovah deigns
To succour and defend :
Thee the eternal God sustains,
Thy Maker and thy Friend ;
Israel, what hast thou to dread ?
Safe from all impending harms,
Round thee and beneath are spread
The everlasting arms."

ε. Watchfulness : The Shepherd sleepeth not, nor slumbereth. His eye is ever on the sheep—watches their interests and wants, so as to keep them safe and make them thrive.

ζ. Tenderness : Jacob's the true Shepherd's feeling. "If men should overdrive them one day, all the flock will die." "I will lead on softly, according as the cattle be able to endure."

This infinitely intensified

η. Diligence : Unwearyingly attends—sole charge, single

care. Taking all this into account, no wonder that David should exultingly say, "The Lord is my Shepherd."

And, mark! he would be satisfied with none other than Jehovah, the true Shepherd of Israel; and, claiming Him, he uses language of exultant confidence. Modern sentiment and feeling says, "I hope the Lord is," &c., or, "I trust the Lord is," &c.; all beyond this is branded as presumption. Not presumptuous to state a *fact*. He knew the fact; and said what he knew in truth "The Lord *is* my Shepherd," or, leaving out the italicized "*is*," equally expressively, "The Lord *my* Shepherd." "*My*," the great test or touchstone—the believer's sweet assurance—makes the creed's great gulf between man and Satan—personal appropriation a present privilege.

David's first consequence or conclusion from the promise "The Lord is my Shepherd," is, "I shall not want," expressive of present goodness, and of unshaken and perfect confidence in the future manifestations of that goodness. Legitimate to argue from the past to the future, "The Lord *hath* been mindful of us; He *will* bless us."

God a Shepherd temporally and spiritually, and the consequence "not want," has equal reference to temporal and spiritual good. It is still perfectly true that God as a Shepherd makes provision for our temporal wants, and that though we may not always be feasted, verily we shall be fed. God has some poor to show forth His goodness in poverty; and He makes some rich that He may be honoured with His own gifts; but, whether in poverty or affluence, all our blessings come from His hands. The poorest, if "rich in faith," may confidently say, "I shall not want." No father can withhold from his children the blessings they require if he has them in possession. The Eternal God—Shepherd of Israel, and Father with infinite resources. "The young lions may lack and suffer hunger, but they that seek the Lord shall not want any good thing."

So with *spiritual*—"I shall not want." If the heart be right, no lack. A right heart always reaping good. God

far as the east is from the west.
And, *therefore*, "like as a
This is the pledge on which
protection of this common
statute. "Christ was rich
poor," &c.

There we have the pl
Shepherd of Israel, who
"knew every sheep, to
600,000," and as it is
"women and children." T
from the flinty rock-strea
burning thirst. God's e
enough.

Again, "The Lord is my
me to lie down in green pa
still waters." This verse
safety, plenty, and comfort.
knowledge of his lying dov
pastures in which he lies
still waters by which he is

The image of the pasture
which Eastern shepherds k
son. For ourselves, the ps
the still waters of religious

" " " " " "

may all adopt—sheep going astray. “All we like sheep,” says Isaiah, “have gone astray; we have turned every one to his own way”—each different, but all wrong. A sheep strays often because silly—Christians always silly when they stray. A stray sheep is helpless, but we are not to suppose that in every case the stray sheep is lost. The Shepherd does not limit his attention to those in the fold, but extends it to those who have left—leaving the ninety and nine, hastens after the one; hence “He *restoreth* my soul,” brings me back to the paths I should never have forsaken.

God’s tender regard and earnest solicitude for the erring—all to vindicate the faithfulness of the promises—leads “in paths of righteousness *for His name’s sake.*” All God’s paths; paths of righteousness.

Again: “The Lord is my Shepherd,” therefore, “though I walk through the valley,” &c.

The figure here, that of a traveller finding himself unexpectedly in a mountainous region—with numerous defiles, abrupt precipices and hidden pits—yet saying, “I will fear no evil”—confidence in the Shepherd’s care as constant, providing, vigilant, enough.

Then it is not death, but its shadow—a shadow cast over the valley as a covering. It may indicate mental sadness, gloom, peril; may be descriptive of temperament—in mental sadness, as in the twilight, we are apt to assume fantastic forms.

The valley has to be crossed by Christian travellers—can’t measure it—can’t see through it—must not try to escape it, or seek short cuts across it. For in it we may have perfect assurance. It is not a deep dungeon—not a pit without a way—but a valley. There’s an entrance, and therefore an egress; and though sad, is not solitary, but is trodden by noble feet, “Thou art with me.” Two proofs of His presence. Sometimes the Shepherd’s form is shrouded—but two emblems of his office we may always see. 1. His rod of authority. 2. His staff of strength. Afflictions, sadness and gloom don’t make up the whole of life. There is something else in the

journey beside defiles—broad and pleasant places we may call Peniel.

While there a table was providing, "Thou preparest," &c. God's care at the worst.

A table, image of *abundance*, prepared in the presence of enemies showed *security* as kept by God—in God's care as attentive and effectual. He attends always, hence the confident expression "Goodness and mercy *shall*"—not *have* as some misquote—have in the past, and shall in future—"all the days of my life."

It has been doubted whether under the old dispensation there was a revelation of a future state. Well, here it is—"I will dwell in the house of the Lord for ever," *i. e.*, after his days were ended in pasture grounds, wandering on the mountains and struggling. He takes a sacred emblem from the tabernacle or temple to represent heaven, and does not speak doubtfully, but "I will," the future tense with purpose, expressive of strongest confidence.

He dwelt as his fathers and forefathers, in a tent—a palace is a tent—he was a stranger, and as they dwelt in tents of canvas flapping to the winds of night, they pitched and struck and struck and pitched day by day; had tents till they crossed the Jordan, then houses ever. So we have our tents, some of them exquisitely made and beautifully furnished—but tents still—and through God's mercy we shall have them till we cross the Jordan, *then* the Father's house built immovably secure, fixed eternal in the skies.

Throughout this Psalm there is the language of a fixed purpose. God works in us to will and to do of His good pleasure, and therefore we are to work out our own salvation with fear and trembling. Never to give place to desponding doubts, but to be fully settled and constantly depending on God.

This is the most selfish of all the Psalms. It is all about the writer, not a word of any one beside. It is "*I*," not the collective church. Not The Lord was Jesse's Shepherd. No doubt He was, but "The Lord is *my* Shepherd." And this

personal appropriation is prominent through the whole Psalm—"The Lord is *my* Shepherd, *I* shall not want," &c.

It is the privilege of every believer to use this language for himself, write his name under the Psalm as his own. But the Lord not our Shepherd unless we choose Him—must be personal choice. And to determine whether this is done, there are certain marks laid down. Take two—1. "My sheep hear my voice," &c. Have you heard His voice, saying "Thy sins be forgiven?" and have you forsaken all to follow Him? 2. "Those who believe not," said Christ, "are not my sheep," so then those who believe *are*. Do you believe? Accept Christ as your Saviour? Yield your heart and life to Him? Then you may claim this Psalm as yours—your own—as though none other lived to claim it. And in the darkest night as in the brightest day—in the deepest depth and on the highest height—everywhere, and at all times, you may confidently say, "The Lord is my Shepherd," &c.

W. H. CHARLESWORTH. •

Wolverhampton.



Biblical Criticism.

ACTS OF THE APOSTLES.—EMENDATIVE RENDERINGS.

Chap. xviii.—1. *Then, after this, having departed from Athens, he came to Corinth.*

2. *And finding a certain Jew, by name Aquila, Pontic by birth, lately come from Italy, and Priscilla his wife (because that Claudius had ordered all the Jews to depart from Rome), he came to them.*

3. *And because he was of the same craft, he abode with them and wrought, for they were tent-makers in craft.*

4. *And he disputed in the synagogue every Sabbath, and persuaded Jews and Greeks.*

5. *And when both Silas and Timothy came down from*

Macedonia, Paul was *held fast in the word, witnessing to the Jews Jesus [to be] the Christ.*

6. And when they were in array against [him] and blaspheming, having shaken his garments, he said to them, "*The blood of you on the head of you : I [emphatic], clean from henceforth, will go to the Gentiles.*

7. And going thence, he came into the house of a certain [man], by name Justus, who feared God, whose house *was close bordering on the synagogue.*

8. And Crispus, the chief of the synagogue, believed on the Lord with all his house ; and many of the Corinthians hearing, believed and were baptized.

9. And the Lord said, by vision in the night, to Paul, Fear not, but speak and *be not silent ;*

10. For I [emphatic] am with thee, and no man shall set on thee to *do thee evil ; for there is much people for me in this city.*

11. And he *settled down a year and six months, teaching among them the word of God.*

12. And Gallio being *Proconsul* of Achaia, the Jews *arose* with one accord against Paul, and brought him to the *tribunal,*

13. Saying, that *against the law this [man] persuades men over to fear God.*

14. And as Paul was going to open [his] mouth, Gallio said to the Jews, *If indeed it had been any unrighteousness or evil roguery, O Jews, according to reason I had borne with you.*

15. But if it is *questions concerning word and names, and the law amongst you, see to it yourselves ; judge of these I [emphatic] am unwilling to be.*

16. And he *drove them from the tribunal.*

17. Then all *taking hold of Sosthenes, the chief of the synagogue, beat [him] before the tribunal. And nothing for this did Gallio care.*

18. And Paul *having still abode many days, on having taken leave of the brethren, sailed away into Syria, and*

th him Priscilla and Aquila, having shorn [his] head in mchrea; for he had a vow.

19. And *they came down into Ephesus, and them he left ere; but he himself entering into the synagogue disputed th the Jews.*

20. *And when they asked [him] to abide for more time, did not assent.*

21. *But having taken leave and said, Again I will return you, God willing, he sailed from Ephesus.*

22. *And coming down to Cæsarea, having gone up and uted the Church, he went down to Antioch.*

23. *And having spent some time, he went forth, going ough in order the Galatian country and Phrygia, making ifast all the disciples.*

24. *And a certain Jew, Apollos by name, Alexandrian by th, an eloquent man [ἀνὴρ], came down into Ephesus, ny powerful in the Scriptures.*

25. *This [man] was instructed as to the way of the Lord, d being fervent in spirit, was speaking and teaching ctly the things of Jesus, knowing only the baptism of hn.*

26. *This [man] began also to speak freely in the synag- ue. But Aquila and Priscilla having heard him, took n to [them] and more exactly set forth to him the way God.*

27. *And when he was willing to go through into Achaia, e brethren wrote exhorting the disciples to receive him; o having arrived, helped much by grace them that had lieved.*

28. *For with main strength he confuted the Jews in dis- tation publicly, showing to [them] by the Scriptures, that sus is the Christ.*

The Preacher's Finger-Post.

LABOUR AND REST.

"Except the Lord build the house, they labour in vain that build it: except the Lord keep the city, the watchman waketh but in vain. It is vain for you to rise up early, to sit up late, to eat the bread of sorrows: for so he giveth his beloved sleep."—Psa. cxxvii. 1, 2.

These verses present two subjects for meditation.

I. LABOUR WITHOUT GOD.

"Except the Lord build the house," &c., implying that the house can be built, the city guarded, without God. The words press upon our attention the possibility and fruitlessness of such labour.

First: *The possibility of working without God.* Man working without God! How could this be? What does it mean? (1.) It does not mean that he works without God's *permission*. Without His permission the highest angel in heaven can do nothing, cannot think a thought, or move a faculty. (2.) It does not mean that he works without God's *support*. All creatures live and move in Him. He sustains the evil and the good. The devil himself lives by His power. (3.) It does not mean that he works without His *control*. He superintends and overrules all actions. He

maketh the wrath of man to praise Him. Hell itself is under His authority. What then does it mean? *Labour without His inspiration*. All the labour of all moral intelligences ought to be inspired by a supreme regard to Himself. His love should be the impulse, His will the law, His glory 'the end of all the activities of His intelligent creation. "Whatsoever we do in word or deed," &c. God should be the all in all in the activities of every soul. Those who are not thus inspired may be said to work *without God*. They are practically atheists, they are "without God in the world."

Secondly: *The fruitlessness of working without God.* "Except the Lord build the house, they labour in vain that build it." In "vain," not because the house will not be built. Atheism can build mansions, castles, palaces, cities. It has done so, it is doing so. Atheism too, "can keep the city," safe from the invasion of a foreign foe. Atheism can do a deal of work in every department of human activity. Still it is *vain*. It is in vain, because it does not answer either of the two grand purposes of labour. (1.) It does not secure the

approbation of the Great Master. If there be a God has a creature any higher end than to please Him? Failing to please Him is the failure of failures. His smile is the only heaven of creatures, His frown is hell. (2.) It does not yield moral satisfaction to the servant. Men who labour without God, may, and often do, enjoy some pleasures. These pleasures are all *unsatisfactory* and *evanescent*. Man's spiritual constitution is such that he cannot be happy in any labour that springs not from the true inspiration of God. Thus labour without God is *vain*. Farmers, unless the Lord cultivate the field; merchants, unless the Lord effect the transactions; authors, unless the Lord write the book; statesmen, unless the Lord enact the measure; preachers unless the Lord make the sermon; that is, unless He is the inspiration of all your efforts, your labour is in vain. It will neither meet *His approval*, nor yield you true *satisfaction*.

"It is in vain for you, thus to rise up early and sit up late to eat the bread of sorrow." Sorrow comes out of all such labour.

This verse presents—

II. REPOSE FROM GOD.
 "He giveth his beloved sleep." These remarkable

words, looked upon in their connection, suggest two thoughts.

First: *That repose is a generally recognised blessing.* Hence it is here put in opposition to the vain and restless labour of worldly men. *Bodily* repose is a generally recognised blessing. The labouring world hails the hour when its exhausted frame can lie down to sleep. Bodily sleep not only reinvigorates the physical energies of men, but buries for a time in oblivion their mental cares. *Mental* repose is also a generally recognised blessing. To have the mind free from the harassing cares and painful annoyances of life. All desire this. The words suggest—

Secondly. *That the repose of a true worker is a special blessing.* Whether the "*beloved*" here refers to any particular person or class or not, it must be regarded as representing the true worker. He only who works by the inspiration of God is his *beloved*. To such *He gives* sleep in a *special* sense. All have sleep, but none have such sleep as that He gives. The *bodily* repose He gives to his "*beloved*" in the stillness of the night has a special value—the pillow so soft, and the bed so guarded.

The *mental* repose He gives

is also of a far higher kind. It is the repose of conscience, the repose of a soul centering all its loves and hopes in Him.

The *mortal* repose He gives His beloved is of a far more valuable kind than that which the common sleepers of the tomb inherit. "Precious in the sight of the Lord is the death of His saints."

O earth, so full of dreary noises!
O men, with wailing in your voices!

O delvèd gold, the wailer's heap!
O strife, O curse, that o'er it fall!
God makes a silence through you all,
And "giveth His beloved sleep."

A PORTRAIT OF HUMANITY.

"The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them. And the cow and the bear shall feed; their young ones shall lie down together: and the lion shall eat straw like the ox. And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice den. They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the Lord, as the waters cover the sea."—*Isa. xi. 6—9.*

HERE is a hieroglyphical representation of the human race, and it presents to us three subjects of thought.

I. THE MORAL VARIETIES

OF THE RACE. Men are here represented by irrational creatures, differing immensely in their organisations, their habits, and their tempers—the "wolf" and the "lamb," the "leopard" and the "kid," the "calf" and the "lion," the "cow" and the "bear," the "serpent" and the "child." The varieties existing between these creatures are only pictures of the enormous moral differences that prevail amongst men.

The *physical* differences between men are great. How vast the difference between the Ethiopic and Caucasian! The *mental* differences are also great. How vast the difference between the Miltons of literature and the savages of the woods! But the *moral* varieties are perhaps greater still. There is amongst them every degree of *ferocity* up to the bear, the lion, and the wolf; and every degree of *gentleness* down to the calf, the lamb, and the little child. The history of persecutors, tyrants, conquerors, and kings is but the history of the "lion," the "wolf," and the "bear." Human history is little more than the feats of ravenous beasts of prey and the agonies of their miserable victims. There are men in every age whose "throat is an open sepulchre," whose "tongues use deceit," and

"whose lips is the of asps;" and whose is full of cursing and ess, whose feet are o shed blood, and in ways there are destrucd misery." Serpents enerations of vipers in every age. There n everywhere about us is as the "lion," as as the "bear," as g as the "wolf," as y as the "leopard," mous as the "serpent," nless as the "kid," the " or the "little child." hout society there is ying on another. ther subject which the esents is—

THE GOSPEL REFORMA- OF THE RACE. These es are here represented ing passed through a ful change in their ts and habits, and this is ascribed to the and reign of Messiah. re brought together in y; they cease to hurt stroy. Why? Because rld is full "of the know- of the Lord as the cover the sea." The dge of the Lord is the . Mark, then, what a the Gospel effects. ot a change in their d constitution. The the leopard, the bear, on, and the serpent" their constitutions in-

tact, though they dwell with the kid, the lamb, and the little child. The change is in their *temper*—in their ruling instincts. Such is the change that the Gospel works in man: it does not alter his natural peculiarities at all. The change is simply in the *temper*—the *heart*. It does two things.

First: *It extracts social antipathies.* The destructive tendencies of some and the recoiling tendencies of others are uprooted, and the natural antagonism is destroyed.

Secondly: *It implants social sympathies.* There is a mutual interest, a mutual fondness, leading to an interblending of being. This is the *reformation* we want—the only reformation that will meet the case. All creedal, social, political, institutional, and outward reformations will be utterly worthless without this reformation of heart. "Marvel not that I say unto you, ye must be born again." Mere outward reformations, what are they? Nothing more at most than a muzzling of the wolf and the lion, the leopard and the bear, leaving them the full play of their ravenous instincts. The disabling a man to do wrong is not making him right.

The last subject which the text presents is—

III. THE SOCIAL HARMONY OF THE RACE. These creatures, once antagonistic, are here *eating together, lying down together, playing together*. The sucking child on the hole of the asp, &c. The ravenous creatures have no more an instinct for destruction, and the gentler creatures have no more an instinct of dread. The kid feels no alarm, the lamb no fear, the child no suspicion. All are wedded in spirit. All is peace. The groan of the destroyed, the shriek of the victim, are heard no more. No more standing armies, or naval establishments, or police forces, or bolts, or locks, or bars on doors. "The wolf shall *dwelt* with the lamb," &c. Christianity is essentially opposed to wars of all kinds, is essentially pacific in its spirit, its teachings, its tendencies, and results. A Christian warrior is a contradiction.

THE RING AND THE RAG IN CHURCH.

"My brethren, have not the faith of our Lord Jesus Christ, the Lord of glory, with respect of persons. For if there come unto your assembly a man with a gold ring, in goodly apparel, and there come in also a poor man in vile raiment; and ye have respect to him that weareth the gay clothing, and say unto him, Sit thou here

in a good place; and say to the poor, Stand thou there, or sit here under my footstool: are ye not then partial in yourselves, and are become judges of evil thoughts? —Jas. ii. 1—4.

THOUGH the word here translated "assembly" is *συναγωγή* and not *ἐκκλησία*, it is more than probable that the apostle means by it a Christian rather than a Jewish gathering. James uses "synagogue" rather than "church," probably because the Jewish Christian churches retained at first in their services most of the forms of the synagogue. The continued opposition, however, of the Jews to Christianity led Christians, even before the close of the apostolic age, to abandon the word *synagogue* altogether. It would seem that people in the Jewish synagogue sat according to their rank—those of the same trade and avocation together; and that custom seems to have got into the assemblies of Christians. This the apostle strongly reprobates.

The words bring under our notice three things in relation to social worship. We have here—

I. A COMMON SCENE IN CHURCH. There are two facts referred to by James, which have ever been, and still are, generally manifest in all Christian assemblies—

First: *A collection of persons of varied worldly grades.*

The poor and the rich here meet together. There have always been rich and poor, and always will. An attempt at social equalisation is against the constitution of things, and against the ordination of Heaven. Set the whole of a generation in the same secular grade to-day, and by the diversities of power, tendencies, and tastes, there will spring up inequality to-morrow. Worship is, however, at once the common duty and the common necessity of all. The Church, like the grave and the judgment, is a common meeting place for men of all grades. Another fact referred to by James is—

Secondly: *A collection of persons of varied costume.* Some appear “with a gold ring and goodly apparel,” and others with a vile raiment. Some have splendid clothing and glittering ornaments—others are niggardly and meanly clad. This diversity of garb is sometimes consequent upon the diversity of secular position and means. Not always, however, does grandeur of dress mean wealth, nor meanness of dress indicate poverty. Many in these times dress gorgeously, and live in style, in order to cover their poverty and to get a

false credit, which is their only capital in trade. In many a Church diamond rings sparkle on the fingers of those who are in a state of utter insolvency. Gold rings are common enough now, Heaven knows, and in most cases they mean nothing but *vanity*. They are not symbols of wealth or position, culture, or refinement. Moral nobility despises them. In olden times they were badges of worldly honour. (Gen. xxxviii. 18—25.) They are not so now. Kings may give their courtiers rings as signs of nobility, but God alone can make men truly noble.

Here we have—

II. A COMMON SIN IN CHURCH. The sin here reprobated is respect for a man simply on account of his costume, the morally great man in rags ignored, the morally ignoble in finery honoured. To respect all men alike would be wrong and impossible. Our respect for men should be regulated by their intellectual and moral worth. But respect for men according to their garb is a thing as preposterous as it is perverse. The apostle here represents the sin as *evilly thinking*. “Are ye not then partial in yourselves, and have become judges of evil thoughts?” This does not

mean that they are the judges of the evil thoughts of others, but that their own thoughts are evil in thus respecting men. It means that in such partiality you respect men according to your own evil thoughts. Now, this is a very common evil in all so-called Christian circles. The man in fine apparel and with a gold ring is voted to the chief seat everywhere, and is the hero of the circle. Brain, heart, conscience, culture, cannot compete for a moment with that man's jewelled finger.

First: *This sin is an outrage on reason.* If a creature is to be respected on account of his attire, then many other creatures will have an advantage over man. The costume that God gave the peacock is infinitely superior to anything found in the wardrobe of kings.

Secondly: *This sin is an outrage on manliness.* There is something inexpressibly mean and degrading in the respect paid to the mere externalism of man. He who bows to the gorgeous costume of another is a fawning sycophant—not a man.

Thirdly: *This sin is an outrage on Christianity.* How directly opposite to this Christ acted! Look at his own appearance in the world. He might have come in a mag-

nificence of pageantry that would have dazzled the world, and thrown the pomp of the Caesars into contempt; but He appeared as the poorest of the poor; and this, no doubt, to prove that the surroundings of man are of no account in the estimation of Heaven. How did He treat the poor? He chose them as his companions, his disciples and apostles.

Here we have—

III. A COMMON AUTHORITY FOR CHURCH. "My brethren, have not the faith of our Lord Jesus Christ, the Lord of glory with respect to persons." These words imply that Christ is the one great authority in this as well as in all religious matters.

First: *As an authority He is the "Lord of glory."* He is the fountain of glory. All true greatness, whether in the poor or the rich, the well-clad or the ill-clad, comes from Him.

Secondly: *As an authority He has a standard of glory—"Faith."* Faith here stands for His gospel. This is the standard of glory. Men's characters are to be judged by it, and to be respected according to their conformity and non-conformity to this "faith," this "gospel." The men who have the partiality reprobated by James, "have

not the faith of our Lord Jesus Christ," in this respect. The *life*, the *lessons*, the *legislation* of the Lord of glory, are all against this miserable method of treating men.

CONCLUSION. (1.) The worth of man is in something independent of externalism. All the jewellery and tailoring of the world cannot affect the real worth of man. Man's *natural* worth is in the immeasurable possibilities of his being. Man's *moral* worth is in his conformity to Christ. (2.) The legislation of Christianity. Christianity has no laws of dress. It does not tell us to take off rings or put them on, to dress in fustian or in velvet. It is infinitely superior to all this. It tells us how to think and feel and purpose. An obedience to these spiritual laws will fashion all externalisms. It affects the outward by the inward. (3.) Church life may be tested by its treatment of externalisms. Regard for appearances, which is a sin condemned in the text, explains Ritualism in worship and Castes in churches two terrible curses.

SOUL MANUMISSION.

"Our soul is escaped as a bird out of the snare of the fowler:
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the snare is broken, and we have escaped."—Ps. cxxiv. 7.

THE words literally refer to some great deliverance that David had experienced. They may be legitimately used to illustrate the manumission of a soul by the gospel of truth.

And two remarks are suggested—

I. IT IS A LIBERATION FROM A MISERABLE BONDAGE. It was like a bird in the snare of the fowler. The unconverted soul is a spirit in prison. It is "in chains of darkness;" the darkness of ignorance, pollution, and woe.

First: *It is a bondage of the man himself.* You may enchain the body and leave the soul free. No iron link, no granite wall, can confine the soul. But when the soul is in bondage, the man himself is in bondage.

Secondly: *It is a bondage associated with a sense of guilt.* Many a prisoner in material dungeons are free from a sense of guilt, and have a blessed consciousness of innocence; but a soul in prison feels its guilt as a black threatening cloud covering its heavens.

Thirdly: *It is a bondage from which God alone can deliver.* Men have been delivered from material prisons by the clemency of the sovereign, by political revolu-

tions, by their own skill and strength, and by the all-conquering arm of death. But none of these can deliver a soul. God alone can snap the chains and open the prison door.

II. IT IS A LIBERATION INTO A HAPPY FREEDOM. See the lark freed from the snare, soaring into the infinite blue, chanting his joyous notes of freedom, with the world as a little speck beneath its eye. She is the emblem of a freed soul. What is the freedom of the soul? The *privilege* to act freely! No. The *paralytic* may have this, still he is a

slave. The pardoned criminal who lies dying in his dungeon, may have this, still he is a slave. No, it is not in the *privilege* to act freely, but in the *capacity* and *privilege* to do so. The freedom of the soul, consists in the free exercise of its intellectual faculties and spiritual powers. The freedom of the soul consists in being unconstrained by any force but love for the Infinite. "It is a glorious liberty." (Glorious on account of the hero who achieved it—glorious on account of the immortal blessedness it secures.

Seeds of Sermons on the Book of Proverbs.

(No. LXV.)

WISDOM THE WANT OF STATES.

"Where no counsel is, the people fall: but in the multitude of counsellors there is safety."—Prov. xi. 14.

This verse implies three facts—

I. THE PEOPLE REQUIRE A GOVERNMENT. Human governments are not arbitrary institutions. They spring from the instincts and necessities of society. A few men in every age are made to rule. They are as compared with the millions royal in capacity, intelligence, aspiration, power. The millions are made to obey. They are uninventive, unassuming, cring-

ing, and servile. From such a state of things government must flow.

II. THE GOVERNMENT REQUIRED MUST BE THAT OF INTELLIGENCE. Not force, not passion, not caprice, not despotism, but *wisdom*. The common Will must be swayed by reason.

III. THE NECESSARY INTELLIGENCE MUST BE REACHED BY CONSULTATION. "In the multitude of counsellors there is safety." The wisest men must meet, compare opinions, weigh suggestions, and thus, by the honest process of inquiry, travel to a wise conclu-

sion, in which they all agree. If in multitude of counsels, the safety of a state consists, our country is not the least secure. What with our free discussions in club, in senate, in hall, and journalism, we have in truth a multitude of counsellors.

(No. LXVI.)

THE GENEROUS AND THE UNGENEROUS.

"The merciful man doeth good to his own soul: but he that is cruel troubleth his own flesh."—Prov. xi. 17.

We learn—

I. THAT A GENEROUS DISPOSITION IS A BLESSING TO ITS POSSESSOR. "A merciful man doeth good to his own soul."

First: *A merciful man doeth good to his intellectual faculties.* It is a psychological fact that the intellect can only see clearly, move freely, and progress vigorously as it is surrounded by the atmosphere of disinterested affection. Selfishness blinds, cripples, enervates the intellect.

Secondly: *A merciful man doeth good to his moral sentiments.* Conscience approves only of the actions that spring from love. And our faith is in the spiritual, the eternal, the Divine can only live and thrive under the influence of the generous.

II. THAT AN UNGENEROUS DISPOSITION IS A CURSE TO ITS POSSESSOR. "He that is cruel troubleth his own flesh." Unmercifulness of disposition breeds the fiends of envy, jealousy, malice, remorse, fear, suspicion, pride, that torment the soul. The selfish man is his own curse, his own devil, his own hell.

(No. LXVII)

THE EVIL AND THE GOOD.

"The wicked worketh a deceitful work: but to him that soweth righteous-

ness, shall be a sure reward. As righteousness tendeth to life: so he that pursueth evil, pursueth it to his own death. They that are of a froward heart, are abomination to the Lord: but such as are upright in their way are his delight."—Prov. xi. 18—20.

SOLOMON'S classification of men was generally moral. He looked at them through the glass of eternal rectitude, and they separated before his eye into two great divisions—the good and the evil. These he characterises by very varied epithets. To the former he applies the terms "wise," "upright," "righteous," "just," &c., &c. The latter he calls "fools," "wicked," "hypocrite," "froward," "unjust," &c., &c. To whom all men were either good or bad.

His words before us exhibit these two classes—

I. AS THEY APPEAR IN WORK. They both work, and they both reap the results of their work. "The wicked worketh a deceitful work." The good "soweth righteousness."

First: *The evil works deceitfully.*

(1) It deceives the individual possessor; it makes his very life a fiction. He walks in "a vain show;" he is filled with illusory hopes. "Thou sayest that thou art rich and increasing in goods, needing nothing." Paul, speaking of evil, says, "it deceived me, and by it slew me." The whole house in which the soul of the evil man lives, however large, magnificent in architecture and ornament, and splendid in its furniture, is founded on the sand of fiction.

(2) It deceives others. Evil makes the man a deceiver. It fabricates and propagates falsehood like the great father of lies who tempted the great mother of our race by a falsehood. The serpent said unto the woman, "Ye shall not surely die," &c. (Gen. iii. 4, 5.)

Secondly: *The good works righteously.* "Soweth righteousness." Being righteous in heart he is charged with righteous principles, which he sows as seed in the social circle to which he belongs. He sows not merely by his lips, but by his life; by his spirit as well as his speech. The words before us present good and evil—

II. AS THEY APPEAR IN RETRIBUTION. All works, the bad as well as the good, bring results to the worker. These results are the retribution; they are God's return for labour.

First: *The righteous reap life.* Life of the highest kind *spiritual*, and of the highest degree *immortal blessedness*.

Secondly: *The wicked reap death.* "He that pursueth evil pursueth to his own death." What is this death? The death of all usefulness, nobility, and enjoyment. "Be not deceived, whatsoever a man soweth, that also he reapeth." (Gal. vi. 8, 9.)

The words before us present good and evil

III. AS THEY APPEAR BEFORE GOD. "They that are of a froward heart are abomination to the Lord; but *such as are upright in their way are his delight.*"

First: *God observes moral distinctions.* This is implied. "His eyes run to and fro beholding the evil and the good."

Secondly: *God is affected by moral distinctions.* What He sees He feels. He looks at the evil with disgust, and at the good with delight. "The righteous Lord loveth righteousness." (Ps. xi. 7.)

(No. LXVIII.)

COMBINATION.

"Though hand joineth hand, the wicked shall not be unpunished: but the seed of the righteous shall be delivered."—Prov. xi. 21.

Men, like sheep, are gregarious.

They live in flocks. In the text their combination is supposed, "though hand join in hand." This combination is—

I. NATURAL. The wicked in the text are supposed to be in danger, and nothing is more natural than men to crowd together in common danger. Fear as well as love brings men together; the one drives, the other draws. A divided family comes together under a common calamity. A divided church under a common danger. A divided nation runs into compactness at the sight of a foreign invader. This combination is—

II. USELESS. "Though hand join in hand, the wicked shall not go unpunished." No combination of men, however great in number, vast in wisdom, mighty in strength, affluent in resources, can prevent punishment from befalling the wicked. It must come. (1) The moral constitution of the soul. (2) The justice of the universe. (3) The almightiness of God, render all human efforts to avoid it futile. "Be sure your sins will find you out."

(No. LXIX.)

BEDIZENED WICKEDNESS.

"As a jewel of gold in a swine's snout, so is a fair woman which is without discretion."—Prov. xi. 22.

By a fair woman, Solomon probably means a woman of personal attractions, not only natural but artificial; and by "discretion" he probably means virtue, or moral worth, and his idea is, therefore, that a woman of external attractions, devoid of mind excellences, is a most unsightly object, is "as a jewel of gold in a swine's mouth."

I. HERE IS A VERY INCONGRUOUS CONJUNCTION IN ONE PERSON." Here are physical beauty and moral deformity united. Personal beauty, the beauty of form

ice, is not a thing to be ad-
mired, but to be admired; it is
an expression of the divine
beauty and love, for He
desires beauty to please, and the
world is full of it in one form or

In nature, beauty is ever
present to the eye, whether it
be in the heavens, the earth,
or the sea. Nor do we despise
beauty as personal adorn-

ment. But when these personal
adornments, either natural or ar-
tificial, especially the latter, are
applied to a corrupt character, the
effect is as incongruous
as jewels of gold in a swine's

It is true this hideous
incongruity is not generally seen,
because of the lack of true spiritual in-

But there it is, and if we
regard things as they really are, as
all one day see them, as
the angels and God see them, the in-
congruity will be most manifest.

HERE IS A VERY REVOLTING
CONJUNCTION IN ONE PERSON.
Incongruity is not always dis-
agreeable. It is sometimes *redicu-
lous* and is one of the chief
sources of excitement and gratifying
possibilities of our nature; but
incongruity is disgusting
when it is seen aright with
right moral sentiments. As the
snout in the swine's snout makes
the swine appear more tho-
roughly the swine, so personal
adornments associated with moral
corruption make, by way of con-
trast, the character appear more
revolting. The reason this

incongruity is not more revolting
to us is we do not see, as we
ought to see, the putrescent cha-
racter. Our eye rests upon the
personal attraction, and peers not
into the moral heart. We are
taken up more with the "jewel"
than with the "swine."

III. HERE IS A VERY COMMON
CONJUNCTION IN ONE PERSON.
This is a sadly common spectacle.
One of the elements united—
namely, corrupt character—is all
but universal; and the other ele-
ment, personal attraction, though
in its natural form limited, yet
in its artificial form is extensive
and rapidly extending.

First: *Wickedness is promoted
by personal attraction.* Those
whom heaven hath blessed with
personal attractions are exposed
to far greater temptations than
those who have but little of the
comely.

Secondly: *Wickedness is fond
of personal attractions.* Wicked-
ness perhaps is the inspiring ge-
nius in all the costumed fashions
of the world. Vulgarly always
likes finery, and sin is always
fond of making a grand appear-
ance. Moral swine like jewels.

Brothers do not, in forming
your fellowships, be carried away
with one side of life. Do not
follow the swine for the sake of
the jewel. If God has blessed
you with the grace of personal
beauty try to get the higher
grace of spiritual goodness.

Theological Notes and Queries.

OPEN COUNCIL.

[The utmost freedom of honest thought is permitted in this department. The reader must therefore use his own discriminating faculties, and the Editor must be allowed to claim freedom from responsibility.]

THE GREAT PROPITIATION.

Article XII.

Replicant.—In answer to *Querist* No. 16, p. 352, Vol. XVII., and continued from p. 297, Vol. XIX.:—

On some popular Theories of the Atonement of Christ, proposed to Explain its Mode of Operation.

Theories of atonement are very numerous. My object is not to discuss all of them, but simply those which are most popular—are the only theories believed by the uncultured portion of the Christian public, and are firmly held by some men of high attainments and unquestionable scholarship. Let us consider then—

I. *The atonement of Christ as explained by the theory of debt.* According to this theory, man by sin became a debtor to God. This theory was a great favourite with the Puritans in this country, but has, of late years, sunk into comparative neglect and disrepute. Men of the highest spiritual sympathies have long felt it to be too human, because too narrow and commercial.

The wording of the theory, in detail, varies a little, as given by different authors, but the principle, which is the same in all, may be thus stated:—

Man as a creature owes to God, his creator, constant obedience; and while that obedience is rendered there is no debt. By sin, man fails to obey, and thus becomes a debtor. The debt is

double in its nature. There is a debt (a) of perfect obedience, and (b) of punishment (*Ridgley*). The first is daily accumulating since the fall, and ever must increase, as man now cannot give to God perfect obedience. The second refers to the punishment which is due to sin in proportion to its demerit. The first is a negation of good, or the lack of obedience; the second is a positive evil, being equivalent to the destruction of our Master's property. The former wants making up by the superabundant obedience of another, and the latter is discharged by enduring the punishment of every specific sin. This debt as a whole, in its twofold nature, was fully and finally discharged by Jesus Christ; or as Goodwin puts it, "For us He undertook, to God, to work all our works, and undergo all our punishments; to pay our debt for us, and to work in us all that God should require." (*Christ Six Forts*, sec. iii., chap. 3.) Milton puts it thus:—

"He, with his whole posterity, must die.

Die he, or justice must; unless, for him, Some other able and as willing, pay The rigid satisfaction, death for death."

Paradise Lost, b. iii., 209.

Man being reconciled to God is still imperfect—fails still to pay his debt of full obedience, and his salvation is still impossible unless some one can part with sufficient overplus of merit to make up for his deficiency. God as creditor demands payment in full, and refuses to cancel the debt or deduct

from the sum total the smallest item. Christ becomes man's friend and surety, pays his debt of obedience by His holy life, and his debt of punishment by His death of agony and shame. The debt as a whole is thus paid off, and the debtor is discharged.

I have now stated the theory of debt as fairly as possible, and as fully as it is necessary. Let us now consider its value as an explanation of the work of Christ. Notice—

1. That this theory requires that God and Christ should be *different beings*. God, the creditor, who demands payment, and Christ, who pays, must be different beings; for it would be fiction carried into folly to speak of a creditor paying himself, or allowing or commanding payment to be made out of his own estate, instead of saying, what would be really the fact in such a case, that he freely forgave the debt, when the debtor had nothing with which to pay it.

The sacred Scriptures seem to me most fully to teach that Christ is God, and not a being distinct from Him. Christ is God manifested in the flesh—God concentrated and localized in a human person; but the theory now being considered makes God one and Christ another; Christ the giver and God the receiver. Christ suffers pain, and God is pleased; that which is pain to the one is pleasure to the other. If the relation of Christ to God be correctly expressed by such phrases, they must be two distinct beings, having different conscious existences. Believing that the Bible teaches the deity of Christ, and the oneness of His divine nature with God, I reject the theory of debt, as being no explanation of the atoning work of Christ.

2. But allowing, as the theory demands, that God and Christ

are different beings or persons, it follows, that since God is King of all, He must be also King of Christ. As the supreme governor of all, He demands perfect obedience from Christ in every state of being and always. But as no moral quality can exceed the demand which is perfection, it follows that the Messiah can have no surplus merit with which to make up the deficiencies of others, or to pay to God man's debt of holiness. Christ even is but perfect, and is, therefore, no better than he ought to be. He has yielded faultless obedience to the law in every assumed position. But, as duty is measured by the capacity to perform, he whose capacity is greatest is required to do most, and do that in the best manner; yet no one can ever exceed perfection, or acquire goodness of nature beyond what justice demands, and thus lay in store a surplus of merit, to be used to make up the defects of delinquents. To suppose that our Saviour could by superabundant goodness be better than he ought to be, and thus be able to share among believers that obedience to truth and God which he gave above what was needed, is to suppose what is impossible. The justification of Christians by an imputation to them of the overplus righteousness of our Lord, seems thus to be a mere figment.

3. But, allowing even the possibility of acquiring this surplus merit, by giving to God more perfect obedience than He had a right to demand, we are still left in a maze of difficulties by the fact that if Christ has paid our debt of holiness and punishment—has obeyed God's law for us and suffered the full punishment of our sins, then are we free from all personal obligation to obey, and from all personal risks of being



Cite

[We hold it to be the duty
books sent to him for remarks
unjust to praise worthless books]

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BAIRD, D.D. Vol. I.
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It takes up in alphabetical
biography, geography, and
antiquity, which enter into
contents of the Bible, and
may be intelligently read
of which the Bible is
careful and attentive to

A work of this kind is
the materials bearing on
learning has gathered to
modern objections raised

man's dreams. Still we are aware that the entire eschewing of theological predilections from such a work would be all but impossible.

In looking through these two magnificent volumes, we regard the work as equal in most respects to any of its competitors, and superior in others. We have compared it with Dr. Smith's "Dictionary of the Bible," whose pretensions are great, and whose merits are many, and generally acknowledged, and it suffers not by the comparison; for though it does not treat on quite as many subjects, nor possess such a variety of contributors, nor make such a parade of learning, it omits no subject of importance, and treats the leading ones with greater fulness. Its contributors appear to be masters of the subjects they handle. And the learning, despite the lack of Hebrew and Greek type, is extensive and thorough. In the getting up—paper, type, illustrations, it is far superior. Dr. Fairbairn's contributions, which are decidedly the most numerous in the volumes, are to our judgment decidedly the best. The high reputation which he has already attained as a biblical scholar, profound thinker, and accomplished writer, is more than sustained by his contributions to this magnificent work.

CRITICAL EXPOSITION OF THE THIRD CHAPTER OF ROMANS. A Monograph. By JAMES MORISON, D.D. London: Hamilton, Adams, and Co.

WE cannot better introduce this book than by quoting a passage from the opening of a passage. "The following MONOGRAPH on the Third Chapter of the Epistle to the Romans is respectfully and diffidently submitted to the judgment of scholarly students of the Bible. It has been a 'labour of love' to the author,—a solace to his spirit amid trials which he need not particularize. Retiring from the din and strife and worry of the outer world, he entered as by an inner gate into the school of the Prophets and Apostles. It was like a SPIRITUAL UNIVERSE. It was like a home too—a home for the heart. Having entered, he engaged with ardour in the studies he pursued. He found them soothing. He found the teachers inspiring, as well as inspired. But he felt peculiar attractions drawing him toward Paul. 'Quid est enim Paulo rarius!' exclaims Melancthon. Surely he is a rare man, Paul. He is a rare teacher. 'Nothing' is rarer. Mingling freely with the other scholars—patristic, mediæval, modern, and more modern—whom the author found clustering around this incomparable instructor, he listened eagerly to the divine utterances that fell from his lips. He entered, too, with zest into the discussions of the pupils when in their respective groups they ventilated among themselves the import of the Master's utterances. In these scholastic exercises—prosecuted without noise and wrangling—he found inexpressible delight. The following MONOGRAPH is the result of a little portion of *his investigations and reflections.*"

This exposition of the third chapter of the Epistle to the Romans, which Luther calls the central and most important passage of the Epistle, is a very remarkable one. Man's need of gratuitous justification, the necessity of propitiation, the significance of redemption and pardon, which are clearly indicated in the chapter, the author here considers from a critical and exegetical point of view. It looks upon these vital doctrines in the light of the Apostle's own phraseology. He furnishes his readers not only with results of his own searching into the meaning of this chapter, but with a sketch of the various interpretations which from time to time it has received from ancient and modern expositors. We have said this is a remarkable work. Not one theologian in a thousand could have written it. The wealth of scholarship, the analytical severity, the philosophical deep-sightedness, the truth-loving spirit, the honesty of purpose, the linguistic aptitudes, and the stamp of royalty upon the whole, will commend this book to every Biblical student whose eyes are not blinded by the prejudices of systems, and whose nature is sufficiently schooled to appreciate the highest excellences of Biblical exposition.

THE PULPIT ANALYST. Edited by JOSEPH PARKER, D.D. Vol. I.
London: Jackson, Walford, and Hodder, 27, Paternoster-row.

ONE HUNDRED AND FIFTY ORIGINAL SKETCHES AND PLANS OF SERMONS
ADAPTED FOR WEEK EVENING SERVICE. By JABEZ BURNS, D.D.
London: R. D. Dickenson, 92, Farringdon-street.

REAL "Pulpit Helps" we consider the most valuable works in all literature. They stimulate and direct the great religious teachers of the world. The ministers who profess to despise them, and they are not a few, are generally those who most require them, and those who clandestinely use them in the most slavish way. We have known ministers, some of whom are amongst the popular ones of the day, in some cases deny a knowledge, in others, disparage the merits of works containing discourses which they systematically use. There is a strong temptation for mean-souled men in the ministry to offer, by concealment and detraction, obstruction to the circulation of works that serve them most. We have heard the matchless sermons of Robertson denounced by men who preach them. Artists, mechanics, doctors, philosophers, lawyers, and even tradesmen, have their magazines to help them in their various departments of labour, and they for the most part praise their merits, and promote their circulation; why should the professed ministers of Heaven's high morality be so mean as to ignore the existence or degrade the reputation of their literary helps?

Both the volumes before us are for ministers. The volume of Dr.

Burns contains no less than one hundred and fifty sketches, all by his own practised hand. The author of the "Pulpit Cyclopædia" is too well known as a sermoniser to require us to characterise or commend his productions.

The "Pulpit Analyst" contains full discourses, outlines of sermons, and sundry expositions. The talented editor is the chief and ablest contributor.

THE YEAR OF PRAYER; BEING FAMILY PRAYERS FOR THE CHRISTIAN YEAR. By HENRY ALFORD, D.D. Alexander Strahan: London and New York.

"This book," says the learned author, "has been compiled in order to keep in view of the family the course of the Christian year, as observed in the festivals and celebrations of the Church. In the ordinary arrangements of prayers for a month, this is totally lost sight of. Whether it be Christmas, or Easter, or Whitsuntide—whether the season be one of penitence or triumph—the same words are used. It has been my endeavour to keep the words and thoughts as simple as possible. I have found that, without exception, the books which I have been in the habit of using are written in a style, and in a language, far above the comprehension of children and servants. The model aimed at has been the style of the Common Prayer Book, which is easy and familiar to all. A large proportion of the prayers will be found to be addressed to our Blessed Lord. It seems to me that there is no remedy likely to be so efficacious for the cold-heartedness and decline of faith in our time as more humble devotion, and more ardent personal love, towards our great and merciful High Priest, the Divine hearer and answerer of prayer." Both the design and execution of this work are excellent.

OUR HYMNS. THEIR AUTHORS AND ORIGIN. By JOSIAH MILLER, M.A. London: Jackson, Walford, & Hodder, 27, Paternoster Row.

THE New Congregational Hymn Book is well known, and it ought to have been a first class book of the kind, for it took a committee of ministers four long years in preparation. We think that one man of genuine religious devotion, true culture, poetic genius, and literary aptitude could have produced a far better book in six months. The volume before us contains biographic sketches of the authors of the various psalms and hymns that make up this hymn book. It contains not only sketches of departed worthies, but of modern celebrities. The author deserves all praise for the way in which he has fulfilled his task. The work shows great labour, discrimination, and literary ability.

THE DUTY AND ADVANCEMENT OF THE CHURCH
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Macintosh, 24, Pall Mall.

THIS pamphlet contains the views of the three classes of clerical men, the Ritualists, and what is erroneous, and



